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AN
ILLUSTRATION,
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Illustration of the Liturgy

THE CHURCH OF ENGLAND

AS TO ITS DAILY SERVICE

INCLUDING A PARTIAL REVISION OF THE

LORD'S PRAYER

The Apostles and Antiquarian Critics

OF THE

SCRIPTURAL FOUNDATION OF THE ESTABLISHED SERVICE

ITS CONFORMITY TO THE PRINCIPLES OF THE PROTESTANT

CHURCH, AND THE DELIBERATIONS OF THE

THE VARIOUS OF MODERN

ILLUSTRATION

An Appendix

HISTORICAL CRITICAL AND LITURGICAL

BY THE REV THOMAS

KEBLE OF DORSET, BISHOP OF

A copy of this work is deposited in the British Museum, and is

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VOL. I. ILLUSTRATION

LONDON

PRINTED FOR THE AUTHOR, AND SOLD BY

BY W. BAKER AND W. BAKER, 10, BROADWAY

AND SOLD BY MESSRS. RIVINGTON, AND ALL THE BOOKSELLERS

MDCCLXX

AN
Illustration of the Liturgy
OF
THE CHURCH OF ENGLAND
AS TO ITS DAILY SERVICE.

INCLUDING A PARTICULAR EXPOSITION OF THE
LORD'S PRAYER,
The Apostles', and Athanasian, Creeds,
SHEWING THE
SCRIPTURAL FOUNDATION OF THE ESTABLISHED SERVICE;
ITS CONFORMITY TO THE PRACTICE OF THE PRIMITIVE
CHURCH; AND THE DEVIATIONS FROM BOTH, IN
THE VARIETIES OF MODERN WORSHIP.

WITH
An Appendix,
HISTORICAL, CRITICAL, AND PRACTICAL.

BY THE REV. THOMAS PRUEN,
CÛRATE OF DURSLEY, GLOCESTERSHIRE.

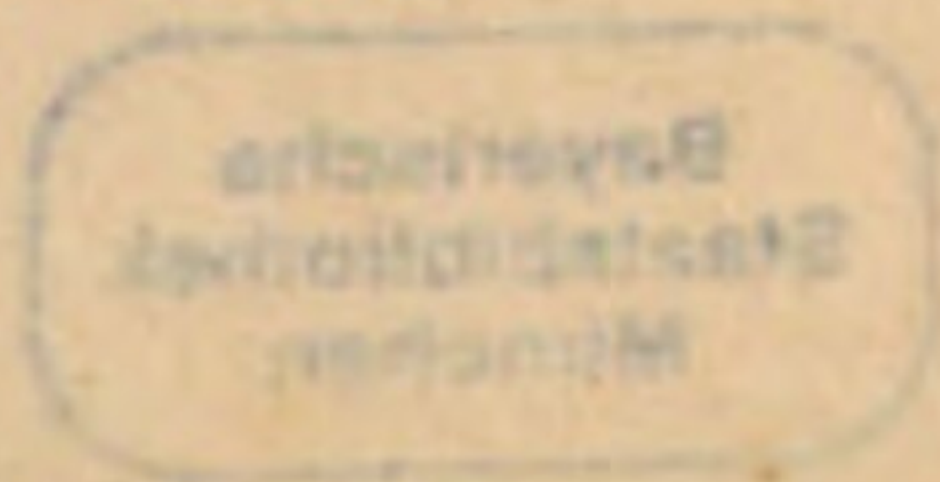
"Be ready always to give an answer to every man that asketh you a reason of the hope
that is in you,"—1 Pet. iii. 15.

VOL. I. ILLUSTRATION.

LONDON:

PRINTED FOR THE AUTHOR, AND SUBSCRIBERS,
BY W. BULMER AND W. NICOL, CLEVELAND-ROW;
AND SOLD BY MESSRS. RIVINGTON, AND ALL THE BOOKSELLERS.

MDCCCXX.



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TO THE
RIGHT REVEREND FATHER IN GOD

JOHN FISHER, D. D.

&c. &c. &c.

LORD BISHOP OF SALISBURY.

MY LORD,

AT length I am enabled to present to your Lordship "AN ILLUSTRATION OF THE LITURGY," long since commenced under your Lordship's sanction, and brought to a termination amidst the conflicting calls of active Parochial duty, and the exhausting demands of the Study. And happy shall I consider myself if in a time of awful forebodings, my labours may prove useful to a rising generation, while objects of more immediate, though hardly of greater necessity, have not been neglected.

When the first Part of the Work appeared, your Lordship did me the honour of recommending it to Candidates for Holy Orders. This increased my anxiety : but I indulge a hope that the portion since completed will induce the younger Members of the Ministry to venerate, and more firmly to "hold fast the form of "sound words," "committed" to them.

It may also, perhaps, furnish them with arguments against men who, in the apparently "perilous times" predicted, have set their faces steadfastly to "resist the "truth:" and others, who, unhappily indulging in "per-

DEDICATION.

“verse disputings,” divide the house “against itself,” and weaken a cause they have, in common, such great and sacred motives for maintaining inviolate.

Your Lordship has afforded an example of zeal, which, while it may shame the lukewarm, has been so much “according to knowledge,” as never to have given advantage to the captious adversary;—a circumstance of no little importance in the present age of infidelity, and insubordination!

May God continue to guide and bless your Lordship’s efforts: that—at a remote period—the course of active usefulness may, like that of the holy Simeon, be closed by a departure “in peace!” So that being found “faithful unto death,” and “having overcome” in “the good fight,” by “works,” and by “labour,” and by “patience,” your Lordship may receive of “the Chief Shepherd,” at his “appearance,” the unfading “crown of life,” and “glory.” Then to be admitted to “a good degree” in “the Church of the first-born above;” and with the “ANGELS” approved in the “Churches” on earth, to be made “A PILLAR IN THE TEMPLE OF OUR GOD!”

I am,

My LORD,

with the utmost respect,

Your LORDSHIP’s very faithful

and obedient humble Servant,

THE AUTHOR.

Dursley,

November, 1820.

PREFACE.

WHEN the Author of the following Work first directed his thoughts to such an undertaking, it was his intention merely to make and arrange *Extracts* from the numerous and valuable *Commentaries* on the LITURGY OF THE CHURCH OF ENGLAND; many of them given long ago to the world, but at this day little known to the majority even of its own Members. From these sources he proposed to compile a *Compendium*, or Liturgical *Manual*, combining the *devotional* lucubrations of Comber—Hole—Waldo—Wogan—Stanhope—and others, with the *critical* and *Rubrical* annotations of L'Estrange—Wheatley—Sparrow—Nicholls—Waterland—Bennett—and Sharpe; under the title of “A COMPANION TO “THE COMMON PRAYER BOOK;” introducing a diffusive *Exposition* of the *Lord's Prayer*, and the *Creeds*, particularly the *Athanasian*; with occasional elucidations of *disputed points*.

This *Title* he discovered had been already adopted in an useful little volume published by the late excellent Mrs. Trimmer; and the *materials* that presented themselves, while they forced him to perceive the difficulty of making the work so *concise* as originally intended, induced him also to imagine that greater benefit would probably result from its being more *comprehensive*.

His first scheme embraced “*A Sketch of the History of the Church of God and of Christ*,” from its original institution to the time of the Reformation, and the re-establishment of a primitive worship in these realms; since this would, he conceived, most satisfactorily shew the *foundation* on which the CHURCH OF ENGLAND *Establishment* is built. The interest he took in *this* subject, in particular, confirmed the necessity of contracting his plan, as this portion alone would, otherwise, have exceeded the limits at first contemplated for the whole. He has, therefore, confined the *Liturgical Part* to the *daily*, or more common, *Service*; and the *Historical* to the Establishment of the *Levitical*, and *Apostolical* Church: on the reflection, that, as to the former, this would afford sufficient opportunity

PREFACE.

for exhibiting the fundamental doctrines of the *Christian Church*, which are properly those of the *Church of England*; and as to the latter, a *continuation* might be found in a recent publication—"Grant's *History of the English Church*."

Indeed such a work would not have been undertaken at all by him, could he have anticipated the appearance of an *illustrated* edition of the Common Prayer Book by Dr. Mant, the present Bishop of Killaloe, &c. which proceeds altogether on his own *original design*. But two-thirds of the present "ILLUSTRATION" had passed the Press long before Dr. Mant's Prayer Book was announced to the Public; and even before the *Prospectus* of "the FAMILY BIBLE,"—its precursor—was put forth. Never having, then, intended rivalry in any respect, he has the satisfaction of believing, that there is such a difference between the two Works, as that both may hope for a share of the public patronage.

That of the Bishop is not confined to the Daily Service, but, embracing the *whole Liturgy*, and all the *Offices* of the Church, affords an additional mass of valuable information, not to be looked for in the present, though many of the same subjects are *incidentally* treated. On the other hand, the present Compilation contains much which the Author indulges a hope will be found useful as *introductory*, and *auxiliary* to the Bishop's. Such are the NOTES on the *Acts of Uniformity*—on the *general Preface*—and *prefatory Rubrics*—the explanation of the Calendar—and the miscellaneous *testimonies* to the excellency of a Liturgy, of which a Dissenter of the present day—Mr. Hall, of Leicester,—has thus candidly, and generously, spoken—"The Evangelical purity of its sentiments, the chastised fervour of its devotion, and the majestic simplicity of its language, have placed it in the very first rank of uninspired compositions." In addition, there is—running throughout the whole—a methodical arrangement of the *various Sects* holding opinions contrary to either the *doctrine*, or *discipline* of the established form of worship. The *Historical Sketch*, too, short as it is, the Author may venture to speak of as having been the result of great research and labour; and as containing more concentrated information than will perhaps be commonly found in books of far greater bulk.

PREFACE.

One of the principal objects originally was, and this has not in any degree been abandoned, to shew *by passages from Scripture*, not merely referred to, but cited at length, “*that the Book of Common Prayer containeth nothing in it contrary to the Word of God.*” This was before done in the same way, to a considerable extent, in “AN EXPOSITION,” by *John Veneer*, Rector of St. Andrews, Chichester, published A.D. 1727; but the book is now probably very scarce, as the Author, in all his researches, has never seen a second copy.

With respect to “THE CALENDAR,” and matter incident to it, perhaps it may be thought by many that the space thus occupied would have been better devoted to an *extension* of the *Liturgical Part*; and probably had the Author *now* the power, he might thus have exercised it; but at the time he was preparing the introductory Part for the press, two Works appeared, which seemed to attract such notice, that he could not permit his own to want information on subjects so naturally connected with it, and which might be found elsewhere. It may however, be freely acknowledged that this feature of the work is not always entirely in unison with the others.

Should the Author appear desirous of more credit for *mental exertion* than a production might seem to authorize, one of whose characteristics is *selection from the works of others*, he trusts he may be excused for referring to such parts of it as will convince the experienced that these, at least, were not completed without great thought and labour. Such are—In the first Volume — “*The Origin and Advantages of a Liturgy,*” 213—17. The Introduction to the “DIFFERENT OPINIONS, SECTS,” &c. 263; with these several Lists. The respective “*Paraphrases.*”—The conclusion, “*through Jesus Christ our Lord,*” 319—26. “*On Faith and Holiness,*” with “*Scripture Examples,*” 326. On the word “AMEN,” 346. “*On the Lord’s Prayer as a Form,*” 355 “—*to whom addressed,*” 380. “*On the Canon of Scripture, Translations,*” &c. 448. On the APOSTLES’ CREED, 401. and the several Articles throughout, 566—611. “THE LITANY”—Arrangement, and Remarks, 612—28. Together with the several *introductory heads* to the different Parts. In the second Volume—THE SKETCH OF THE HISTORY OF THE CHURCH *throughout*, 1—136.

PREFACE.

Many original Notes to the ACTS OF UNIFORMITY, and the PREFACE. The "OBSERVATIONS," 26—32. 68—83—93. The several *Calendars*, 107. The *Liturgical* "CALENDAR," throughout, 117—71. The Observations on the TABLES and RULES, 172—90, &c. &c. &c. And of the whole he may with truth affirm, that had it been his wish to make it appear as an original composition, this might have been done with a very small degree of additional exertion.

It may require explanation why matter, apparently *introductory*, should be put in an APPENDIX. Amongst other reasons is one the Author thinks of considerable weight, *viz.* that the main body of the work—the ILLUSTRATION OF THE SERVICE—should form a distinct Volume; and which, after the Publication of the work in Parts, could be in no other way accomplished.

The necessity of bringing his labours to a close has been long felt by him, in an increasing exhaustion of health and spirits; a natural, and perhaps unavoidable, circumstance, when such labours have been super-added to the constant demands of professional duty in a large parish. Amongst which are—that of preparing and preaching a *Lecture* in the middle of every week, (for a very inadequate compensation, devised, anciently, by a pious benefactor,) in addition to *two* Sermons on the Sunday. The effect of this he is compelled, however unwillingly, to leave stamped on the comparatively abrupt termination of both Parts of his work!

In conclusion—if he should advert to the quantity of matter in his pages, as well as the expensive mode of printing adopted, (this, as to the variety of letter, *necessarily so*,) it is from an anxiety that the *price* affixed may not appear extravagant, while in fact the sale of the whole impression (diminished indeed, in some degree, by an accidental fire) will scarcely, if it in fact does, cover the charges. He could not well avoid the expence that has been incurred; and surely in an age when fine printing seems almost indispensable even in the *Novel*, and the *ephemeral publication*, it may justly be looked for in a work whose *subjects*, at least, (however unworthily they are handled) will outlive the fickleness of fashion, and be found of almost undiminished importance when time itself shall be no more!

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“ ¶ The ORDER for MORNING and EVENING ”
 “ PRAYER, (1) daily to be said and used (2) through- ”
 “ out the Year.”

“ THE Morning and Evening Prayer shall be used in the ”
 “ accustomed Place of the Church, Chapel, (3) or Chan- ”
 “ cel; (4) except it shall be otherwise determined by the Ordi- ”
 “ nary of the Place. And the Chancels shall remain as they ”
 “ have done in times past. (5)”

“ And here is to be noted, that such Ornaments of the ”
 “ Church, and of the Ministers thereof, (6) at all Times of ”
 “ their Ministration, shall be retained, and be in use, as were ”
 “ in this Church of *England*, by the Authority of Parliament, ”
 “ in the Second Year of the Reign of King *Edward* the ”
 “ Sixth.” (7)

(1) *Morning and Evening Prayer.*] God himself appointed set times of public devotion to his peculiar people the Jews, commanding them to offer up two lambs, daily, one in the morning, and the other at even, or at their third, and ninth hours, answering to our *nine* and *three*; that those offerings, being types of the great sacrifice of Christ, the Lamb of God, might be made at the hours when his death was begun, and finished. About nine in the morning, he was delivered to Pilate, and condemned to die; and at the ninth hour, or three in the afternoon, he yielded up the Ghost. And though the Levitical Law then expired, yet all Christian Churches have had their public devotions performed morning and evening. The Apostles and primitive Christians continued to observe the same hours of prayer with the Jews. (*Wheatley Com. Pr.* 33.)

“ Though the Author most sincerely wishes success to the Gospel of Christ, in every channel through which it is likely to be promoted, yet he must be allowed to express his persuasion, that the sacred walls of the Establishment are under God, and in subservience to his most Holy Word, our strongest barrier against that inundation of infidelity, which threatens to overwhelm the land. (1 *Biddulph's Essays*, *vj.*)

Satan, in tempting our LORD, separated the word “*stone*” from its metaphorical meaning, to change the true sense of the promise, and promote his own malicious intention. They are guilty of a like error,

who wilfully separate the edifice of the Church from its spiritual relation to God, and consider it merely as a pile of stone and mortar, that they may lightly regard all that belongs to it. (3 *Jones. Wks.* 213.)

(2) *Daily to be said.*] Prayer ought to be made as oft as occasion requireth; as there is a daily occasion, so there must be daily prayer. Our daily sins exact a daily confession; our daily wants teach us, as our Saviour prescribed us, to say, “*Give us this day our daily bread;*” The LORD’S mercies are new every morning, so should our prayers, and thanksgivings be; new in practice, though the same in form.—Upon this account were the diurnal sacrifices of the Temple: upon this account did the primitive Christians practise it. (*L’Estrange*, 71.)

(3) *Accustomed place of the Church, &c.*] There is little doubt but that the Christians set up their Churches to answer to the Jews Synagogues; that they might not have less frequent opportunities of worshipping God in public, and hearing his holy word read, and expounded, than the Jews had. When the use of Synagogues began, is not easy to determine. Some are of opinion, it was soon after the Captivity, but the lxxivth Psalm was made upon the sacking the city, and carrying away the Captives; and there it is said, verse 8, that the Babylonians burnt down all the מועדי Synagogues, or consecrated tabernacles. After the Captivity, when the Jews began to increase in power, and riches, there were many Synagogues built, not only in Jerusalem, but in other parts of Judea. The Talmudists, as they are cited by Mr. Selden, say, there were 480 in the city of Jerusalem, only. That there were Synagogues in other places out of the city is evident from Mathew iv, 22, and Luke iv, 16. These Synagogues were built, either by public cost, or at the charge of private persons, of wealth and piety. And the Jews make use of that argument to incline our Saviour to work a cure upon the Centurion’s sick servant; “*For he loveth our nation and he hath built us a Synagogue,*” Luke, vii, 5. The form within side, was thus, round the walls, upon an ascent, were placed several great chairs, for the doctors, elders, and persons of distinction to sit; not unlike the stalls in the choirs of our cathedral churches: under them were placed, upon benches, young people, and those of inferior quality: and below, the youngest of all, with persons of the lowest condition, upon mats laid on the pavement. Some who were bred up to be doctors in the law, were disposed in the upper bench, at the feet of their master; as St. Paul was at Gamaliel’s. These are the πρωτοκαθεδραι or “*chief seats,*” which our Saviour speaks of, Mat. xxiii. 6, Luke xx. 46, that the Scribes and Pharisees were so desirous of.—When the first Christians increased in any place to a number fitting to make a congregation, they religiously met together in some fixed place on the *Lord’s Day*, as the Jews did on

Saturday. This was at first only a room in a private house, as mentioned Acts xx. 8. Afterwards, during the rage of the persecutions, they durst not meet together in the cities, but were forced to convene in some wood, or cave, or in the cemeteries, or burying places.—Towards the middle of the third century, under the reigns of Alexander Severus, Gordianus, Philippus, and Gallienus, the exercise of their religion was connived at, and then they began to build little Churches, and make up private houses into conveniences, for performing public service therein; but which were all destroyed, and levelled to the ground, in the persecution by Dioclesian. By an edict of Maximianus, and Constantius Chlorus, they were indulged liberty to build up again the places, where they met to pray in; and under the empire of Constantine, Churches began to be built, according to the usual state of other public structures. The first and most considerable was that upon Mount Calvary, at Jerusalem, the place where our Saviour suffered, built at the charge of the Emperor: two more great Churches were built in Palestine, by Helena, mother of Constantine; one in honour of Christ's birth at Bethlehem; and another in memory of his resurrection: and besides these, in Rome, and other cities, that Emperor built Churches of a stately height, far exceeding the old ones which were pulled down. The following Emperors continued the same munificence, but Justinian far exceeded any of his predecessors in this liberality, so that, about the seventh or eighth century, Churches were erected not only in great towns, but in villages likewise.—Some were of a round figure, with a cupola on the top: some long, and covered with an arch, and others built in the form of a Cross. There were two principal parts,—the body, called the *Navis*, or the Ship, where the Laity were,—in the middle were the men, and the women in the galleries, with bannisters before them, to keep them from being gazed at;—and the *Chancel* (of which see *post*, note (4). (*Nicholls*.)

It deserves well to be considered, that, before houses were built, even in Paradise itself, which seems to have been throughout what may be called *holy ground*, God had yet a distinct place, a *holy of holies*, where in some peculiar manner he was wont to dwell. For our first parents, we are told, when they had offended, “hid themselves *from the presence of the Lord*,” an expression used afterwards to denote that manifestation of himself which God was pleased to make in his temple.—On the spot where Jacob was favoured with his prophetic dream or vision,—on this hallowed spot, he laid the first rudiments of a Temple; he called the name of the place “*Bethel*,” that is, *the house of God*; for surely, said he, “*this is none other but the house of God, and this is the gate of Heaven!*” He set up a stone for a pillar, and poured oil on the top of it, adding, “*it shall be God's house; and of all that thou shalt give me, I will give*

“*the tenth unto thee!*” Here, then, you have not only a *Church*, but a *Church endowed*.—“*Reverence my Sanctuary.*”—Every thing which bears a relation to God, ought surely to be revered by man; the house more especially, wherein he condescends to dwell. It is the temple which sanctifieth the gift. (3 *Horne’s Serm. viij. and see vol. 1, Serm. ij.*)

It was at the *Temple* only, that all the sacrifices were offered, which typified and represented the death of Christ, by whom alone our prayers are heard, and our duties accepted. And therefore that was the most proper place for all that lived near it, and could go thither to perform their daily devotions, because there they had the most sensible occasions given for the exercise of their faith in Christ, there typically represented before their eyes, as dying for their sins, and as making intercession for them, with the incense of his own merits. But nevertheless there were many *other* places appointed for public prayers, which were called *Synagogues*—which were therefore as so many *Parish Churches*, belonging to the *Temple*, as the *Cathedral*.—(*Beveridge on the necessity of Public Prayer*, 12.)

For *Synagogues*, I am inclined to believe they were before the captivity, and not first taken up there, as the more common opinion is—Did not the Israelites erect בֵּמֹת and houses of false worship too, many? Could they think of building places to transgress God’s commandments in, and never of places wherein to be instructed in his law?—(2 *Mede’s Works*, 1029.)

There is no reason to question but the Jews had their “*Proseuchas*,” or places of Prayer, from the beginning; since it is incredible that those who lived at a great distance, and could not come to Jerusalem on the Sabbath-days, and other times of Divine Worship, (besides the three great festivals, when all their males were bound to be at Jerusalem,) should not assemble for the worship of God in the places where they dwelt. (1 *Jenkin’s Christian Religion*, 173.)

“*Peter and John went up together into the Temple, at the hour of Prayer.*” Acts, iii. 1.—I can see no reason why this should be recorded, but only to teach us, that though the Levitical law expired together with our Saviour, yet the public worship of God ought to be kept up at certain times, and places, set apart for it. For here we see two great Apostles, the one called the *first*, the other the *beloved* disciple; these two, when endued with a more than ordinary measure of the Holy Ghost, did not think it enough to pray at *home*, or together with their brethren, in any *private* house; but they went to the *place* that was dedicated to the *public* worship of God, and at the *time* when that *worship* was then performed. And this is left upon record, that Christians of all ages may know it, and

learn by their Apostolical example, to lay hold on all opportunities they can get, of performing their *public devotions* to *Almighty God*, in such places, and at such times as are appointed for that purpose.—They went to the *Temple*, as it was a *house of prayer* ; a duty that always was, and always must be, performed unto God. And they went at “ *the ninth hour*,” because it was “ *the hour of prayer*.” It had been so for many ages, and there was no reason why it should now be laid aside. God himself had appointed it for the time of the *Evening Sacrifice*, because Christ, the grand sacrifice of the world, was to be offered up at that time. And though the virtue of the *Legal Sacrifice* was now ceased, yet the reason why that time was appointed for it, still continued, there being as much reason why Christ’s death should be commemorated by our *Christian Sacrifice*, as there was, that it should be foreshewn, and typified by the *Legal*, about the time it happened. (*Beveridge on the necessity of Public Prayer*, 5. 21.)

Concerning the place where the people of God ought to resort together, and where especially they ought to celebrate, and sanctify the Sabbath day, that is the Sunday, the day of holy rest ; that place is called God’s temple, or the Church, because the company, and congregation of God’s people, (which is properly called the Church,) do there assemble themselves, on the days appointed for such assemblies and meetings. And forasmuch as Almighty God hath appointed a special time to be honour’d in, it is very meet, godly, and also necessary, that there should be a place appointed, where these people should meet, and resort, to serve their gracious God, and merciful father. Truth it is the holy Patriarchs for a great number of years had neither temple, nor church, to resort unto. The cause was, they were not staid in any place, but were in a continual peregrination, and wandering, that they could not conveniently build any Church. But so soon as God had delivered his people from their enemies, and set them in some liberty in the wilderness, he set them up a costly, and a curious tabernacle, which was as it were the Parish Church, a place to resort unto of the whole multitude, a place to have his sacrifices made in, and other observances, and rites, to be used in. Furthermore, after that God according to the truth of his promise, had placed, and quietly settled his people in the Land of Canaan, now called Jewry, he commanded a great, and magnificent temple to be built by King Solomon, as seldom the like hath been seen ; a temple so decked and adorned, so gorgeously garnished, as was meet and expedient for people of that time, which would be allured and stirred with nothing so much, as with such outward goodly gay things. This was now the temple of God, endued also with many gifts, and sundry promises. This was the public Church, and the Mother

Church of all Jewry. Here was God honoured, and served. Hither was the whole realm of all the Israelites bound to come at three solemn feasts in the year, to serve their Lord God here. But let us proceed further. In the time of Christ, and his Apostles, there were yet no temples, nor churches for Christian men. For why? They were always for the most part in persecution, vexation, and trouble, so that there could be no liberty, nor license obtained for that purpose.—This continued so long till the faith of Christ Jesus began to multiply in a great part of the world. Now when divers realms were established in God's true religion, and God had given them peace and quietness, then began kings, noblemen, and the people also, stirred up with a godly zeal and ferventness, to build up temples, and churches, whither the people might resort, the better to do their duty towards God, and to keep holy their sabbath day, the day of rest. *Homily xx. of the place and time of prayer, and see Homilies, xiii. and xv.*

Why then ought not Christian people to build them temples and churches, having as great promises of the presence of God as ever had Solomon for the material temple which he did build. (*Ibid.* xv.)

As before the law they had their Altars; and under the law, the Tabernacle,—that famous Temple at Jerusalem, with Synagogues in their several towns and villages: so it will be no hard matter to discern the like places of Divine worship in the first beginnings of Christianity. As is evident from that known passage of St. Paul's to the Corinthians, 1. Cor. xi. 22 “*What have you not houses to eat and drink in? or despise ye “the Church of God, and shame them that have not?”* For not only speaking before of their “*coming together into one place;*” but opposing *the Church of God*, not to other assemblies, but to their *own houses* and places of abode, he plainly sheweth his meaning to be, not of the assemblies themselves, but of the *places wherein they convened.* (2. *Towerson on the Decalogue, &c.* 81.)

In the beginnings of the Christian Church, the Bishop, in the Mother Church, how meanly soever it might be built, presided over an entire diocese. In his Church only the word of God was preached, the Sacraments of Baptism, and the Lord's Supper administered; and there the Presbyters, and Deacons attended upon their Bishop; the Presbyters as his Council, and ready to execute any commission he should entrust them with, the Deacons as his ministers, to officiate in matters of a lower nature. When the number of Christians encreased beyond the possibility of hearing and communicating in all ordinances, in the Mother Church, then pious and devout men raised small Oratories, so called because they were designed principally for public prayers. Afterwards they raised larger, and more stately buildings, where Presbyters were appointed by the Bishops in whose

dioceses they were built; first to pray, then to preach and pray both; and at last to administer the Sacraments there, the encreasing number of Christians obliging them to that care. But all, both Presbyters and Deacons, officiating there, were ordained, and sent only by the Bishop, and acted by his authority, and under his jurisdiction. And, to make their dependancy on their Bishop more notorious, such country churches were allowed to have no Fonts for baptism, for a considerable time; and the Eucharistical Elements were sent, as already consecrated, from the Bishop's Altar, as it was properly enough called in the first ages of the Church, to the Country Presbyters' Communion Table. (1 *Milbourn's Legacy to the Ch. of Engl.* 160.)

The early Christians paid great reverence to the places consecrated, and set apart for divine service, and this they extended to every vessel and utensil used therein.

The Christian Churches were generally dedicated with great pomp, and magnificence, though the heathen temples were sometimes consecrated to Christianity, by merely placing a cross in them, as an ensign of the Christian religion. The dedication was usually performed in a Synod of Bishops, but where the Bishop of the Diocese alone could attend, then it was performed by him; Presbyters not being allowed to do this, as is corroborated by a British Canon, AD. 450. The Church was sometimes called by the name of a Saint, or Martyr, or of its founder; or even entitled from other circumstances, as the Church at Jerusalem was called, "Crux," and "Anastasis," from the crucifixion and resurrection of our Lord; and the *Lateran* Church at Rome from Lateranus, a Heathen, whose palace it was, but the dedication was always to God. The oblong form was to make it bear some resemblance to a ship, the common metaphor of the Church, taken, no doubt, from the Ark in which the early Church was preserved; and to put us in mind, says Dr. Cave, that we are tost up and down in the world as upon a stormy and tempestuous sea, and that out of the Church there is no safe passage to heaven, the country we all hope to arrive at. In the Apostolic Constitutions, l. 2, c. 57, is the following curious direction. "When thou callest an assembly of the Church, as one that is the commander of a great Ship, appoint the assemblies to be made with all possible skill, charging the Deacons, as mariners, to prepare places for the brethren, as for passengers, with all due care and decency. And first let the building be long, with its head to the East, with its vestries on both sides at the east end, and so 'twill be like a Ship. In the middle let the Bishop's throne be placed; and on each side of him, let the Presbyter sit down; and let the Deacons stand near at hand, in close and small girt garments; for they are like the mariners and managers of the Ship; with

regard to these, let the laity sit on the other side, with all quietness and good order. And let the women sit by themselves, they also keeping silence. In the middle let the Reader stand upon some high place." &c.

The behaviour of the Christians in the early ages, during the public service, indicated the reverence they felt for the Sanctuary of God, "the palace of the Great King," as Chrysostom describes it, "where the angels attended, and Heaven opened itself, and Christ sat upon his throne, and all was filled with incorporeal powers." From this great veneration it was, that first, the Altar, and the body of the Church, and afterwards even the outer buildings, were allowed to afford an asylum to criminals in doubtful cases, as well as to the injured and oppressed. It is also exemplified by their conduct towards the Catechumens, from whom were concealed, till they became greater proficient, and were ready for Baptism, 1. the manner of administering Baptism. 2. the unction of Chrism, or Confirmation. 3. the ordination of Priests. 4. the manner of celebrating the Eucharist. 5. the Liturgy, or divine service of the Church. and for some time, 6. the mystery of the Trinity, the Creed, and the Lord's Prayer. The reason for this concealment was, that the simplicity of the Christian rites might not be inconsiderately contemned; as they considered, as St. Basil observes, that the veneration of mysteries is preserved by silence.

(4) *Chancel.*] The Chancel, or the Choir, was called Βήμα or, "the Ascent," from the steps up to it. And, being separated by bannisters, which the Latins called "Cancelli," it obtained, in modern times, the name of *Chancel*. No one was to come within the rails but persons in sacred Orders, except only the Emperor, out of regard to his high character; which custom was long tenaciously observed by the Greek Church: but the Latin Church allowed women, whenever they pleased, without breach of modesty, to go up to the Altar, though the 44th canon of the Council of Laodicea had forbidden it. Round the Chancel were several seats, or stalls, the principal of which was the *Cathedra*, θρόνος or Bishop's throne; next this, the seats of the Presbyters; with benches for the Deacons, and mats for the other Church officers. Joining to the *Chancel* was a closet, or vestry, where the Bishops and Clergy robed themselves. (*Nicholls.*)

The *Chancel* in our Christian Churches was always looked upon, as answerable to the *Holy of Holies* in the Temple, which was separated from the Sanctuary, or body of the Temple, by the command of God himself. (*Beveridge's Sermon on the excellency of the Common Prayer.*)

(5) *Chancels shall remain as they have done in times past.*]

Unhappy disputes have arisen concerning the situation of the Lord's Table, in the Chancels. The first, in the beginning of the Reformation, was, whether those of the Altar fashion, which had been used in the Popish times, and on which the Masses were celebrated, should be kept up. This point was first started by Bishop Hooper, in a Sermon before K. Edward VI. and after this, Altars were ordered to be "*taken down ; and instead of them, a Table to be set up, in some convenient place of the Chancel.*"—In the first Liturgy it was directed, That the Priest officiating "*should stand before the midst of the Altar.*" In the second, That "*the Priest shall stand on the NORTH side of the Table.*" And thus the first dispute was at an end. But then there followed another controversy, Whether the Table, placed in the room of the Altar, ought to stand Altar-wise? *i. e.* in the same place and situation as the Altar. In some Churches, the Tables were placed in the middle of the Chancels, in others, at the East part thereof, next to the wall. Bishop Ridley endeavoured to make a compromise in his Church of St. Paul's, suffering the Table to stand in the place of the old Altar; but, beating down the wainscot partition behind, laid all the Choir open to the East, leaving the Table then to stand in the middle of the Chancel. Under this diversity of usage matters continued during this King's reign, but when Queen Elizabeth came to the crown, and a new review of the Liturgy was made, the present clause was added; "*And the Chancels shall remain as they have done in times past.*" Whereby an indulgence is given to those Cathedral or Collegiate Churches, where the Tables stood Altar-wise, and fastened to the East part of the Chancel, to retain their ancient practice; but the general rule is otherwise, especially as to Parish Churches; as in the Rubric before the Communion, "*The Table having at the Communion time, a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning or Evening Prayer shall be appointed to be said.*" So that, by these authorities, where Tables were fixed, they ought to remain as they were, and, at the time of the Communion, they might either stand at the East wall of the Church, or in other place more convenient. But this latitude being granted, several inconveniences arose. Great irreverence was used towards the Holy Table, hats and gloves were thrown upon it, and the Churchwardens and Overseers were frequently writing their accounts thereon, the processioning boys eating their loaves and cakes, and dogs leaping up at the bread, to the great scandal of our Reformation, not only among the Papists, but also among the Protestant Churches abroad. Archbishop Laud, out of zeal to reform these abuses, endeavoured to have the Communion Table set Altar-wise, at the East end of the Chancel,

and to be railed in; engaging many of the Bishops to press this in their visitation articles: and it is one of the Injunctions of Queen Elizabeth, “*That the Holy Table in every Church be decently made, and set in the place where the Altar stood; and there commonly covered, as thereto belongeth; and so stand, saving when the Communion of the Sacrament is to be distributed: at which time, the same shall be so placed in good sort within the Chancel, &c.*” Great contentions were for many years kept up in this controversy; till the civil war came on, and all things, civil and sacred, were overwhelmed with confusion. Since the Restoration, no positive determination therein being made, the dispute has happily died; and the Tables have generally been settled Altar-wise, and railed in; the generality of parishioners esteeming it a decent situation. (*Nicholls.*)

In Leviticus, xix. 30, and xxvi. 2. in both places, is this sentence: “*Ye shall keep my Sabbaths, and reverence my Sanctuary, I am the Lord.*” Making the observation of *his day*, and reverence of *the place*, to run in one verse, and making them of one nature.—As our working, travelling, &c. shew that we esteem not that day; so the walls and windows shew, that we are not esteemers of his Sanctuary. (*Bishop Andrews on the Ten Commandments, 356.*)

(6) *Ornaments of the Church, and of the Ministers thereof.*] The magnificence of the first Jewish Temple was acceptable to God; and the too sparing contributions of the people towards the second, was severely reproved; and therefore no one can justly complain, that the ornaments now made use of in our Churches are too many, or expensive. Far from us be all ornaments unbecoming the worship of a Spirit, or the gravity of a Church; but it has an ill aspect when men think that well enough in God’s House, which they would not endure in the meanest offices of their own.—It is not enough barely to devote Churches to the public services of religion, unless they are set apart with the solemn rites of a formal dedication. By these solemnities the Founders were accustomed to surrender all the right they had in them, and make God himself the sole owner. And whoever gave any lands or endowments to the service of God, gave it in a formal writing, sealed and witnessed, (as is now usual in common transactions,) the tender of the gift being made upon the Altar, by the Donor on his knees. At the consecration of both the Tabernacle, and the Temple of the Jews, it pleased the Almighty to give a manifest sign that he then took possession of them. Ex. xl. 34. 1 Kings, viii. 10, 11.—(*Wheatley, C. P. 91.*)

Temples, and other utensils designed by God himself, are *holy* as related to him by that *designation*. Temples, utensils, lands, &c.

devoted and lawfully separated by man, for holy uses, are *holy* as justly related to God by that *lawful separation*. To say, as some do, that they are indeed consecrated and separated, but not *holy*, is to be ridiculously wise by self contradiction, and the masterly use of the word *holy* contrary to custom and terms. *Ministers* are more holy than temples, lands, or utensils, as being more nearly related to holy things. And things separated by God himself, are more holy than those justly separated by man. And so of *days*. (*Baxter's Christ. Directory*, 915.)

Can we judge it a thing seemly for any man to go about the building of an House to the *God of Heaven*, with no other appearance than if his end were to rear up a kitchen, or a parlour, for his own use? Or when a work of such a nature is finished, remaineth there nothing but presently to use it, and so an end?—Albeit the true worship of God be to God in itself acceptable, who respecteth not so much in what place, as with what affection he is served; and therefore Moses in the midst of the sea, Job on the dunghill, Ezekiah in bed, Jeremy in mire, Jonas in the whale, Daniel in the den, the Children in the furnace, the Thief on the cross, Peter and Paul in prison, calling unto God were heard, as St. Basil noteth, manifest notwithstanding it is, that the very majesty and holiness of the *place* where God is worshipped hath in regard of us great virtue, force, and efficacy, for that it serveth as a sensible help to stir up devotion. (2 *Hooker's Eccles. Polity*, p. 41, 47, 51.)

The reader who desires to possess a perfect knowledge on this head, is referred to *Bingham's ORIGINES ECCLESIASTICÆ*, or *Antiquities of the Christian Church*, Book viii. of which an Analysis is here given, as of itself conveying no inconsiderable information on the subject. CHAP. I. on the names and origin of Christian Churches: and here *Sect. 1*, of the *Ecclesia* and *Ecclesiasterion*, as contra-distinguished from the Synagogue of the Jews. *Sect. 2* and *3*, of the *Dominicum*, or *Kuriakon*, and other names. *Sect. 4*, of the *Oratories*, houses of prayer, or private Chapels. *Sect. 5*, of the *Basilicæ*, or Churches of the "Great King." *Sect. 6*, of the Heathen Temples, converted into Churches, &c. *Sect. 7* to *11*, of various other names, and *Sect. 12*, of the distinction between the *Ecclesia Matrix*, or Metropolitan, and the *Diocesana*, or Diocesan Church. *Sect. 13*, *14*, and *15*, of the Churches in the *first*, second, and third centuries. *Sect. 16*, *17*, Objections answered. CHAP. II. Of the difference between the first and later Churches, and of the Temples and Synagogues converted into Churches, and here *Sect. 1*, of the simple construction of the earliest Churches. *Sect. 2*, of the causes of their enlargement. *Sect. 3*, of the munificence of the Christian Emperors towards this; and *Sect. 4*, of their order for converting the Heathen

temples into Churches. CHAP. III. of the different forms, and parts; and first of the *Exterior NARTHEX*, or Ante Temple, and here *Sect. 1*, of the different forms both of the Heathen temples, and Public halls, and of the Churches formed from them, or otherwise. *Sect. 2*, of the front, and situation. *Sect. 3, 4, 5*, of the various parts into which they were divided. *Sect. 6*, of the fountain in the middle; *Sect. 7*, on the use of holy water as originating in this; and *Sect. 8*, on the Portico, as a burying place. CHAP. IV. of the *interior Narthex*; and here *Sect. 1*, of the lesser or inner porches. *Sect. 2*, of the places of watching, &c. *Sect. 3, 4, and 5*, of the Catechumens, Heretics, &c. *Sect. 6*, of the name *Narthex*, an oblong figure, representing a rod, or staff. CHAP. V. of the NAOS, or *Nave*; and here *Sect. 1*, of the Beautiful, and Royal gates. *Sect. 2*, of the *Nave*, or Oratory of Laymen. *Sect. 3*, of the place of the *Substrati*, or Penitents of the third order. *Sect. 4*, of the *Ambo, Pulpitum*, or reading desk. *Sect. 5, 6, 7*, of the separate places of the Communicants, and fourth order of Penitents. *Sect. 8*, of the private cells for prayer, &c. *Sect. 9*, of the place of the Virgins, and Widows; and *Sect. 10*, of the throne of the Emperor, or Magistrate. CHAP. VI. of the BEMA, or part called the Altar of the sanctuary. *Sect. 1, 2, 3, 4, 5*, of the name *Bema*, the tribunal, or sanctuary, the place of the Bishop, the Altar, *Presbyterium, Diaconicum*, and *Chorus*, or Choir. *Sect. 6, 7, 8*, of the division of the chancel by the holy gates, and vails, or hangings. *Sect. 9, 10*, of the *Apsis*, or highest part of the chancel, the place of the first and second thrones, of the Bishops, and Presbyters, the former in particular, called *Bema, Sedes*, or *Cathedra*. *Sect. 11 to 18*, of the Altar, and the Table, their various names, and substance; and of the canopy to the altar. *Sect. 19*, of the holy dove, hovering over the altar. *Sect. 20, 21*, of the *Cross*, set on the altar, and other ornaments, and utensils. *Sect. 22*, of the *oblationarium*, or place of offering; and *Sect. 23*, of the Vestry, for the vestments, and sacred vessels. CHAP. VII. treats of the *Baptistaries, Fonts, Sectarium, Prisons, Treasury, Schools, Libraries, Gardens, Organs*, and *Bells* and their origin. CHAP. VIII. of other ornaments, Scripture texts, gilding, and mosaic work, pictures, and images, &c. CHAP. IX. treats of the consecration of Churches. CHAP. X. of the great reverence in which they were held by the primitive Churches; and CHAP. XI. of the origin of *Asylums*, or places of refuge, in Christian Churches.

For a particular account of the *habits* of Ministers, &c. see the following note.

(7) *Ornaments, &c. shall be used as in the second year of K. Edward IV.]* As no ornaments are particularised, it is necessary to enquire

what they are. In the act referred to, it is enacted, "*That all and singular Ministers, in any Cathedral, or Parish Church, &c. shall be bounden to say the Mattens, Evening song, &c. and the administration of the sacraments, and all the common and open prayer in such order and form, as is mentioned in the said book (viz. First book of Edward VI.) and not other, or otherwise.*" In the rubrics of K. Edward's first book, we find these rules. "*That in the saying or singing of mattens and evening song, baptizing and burying, the Minister, in Parish Churches, &c. shall use A SURPLICE. And in all Cathedral Churches, &c. the Archdeacons, Deans, Provosts, Masters, Prebendaries, and Fellows, being Graduates, may use in their choir, besides their Surplices, such hoods as pertain to their several degrees. But, in all other places, every minister shall be at liberty to use any Surplice, or no.—And whensoever the Bishop shall celebrate the Holy Communion in the Church, or execute any other public ministration, he shall have upon him, besides his ROCHET, a SURPLICE, or ALB, and a COPE or Vestment; and also his Pastoral staff in his hand, or else borne or holden by his chaplains.*"—In K. Edward's second book, the Cope, and Pastoral Staff are omitted. Of these, to begin with

The Surplice.] Of all the Ecclesiastical habits, this has been the most opposed, because enjoined to be worn by every Minister when he officiates. But it is a very decent and proper habit, and certainly, it is by no means convenient, that a minister should officiate in the common habit which he wears at other times: this our adversaries are so sensible of, that most of them wear a handsome long cloak. And why there should be such a material difference between a garment of a white colour, and one of black; between one made of linen, and another of wool; so as to occasion one to be lawful, and the other unlawful, is very unaccountable.—The Surplice has a great deal more of ancient Ecclesiastical practice on its side. There is little doubt to be made, but that it was used in St. Cyprian's time; and St. Jerome defends the use of it. And indeed, the Church, when she was to appoint what garments were proper to be used in the public service, had reason to pitch upon those of white linen, rather than any other; because Angels, and other blessed persons, are recorded in Scripture to have appeared in that habit. Matt. xvii. 2.—Mar. xvi. 5.—Matt. xxviii. 3.—Acts. i. 10.—Rev. iv. 4. vii. 9.

The Hood.] which is generally worn by the Clergy, is the habit of their degree. It is called by the Latins "*Caputium*," or, "*Cucullus*." The latter seems the most proper, and it was of great antiquity. For the "*Cucullus*" was a habit among the ancient Romans; and was a covering for the head, something like a Fisherman's cap, made of coarse

yarn ; broad at the lower part, for the head to go in, and then lessening gradually, till it ended in a point. The Druids wore the *Cucullus* very long, so that the top part hung down behind, and some so that they could make it lap over their faces.—In time it was enlarged, so as to cover the head and neck, and to muffle up the person that wore it in such a manner as not to be known when he went along. The *Hood* continued in use in the time of the later Emperors of Rome, and when the monks and asceticks began in the Church, they took up the use of it, as being a melancholy habit; keeping them both from being stared at, and from looking about. As the several orders of Monks grew up, the *Hood* or *Cowl* was a little differenced in the fashion of it, and generally was contrived so, that in cold, or wet weather, it might be a covering to the head, or be let fall back behind. The *Hood* was also used by the Canons of Cathedrals and Collegiate Churches; though they were forbidden by the Canons to use the same Hood as the Monks. The Universities took the *Hood* from the Cathedrals: and at length it was used only by University-Graduates, and secular dignified Priests; and by them, rather for ornament than use.

The Rochet.] *Rochetum*, from the German word *Ruck*, which signifies the *back*, as being a cover for it, was an ancient garment used by the Bishop, and it was in common use in the seventh century. In later ages the Bishops were obliged by the Canon law to wear their *Rochet* whenever they appeared in public, a practice which seems to have been kept up in England, more than in other places; Erasmus mentions it as something particular in Bishop Fisher, that he would leave off his Rochet when he travelled. Since the Reformation, the Bishops have not worn their *Rochets*, when they appear in any public place out of the Church, besides the Parliament House. The *Chimere*, or garment over the *Rochet*, in the Popish times, and in K. Edward VI. reign, was of scarlet; which made Bishop Hooper scruple at it, as too light a robe for the Episcopal gravity; in Q. Elizabeth's time this was changed into Black Satin.

The Cope] answers to the "*Colobium*" of the Latins, and the *σακκος* of the Greek Church. It was first a common habit, or a coat without sleeves, but was afterwards used as a Church Vestment. The Greeks say, it was in imitation of the mock robe put upon our Saviour, which was a red bag, or sack. (*Nichols's Common Prayer.*)

The name "*Surplice*" is from the Latin *Superpelliceum*—Durandus tells us it was so called because anciently this garment was put "*super tunicas pellicias de pellibus mortuorum animalium factas,*" upon leathern coats made of the hides of dead beasts; symbolically to represent, that the offence of our first parents, which brought us under a neces-

sity of wearing garments of skin, was now hid and covered by the grace of Christ, and that therefore we are clothed with the emblem of innocence. —If it be thought necessary for princes and magistrates to wear distinct habits, in the execution of their public offices, to preserve an awful respect to their royalty and justice, there is the same reason for a different habit when God's ambassadors publicly officiate. And accordingly we find that under the law, the Jewish Priests were, by God's own appointment, to wear decent sacred vestments at all times; but at the time of public service, they were to have, besides those ordinary garments, a *white linen Ephod*.—From so divine an original, the ancient Christians brought them into use for the greater decency and solemnity of Divine Service.—The *colour* is very suitable; for it aptly represents the innocence and righteousness wherewith God's ministers ought to be cloathed,—Ps. cxxxii. 9.—The Antient of Days is represented as having garments "*white as snow*,"—Dan. vii. 9.—When our Saviour was transfigured, his raiment was "*white as the light*,"—Mat. xvii. 2,—and whenever angels have appeared to men, they have always been cloathed in white apparel,—Mat. xxviii. 3—Mark, xvi. 5—Acts, i. 10—Rev. vi. 11—vii. 9—xv. 6—xix. 8, 14.—The Jewish Ephods were linen, as were also most of the other garments which the Priests wore during their ministrations. The Levites also that were singers were arrayed in *white linen*; the armies that followed the Lamb were cloathed in *fine linen*; and to the Lamb's wife was granted, that she should be arrayed "*in fine linen white and clean*; "*for the fine linen is* (i. e. represents,) *the righteousness of Saints*."—The *shape* of it, in the opinion of Durandus, is significant, who observes, that as the garments used by the Jewish priesthood were girt *tight* about them, to signify the *bondage of the law*; so the *looseness* of the Surplices, used by the Christian Priests, signifies the *freedom of the Gospel*.

The *Alb* was a very ancient habit worn by ministers in the administration of the Communion, and appears by the description given of it by Durandus, to have been a kind of linen garment, made fit and close to the body like a Cassock, tied round in the middle with a girdle, or sash, with the sleeves either plain like the sleeves of a Cassock, or else gathered close at the hands like a shirt sleeve.—They were formerly embroidered with various colours, and adorned with fringes: but these our Church does not admit of, though it still enjoins a "*white plain Alb*."—The Priests and Deacons that assist the minister in the distribution of the elements, instead of Copes, are to wear *Tunics*, which Durandus describes to have been a silk sky-coloured coat made in the shape of a Cope. The *pastoral Staff*, now grown out of use, is peculiar to the Bishop. It was made in the shape of a *Shepherd's Crook*, and was for many ages, even till after the

Reformation, constantly given to the Bishop at his consecration, to denote that he was then constituted a shepherd over the flock of Christ. (*Wheatly, Common Prayer.*)

As to the *Surplice*, our Church requires not the wearing of this garment, as an holy vestment, like the priestly garments under the old law, but merely for the sake of order, and uniformity: whereas in the Church of Rome a Surplice may not be worn till it is hallowed in a solemn manner by the Bishop, or some one by his allowance, (as may be seen in the Missal) with divers prayers, that it may defend him who wears it from the assaults of the devil; the prayers being accompanied with a number of crossings, and, in fine, the Surplice besprinkled with holy water, in the name of the blessed Trinity. But, I say, in our Church it is used only as a garment of distinction; no more holiness is placed in it, than in the *hoods* worn over it merely for distinction of degrees: and the *white* is preferred before any other colour, because it was a very ancient custom in the Primitive Church for the Priests to officiate in white garments. (*Bishop Fowler on symbolizing with the Church of Rome, London Cases, 316.*)

Among other ornaments of the Church in use, in the 2d year of Edward VI. there were two *Lights* appointed to be set upon the high Altar, as a significant ceremony of the light which Christ's Gospel brought into the world; and this at the same time, when all other lights and tapers, superstitiously set before images, were, with many other abused ceremonies, and superfluities, taken away. These lights were continued in all the Queen's Chapels during her whole reign; and in many Cathedral Churches, besides the Chapels of divers noblemen, Bishops, and Colleges to this day.

It was well known, that the Lord-Treasurer Burleigh (who was no friend to superstition, or Popery,) used them constantly in his chapel with other ornaments of Fronts, Palls, and Books, upon his Altar. The like did Bishop Andrews, who was a man who knew well what he did, and was as free from Popish superstition as any man in the kingdom.—To this head we refer the *Organ*, the *Font*, and *Altar*, the *Communion Table*, and the *Pulpit*, with the coverings, and ornaments of them all; together with the *Paten*, *Chalice*, and *Corporal*, (the sacred linen, placed under the Chalice, to receive the fragments of the bread, if any fell) which were all in use in the second of Edward VI. by the authority of the acts of Parliament then made. (*Bishop Cosins's Notes.*)

Concerning the garb and habit of the ancient clergy; a decent mean was to be observed, as might keep them from obloquy and censure on both hands, either as too nice and critical, or too slovenly and careless in their dress. Their habit being generally to be such, as might express the

gravity of their minds, without any superstitious singularities, and their modesty and humility, without affectation. In this matter therefore their rules were formed according to the customs and opinions of the age, which are commonly the standard and measure of decency and indecency in things of this nature.—In different places different customs seem to have prevailed, as to the colour of their cloathing. For at Constantinople, in the time of Chrysostom, and Arsacius, the clergy commonly went in *black*, as the Novations did in *white*, which appears from the dispute which Socrates speaks of between Sisinnius the Novatian Bishop, and one of Arsacius's clergy: for he says, Sisinnius going one day to visit Arsacius, the Clergyman asked him, why he wore a garment which did not become a Bishop? and where it was written, that a Priest ought to be clothed in white? To whom he replied, You first shew me, where it is written that a Bishop ought to be clothed in black? From this it is easy to collect, that by this time it was become the custom at Constantinople to wear black, and that perhaps to distinguish themselves from the Novatians, who affected, it seems, to appear in white. But we do not find these matters as yet so particularly determined, or prescribed in any Councils. For the fourth Council of Carthage requires the Clergy to wear such apparel as was suitable to their profession, but does not particularize any farther about it, save that they should not affect any finery or gaiety in their shoes or clothing. And the Council of Agde gives the very same direction.—The sober part of the Monks were always careful to observe a decent mean betwixt vanity and lightness on the one hand, and hypocritical affectations on the other. Long hair was always thought an indecency in men, and savouring of secular vanity: and therefore they polled every Monk at his admission, to distinguish him from the Seculars; but they never shaved any, for fear they should look too like the Priests of Isis. This then was the ancient tonsure in opposition to both these extremes. Long hair they reckoned an effeminate dress, and against the rule of the Apostle. (*Bingham's Antiq.* vi. 4, 15, 18, vii. 3. 6.)

“ THE ORDER FOR ”
 “ MORNING PRAYER ”
 “ DAILY THROUGHOUT THE YEAR. ”

I WAS GLAD WHEN THEY SAID UNTO ME, LET US GO INTO THE HOUSE OF THE LORD.—*Psalm cxxii.* 1.

I WILL WASH MY HANDS IN INNOCENCY, O LORD, AND SO WILL I GO TO THINE ALTAR ;—THAT I MAY SHEW THE VOICE OF THANKSGIVING, AND TELL OF ALL THY WONDROUS WORKS.—*Psalm xxvi.* 6. 7.

On approaching the House of God.

So look to every step you take in your approach to the *House of God*, that you may come into his more immediate presence with such contemplations, meditations, and reflections in your mind, as will lift up your soul unto him, under an awful and just sense of his divine Majesty, and perfections ; and with that humble, and contrite spirit, which dependent creatures, and miserable sinners ought to have. Remember, that since God is a spirit, the worship of him must be spritual and reasonable, sincere and pure. It must flow from a divine and heavenly frame of mind. (*Directions for devout behaviour, &c. by the Soc. for prom. Chr. Knowledge.*)

HOW DREADFUL IS THIS PLACE ! THIS IS NONE OTHER BUT THE HOUSE OF GOD, AND THIS IS THE GATE OF HEAVEN !—*Gen.* xxviii, 17.

BUT WILL GOD INDEED DWELL ON THE EARTH ? BEHOLD, THE HEAVEN, AND HEAVEN OF HEAVENS CANNOT CONTAIN THEE, HOW MUCH LESS THIS HOUSE THAT I HAVE BUILDED !—YET HAVE THOU RESPECT UNTO THE PRAYER OF THY SERVANT, AND TO HIS SUPPLICATION, O LORD MY GOD—THAT THINE EYES MAY BE OPEN TOWARD THIS HOUSE, NIGHT AND DAY, EVEN TOWARD THE PLACE OF WHICH THOU HAST SAID, MY NAME SHALL BE THERE !—1 *Kings*, viii. 27—29.

The pious Wogan has the following verses on the ringing of the bell to prayers.

Come, come to me, the meek Redeemer cries,
(Come, come to Christ, the echoing bell replies):
Come, all ye weary, all ye heavy press'd;
Your burdens bring, and I will give you rest.
Awake, my soul; leave thy soft bed, and home;
And answering say, I come, O Lord, I come.

On the bell of St. John the Baptist, at Stamford, is the inscription, "*Venite cum voco.*" *Come ye when I call.*

The Church is the House of God, "*Keep,*" therefore, "*thy foot, when thou goest to the house of God.*" *Eccles. v. 1.* As men that walk in danger look to their steps, and take care where they set their foot, so he that enters into the "House of Prayer," had need enter with great cautiousness, and watchfulness, for he comes before a God, who sees his thoughts, takes notice of his designs, and knows the secret recesses of his soul; observes his looks, and postures, and behaviour, and will at last call him to an account for his carelessness, and irreverence. Were these things seriously thought of, how could the generality come into this house with no greater awe, and with as loose affections, as if they were going to a play?—To see all this, what can we infer, but that men have no sense of the tremendous Majesty on High! No sense of the mysteries the very angels desire to look into! These things, ought not so to be! When therefore thou goest to the temple of the Lord, remember the Magnificence of that God, at whose footstool thou goest to worship! When thou enterest in at the door of this House, leave there thy worldly thoughts, and carnal desires, and come filled with the spirit into the Tabernacle of the Lord: sit, and stand, and kneel there, as before the Searcher of all Hearts; resolve to come away from thence edified, and with greater store of spiritual blessings than thou hadst before. (*Horneck's Crucified Jesus, 32.*)

Great respect and reverence the primitive Christians used to shew in the Church;—Before their going in they used to wash, at least their hands, carrying themselves while they were there with the profoundest silence, and devotion; and the Emperors, when they entered, used to lay down their arms, leave their guard behind them, and put off their crowns.—Solomon charges us *to look to our feet when we go into the House of God*; being an allusion in particular to the rite of pulling off the shoes, used by the Jews, and other nations of the east, when they came into sacred places. *Ex. iii. 5.*—*Joshua, v. 15,* and it is as binding upon us to look to ourselves by uncovering our heads, and giving all other external testimonies of reverence and devotion. (*Wheatley Com. Pr. 93.*)

Through all the east the custom has immemorially prevailed, of entering

the Temple of God, divested of their sandals, lest any pollution adhering should defile the pure abode of the Deity; and it is practised by the Mahommedans at this day. (*Maurice on the Oriental Trinities.*)

On behaviour in the House of God.

MY VOICE SHALT THOU HEAR IN THE MORNING, O LORD; IN THE MORNING WILL I DIRECT MY PRAYER UNTO THEE, AND WILL LOOK UP. *Ps. v. 3.* I WILL SING OF THY POWER; YEA, I WILL SING ALOUD OF THY MERCY IN THE MORNING. *Ps. lix. 16.*

BE NOT RASH WITH THY MOUTH, AND LET NOT THINE HEART BE HASTY TO UTTER ANY THING BEFORE GOD. *Eccles. v. 2.* IN THE MULTITUDE OF WORDS THERE WANTETH NOT SIN: BUT HE THAT REFRAINETH HIS LIPS IS WISE. *Proverb. x. 19.*

TAKE WITH YOU WORDS, AND TURN TO THE LORD, SAY UNTO HIM, TAKE AWAY ALL INIQUITY, AND RECEIVE US GRACIOUSLY; SO WILL WE RENDER THE CALVES OF OUR LIPS. *Hosea xiv. 2.*—SET A WATCH, O LORD, BEFORE MY MOUTH, KEEP THE DOOR OF MY LIPS.—*Psalm cxli. 3.*—I AM PURPOSED THAT MY MOUTH SHALL NOT TRANSGRESS. *Psalm xvii. 3.*

Every one, who comes to join in the devotions of our Church, should perform at his entrance into his place, a short preparatory act of worship in private. Now this, as well as every thing else, ought to be done "*with understanding,*" not to be an unmeaning formality, in ignorant compliance with common practice; but a serious address to God, that he would enable, and incline us to attend in such manner to what we are about to hear, and say, and do, that we may honour and please him; edify our fellow worshippers; benefit, and finally save our souls. (2 *Secker, Sermons*, 604.)

Having as soon as you can, gotten a convenient opportunity after your entrance into the Church, fall down upon your knees in private prayer to God for the assistance of his spirit, in those solemn duties of religion you come to perform. You will behave as in his sight; you will look upon him as observing what you think, as well as what you say, and do. (*Society for promoting Christian Knowledge, Directions.*)

Of the many prayers, or short addresses, that might be selected for this occasion, the following are suggested as very applicable.

1. FROM SCRIPTURE.—*Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my redeemer. Psalm. xix. 14. (see Lev. xxii. 21.)*

2. FROM THE LITURGY.—*Almighty God unto whom all hearts be*

open, all desires known, and from whom no secrets are hid; cleanse the thoughts of my heart by the inspiration of thy Holy Spirit, that I may worthily magnify thy holy name, through Christ our Lord. Amen. (Communion Service.)

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; we beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness, we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ, our Lord. (Communion Service.)

Let thy merciful ears, O Lord, be opened, to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. Amen. (10th Sunday after Trinity.)

O, God, our refuge and strength, who art the author of all godliness; be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually, through Jesus Christ our Lord. Amen. (23 Sunday after Trinity.)

See also the Collects for the 2d and 3d Sundays after Advent, 1st after Epiphany, Ash Wednesday, 3d after Lent, 2d for Good Friday, 1, 3, 6, 7, 12, 13, 19 and 22 after Trinity, and for the days of St. John the Evangelist, St. Andrew, St. Mark, St. Peter, St. James, St. Bartholomew, and St. Simon and St. Jude.

3. FROM THE DIRECTIONS OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. *Lord, I am now in thine house; assist, I pray thee, and accept of my services. Enable me, and all who shall this day meet in thy name, to worship thee in spirit and in truth. Let thy Holy Spirit help our infirmities, and dispose our hearts to seriousness, attention, and devotion; and grant that we may improve this opportunity to the honour of thy holy name, and the benefit of our souls, through Jesus Christ our Lord. Amen.*

On the Efficacy of Prayer.

ASK AND YE SHALL RECEIVE.—Hearty prayer hath a wonderful efficacy, an invincible power, and nothing is able to resist it. In the Old Testament we read of many great and strange things done by it. *Jacob* wrestled with God by prayer, and prevailed for the blessing. *Moses's* prayer dried up the waters of the Red Sea, and made them stand in a heap. *Joshua's* prayer made the sun to stand still in the middle of its course.

Hezekiah's prayer caused it to go back ten degrees, and likewise added fifteen years to his life, when he was just expiring. The *Israelites'* prayers undermined the walls of Jericho, and that by strange and unaccountable means. *Esther's* prayers changed the sentence of death pronounced against the Jews, and turned the intended mischief upon their enemies' heads. *Ahab's* humiliation and prayer suspended, and put a stop to God's judgments, which were just ready to fall upon his idolatrous house. *David's* prayers protected him in all his dangers, and kept him safe in the midst of all the tumults, and insurrections, of his enemies. *Manasseh's* prayer freed him from the chains of Babylon, and restored him, against all ordinary means, to the throne of his kingdom. *Elijah's* prayer opened and shut the windows of heaven. *Daniel's* prayer shut the lions' mouths, and stopt the rage of those furious beasts.—In the New Testament, our Saviour hath secured to us the success of our petitions, saying, “*Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you;*” Matt. vii. 7. Yea, if there be a willing mind, God Almighty promises to prevent our petitions, and to give sometimes before, and without asking: “*Before they call*” (saith he) “*I will answer.*”——But yet St. James tells us, that “*many ask and receive not, because they ask amiss.*” Our petitions then must be duly qualified and presented, before they can obtain their desired effect. (1 *Hole on the Liturgy. Disc. I.*)

If the prayers of an individual are so effectual, the united petitions of congregations of pious persons possess a still more striking efficacy. Jesus Christ has given the most persuasive encouragement to his followers to assemble in His name. “Where two or three are gathered together in my name, there am I in the midst of them.” The promise, which He has made, of granting their requests, is the strongest inducement to the practice of a union of prayers: “If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father, which is in heaven.” The exercise of public worship has been general in every country, and in every age of the world. Wherever the belief of a God has existed, public devotion has been paid to Him; temples have been dedicated to His service, priests have been appointed, incense has risen to heaven, the blessings of the Mighty Father have been solicited, and His anger deprecated. Among the most savage tribes crowds of suppliants have assembled on the lofty mountain, or on the banks of the extended lake, to adore the Great Spirit who was supposed to descend from heaven in invisible majesty, to visit the awful scenes of nature, and to receive the prayers and offerings of His creatures. If this has been the invariable practice of the uninformed Pagans, who possessed only the faint twilight of the religion of nature, shall it be said that those,

on whom the Sun of Righteousness has shed the fullest blaze of knowledge and salvation, can ever neglect the social worship of the God, who made—of the Saviour, who redeemed—and of the Spirit, who sanctified them? So universal is the acknowledgement of the necessity of this duty, that those who neglect it, are considered as defective in the principal act of the religion of their fathers.—(*Valpy's Clergymans' Address to his Parishioners*, 130.)

On the Origin and advantages of a Liturgy, or known form of words in Public Prayer.

The word LITURGY is from the Greek λειτουργία, formed from the two words λειτος “public,” and εργον, “a work,” and denotes a public office of worship in general. It is used by St. Paul in a larger signification, denoting any office of piety, as in Romans, xv. 27. — Phil. ii. 30, &c.—though generally referring to the ministration, or service of the Gospel, as in Luke, i. 23.—Acts, xiii. 2.—Heb. viii. 6, &c.—In the primitive Church it included all the holy offices, as our Church applies it to her whole Common Prayer Service. In the Roman Catholic Church, where they have their *Missal*, *Breviaries*, *Rituals*, *Pontificals*, *Manuals*, *Rosaries*, &c. and also in the Greek Church, the word is confined to the service of the *Mass*. This latter word is not, according to Bingham, from the Hebrew word “*Missah*,” an oblation, but merely from the Latin “*Missa*,” or “*Missio*,” (see *ante*, p. 168); and hence the different services “*Missa catechumenorum*,” and “*Missa fidelium*.”

When the extraordinary gifts bestowed on the first preachers of Christianity ceased, the Bishops of the several Dioceses formed their respective offices, and prayers, according to what they had observed, or heard of the methods adopted by the Apostles, and their immediate successors; and the offices, or Liturgies, so formed, were called after the names of such Apostles—thus, that at Jerusalem carried the name of *St. James*; that at Alexandria, the name of *St. Mark*, the first Bishops respectively of those places.

The Liturgies thus bearing the Apostles' names are still extant. The Liturgy of St. James was the ancient Liturgy of the Church at Jerusalem, the first Christian Church, and of which Liturgy, though he was not the writer, he may be esteemed the author, since when it was first put in writing it was no doubt from the form which tradition made this primitive Bishop to use.—The Liturgy of St. Mark was the ancient Liturgy of the Church of Alexandria, and used throughout that Patriarchate, containing Egypt,

Lydia, Pentapolis, and Ethiopia. There are also extant the Liturgy of St. Peter—the Liturgy of St. Clement, Bishop of Rome, the companion and fellow labourer of St. Paul—of St. Chrysostom, which was used in the Church, and Patriarchate of Constantinople—of St. Basil, Archbishop of Cæsarea, also used in the same Patriarchate on some of the great festivals; and another of his used throughout the Patriarchate of Alexandria—the Liturgy of the Church of Ethiopia, subject to Alexandria as to the consecration of their Metropolitan.—The Ambrosian, Armenian, Maronitish, and Coptic Liturgies—the Gothic, or Gothico-Gallican Missal, used in the Churches of Gallia that were under the government of the Goths—and the Mozarabick, or Mixt-Arabic Missal, used in the Churches of Spain; and chiefly, the Roman Liturgy, or Missal, used by the Saxons and British, till the time of the Reformation.

See as to the particulars of the different Liturgies “Adams’s Religious “World displayed,” 3 vols. 8vo. under the respective heads; and see also, *ante*, pp. 47, 48.

The advantages attending the use of an *established form* of prayer, are, amongst others, 1. That the subject of the prayers offered up is known, and understood by all; while in saying, “*Amen*,” *so be it*, to the *extemporaneous* prayers of another, there is not time for consideration, or choice.—2. That all are, or may be, grounded, and settled in the *common faith*, and know the terms on which they ask, and may expect to receive God’s blessing.—3. That thus arises an union of *tongue*, of *understanding*, and of *spirit*.—4. That there is thereby afforded a public symbol, or *profession of faith*, to which, in cases of difference, all may refer.—5. That in using this, the more learned of the ministers set apart for the public worship of God, are not tempted to ostentation, nor are the less learned so liable to error.—6. That thus the public addresses to Almighty God are free from absurdity, extravagance, and impiety—(“lest,” says the Council of Milevis while authorising a common prayer, “through ignorance, or carelessness, any thing contrary to the faith should be vented “or uttered before God, or offered up to him in the Church”)—the outward performance of the sacred *offices* of religion, corresponds with the *faith* professed; and the whole becomes a more “reasonable service,” for “God is not the author of confusion,” 1 Cor. xiv. 33.—7. That a repository of *holy truths* necessary to be known, is here always ready at hand, for the reference and use of those who have little, or no other means of acquiring knowledge, and receiving aid, on the subject of prayer, either public or private.—8. That by the intervention of legitimate authority, and the aid of an establishment, there is a security against a country sinking into a state of indifference as to religious duties.—9. That the public

adoption of a form of sound words may prevent the admission into the sacred office of men of unsound opinions, or not duly called and prepared.—10. That the promised benefits of *joint-prayer*, may be more confidently expected thereby, than by the *extemporaneous* and *unknown* words of one person, while the others only join with the concluding word of assent.—And lastly, it seems evident, that the praying, and giving thanks, by a *previously settled form of words*, was a custom prevailing in the earliest ages of the world, and was always sanctioned by the divine approbation.

Some of the instances that may be referred to, are the following.—The Song of Moses, and the children of Israel, on their deliverance from Pharoah. “I will sing unto the Lord for he hath triumphed gloriously, &c.,” and which Miriam and the women “answered” *in the same words*,—Exod. xv. 1, 21.—The form of blessing delivered to Aaron, and the Priests, his sons, “The Lord bless thee and keep thee,” &c., and which words are believed by many to refer to the Almighty Trinity,—Numb. vi. 22—26.—The form of the answer directed to be used by the elders of a city accused of blood. “And they shall answer, *and say*, Our hands have not shed this blood, &c.”—“be merciful, O Lord, unto thy people Israel whom thou hast redeemed, &c.”—Deut. xxi. 7, 8.—The form to be used on the offering of the first fruits, “And thou shalt speak, *and say* before the Lord thy God, A Syrian ready to perish, &c.”—Deut. xxvi. 1—5, &c.—And also on the distribution of the tythes “*thou shalt say*” I have brought, &c.”—*Ibid.* 12—15.—The form of cursing the transgressors, “And the Levites shall speak, and *say* unto all the men of Israel *with a loud voice*, Cursed be the man,” &c. &c. “And all the people shall answer *and say* Amen,”—and this is repeated *twelve times*,—Deut. xxvii. 14—26.—The joint prayer of Deborah and Barak,—Judges, v.—The appointment of the Levites “to stand every morning to thank, and praise the Lord, and likewise at even,”—1 Chron. xxiii. 30,—which custom was continued in the service of the first temple built by Solomon, and restored in that of the second temple by Nehemiah,—Neh. xii. 24, 45, 46.—The Psalm to thank the Lord, “*delivered*” by David into the hand of Asaph, and his brethren, “Give thanks unto the Lord, &c.”—1 Chron. xvi. 7, &c.—The ceremonies used at the dedication of Solomon’s Temple, when “the trumpeters and singers *were as one*,” praising the Lord, and *saying*, “For he is good and his mercy endureth for ever.”—2 Chron. v. 13.—And the same words were used by the Priests and Levites when Ezra laid the foundation of the second temple, “to praise the Lord after the ordinance of David, King of Israel; and they *sung together by course* in praising and giving

“ thanks unto the Lord, because he is good, for his mercy endureth for ever,”—Ezra, iii. 11.—The same words are also used as a chorus throughout the whole of the Psalm cxxxvi.—2 Chron. v. 13.—The song of praise commanded by Hezekiah, “ with the words of David, and of Asaph the Seer,” on his restoring the true religion,—2 Chron. xxix. 30.—The various Psalms of David delivered “ to the chief musician in the several stations, as iv. v. vi. viii. &c. The Psalm composed “ for the Sabbath day,”—Ps. xcii.—and indeed the whole book of Psalms as collected into one body for the benefit of public worship.—The exhortation to repentance of the Prophet Hosea, “ Take with you words, and turn to the Lord, say unto him “ Take away all iniquity, &c.”—Hosea, xiv. 2.

That our Lord himself conformed to the established service seems evident from many passages of Scripture, particularly Luke iv. 16—“ And he came to Nazareth, where he had been brought up, and, *as his custom was*, he went into the Synagogue on the Sabbath day, &c. :” a custom also noticed Matt. xii. 9—xiii. 54—Mark, i. 21—John vi. 59,—and particularly from Mark, xi. 15, 16, where he shewed his zeal in driving out the profaners of the Temple; and even “ would not suffer that any man should carry any vessel through the Temple.—Again, John, xviii. 20, where he appeals to his enemies as to his doctrines there. In Matthew xxvi. 30, is mention made of a hymn sung by the disciples. And *Ibid.* 44, of our Lord’s prayer in his agony of suffering, when “ he prayed the *third* time, *saying the same words.*”—The form of prayer delivered by our Lord to his disciples, on their requesting him, “ Lord teach us to pray, as John also taught his disciples.—And he said unto them, when ye pray say, Our Father,” &c. Luke, xi. 1, 2, &c.—The practice of attending the public service, was continued by the disciples, even after our Lord’s ascension, and the new powers conferred on them by the coming down of the Holy Spirit, as see Acts, iii. 1—xiii. 14—xvii. 2.—In Acts, xvi. 25, is mention made of Paul and Silas praying, and singing praises to God in the prison, “ and the prisoners heard them”—of course this must have been a *joint* act, and in words before known to both.—And lastly “ the *Song* of Moses the servant of God, and the Lamb!” which is sung by the Church triumphant in Heaven,—“ them that had gotten the victory over the beast,”—when the Temple, typified by the earthly Tabernacle, and Temple, and the Houses of God, is filled with the glory of God, and of his power!—Rev. xv. 2, 3, 8.

An argument also may fairly be drawn from St. Paul’s address to some of the Corinthians, “ When thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned, say Amen, at thy giving of

“ thanks? seeing he understandeth not what thou sayest?”—1 Cor. xiv. 16. —For as the praying in an *unknown tongue* is altogether useless, so the pronouncing by the minister an *unknown prayer* must be much less advantageous to the hearers, than their *joining* in the *known words* of a prayer. Nor can the Apostles direction, and desire, be so well fulfilled by this, “ Let all things be done to edifying,”—*Ibid.* 26.

On this subject, and the various arguments on the antiquity of Liturgies, and in favour of precomposed forms of prayer, see Bishop Grove’s “ *Persuasive to communion with the Church of England.*”—Dr. Scott’s “ *Cases of Conscience resolved, on joining in Forms of Prayer.*”—Dr. Cave’s “ *Serious Exhortation to Dissenters from the Church of England;*” all in the London “ *Collection of Cases written to recover Dissenters;*”—Bennet’s “ *Abridgement of ditto,*” Chap. III.—Bennet’s “ *History of Precomposed Forms of Prayer,*”—“ *Discourse of the gift of Prayer,*” and “ *of Joint-Prayer.*” Nicholls’s “ *Defence of the Church of England,*” Chap. IV.—Falkner’s “ *Libertas Ecclesiastica,*” and “ *Vindication of Liturgies.*”—Durel “ *on the Government of the Reformed Churches.*”—Hooker’s “ *Ecclesiastical Polity,*” V. 26.—Towerson “ *on the Church Catechism*” (Lord’s Prayer).—Wheatly Com. Pr. Introd. Discourse, and more particularly Dr. Comber’s “ *Scholastical History of Liturgies,*” highly extolled by the learned Dr. Cave, and prefixed to the second volume of Comber’s *Companion to the Common Prayer Book* in folio. Herein he proves the use of set words, or forms of Prayer, from Holy Scripture; arguing at length from many of the above cited passages; and opposing the misuse of the texts, “ *Pray by the Spirit,*”—“ *Quench not the Spirit,*” &c.; He then gives instances of Liturgies used in the first six centuries, from the writings of the earliest fathers, commencing with Clemens Romanus, who lived even in the times of the Apostles; and so from the seventh century downwards; and of the agreement of the Reformed Churches herein. See also “ *Bingham’s Antiquities,*” Book XIII. Chap. V. wherein he treats at length of the ancient forms used in the Jewish worship, and of those in the Apostles days, and the new forms adopted by the Primitive Christians: summing up the evidence for the set forms used by them in the first four centuries, from the writings of the earliest fathers.—Chap. VI. where he proves the existence of original Liturgies from the Homilies, and works of St. Chrysostom. Chaps. VIII. IX. X. XI. on the habits, gesture, and times of public service of the Primitive Christians.—Book XIV. Chap. I. II. of their Psalmody.—Chaps. III. IV. of their reading, and preaching.—Chap. V. of the prayers of the Catechumens, &c.—Book XV. on the Communion Service; and

Books XX. to XXIII. of their festivals, and fasts; and marriages, and funeral rites.—See also *ante*, p. 34, note 2.

Though there was but one form of worship throughout the whole Church, as to what concerned the substance of Christian worship; yet every Bishop was at liberty to form his own Liturgy in what method, and words he thought proper, only keeping to the analogy of faith, and sound doctrine.—There is no doubt to be made, but that the forms of *divine* institution were always used in the Church without any variation, as the form of Baptism, the Lord's Prayer, the singing of David's Psalms, the forms of benediction, such as, "*The Lord be with you*,"—" *The grace of our Lord Jesus Christ*," &c.—As to forms of *human* institution, they were added by the Bishops, and governors of the Church, according to their wisdom, and discretion. And this with relation to the ordinary service; for still they were at liberty to compose new forms for extraordinary emergencies, and occasions. And whilst the extraordinary gifts of the Spirit continued, there is little doubt to be made, but that prayers, and hymns immediately dictated by the Spirit, made up a part of the ordinary service, still retaining such forms as were antecedently of divine appointment. When the extraordinary spirit of prophecy ceased, then the rulers of the Church supplied this want by proper forms of their own composition, according to Christian prudence and discretion. And this seems to have been the true original of *Liturgies*, or stated forms of divine service. (1 *Bingham's Antiq.* ii. 6, 2, xiii. 5, 1, and 7.)

In after ages the Bishops of a whole province agreed by consent to conform their Liturgy to the model of their Metropolitcal Church. And then it was enacted into a law by several Councils, that the same order and uniformity should be observed in all ages. The French Churches first decreed that one and the same custom in celebrating Divine Service, and the same order of Psalmody should be kept in all Churches; that as they held one faith, and confession of the Holy Trinity, so they should keep to one rule of divine Offices; lest if they varied in their observations, that variation should be interpreted as a disagreement in some point or other. And the same rule was afterwards made and concerted in the Spanish Churches, where one Order was appointed to be observed in the Morning, and Evening Service, because they were all of the same faith, and the same kingdom: so that though every Bishop at first had liberty to frame a Liturgy for the use of his own Church, yet in process of time they consented to take the Liturgy of the Metropolitcal Church as a standard for the whole province. (2 *Bingham's Antiq. abridged*, 38.)

This number of different Liturgies would naturally lead a person unac-

quainted with the subject, to expect a great discordance, if not in the substance, at least in the mode of public worship, which they prescribe. This, however, is so far from being the case, that, upon examination, the authors of these Liturgies will be found, one and all, to have the same sentiments with regard to the principal parts of the sacrifice; and they only in some cases, added to, and in others, retrenched a little from, the prayers and ceremonies which they found already established. This "*discordant harmony*," as Cardinal Bona calls it, of the different Liturgies, seemed to him a convincing proof, that they are of apostolical tradition; and by the Apostles, and their successors, diffused throughout the world. (2 *Adam's Rel. World*, 43.)

It is the character of the Liturgy of the Church of England, that it was composed with such due deliberation, and by men so eminently qualified for the task,—men who proved themselves ready to contend for the faith, and who actually resisted even "unto blood,"—that its transcendent merits are felt and acknowledged, not by its own members only, but by all those of the other Reformed Churches also.—And it may be remarked, notwithstanding some trifling cavils have been made, that the language in which it is drawn up is so pure, and so little unfitted for use even at present—at the great distance of time from which it was composed,—as to warrant the supposition that its authors acted under the peculiar assistance of the Holy Spirit.—On this head see *ante*, pages 63, 66, and from 69 to 92.

The orthodoxy of our public services will be considered by every friend to truth to be one of their strongest recommendations, if it should appear (as the author devoutly wishes it may in the course of the following Essays) that our forms of worship harmonize with the truth of God as revealed in the Bible. Our Liturgy is not like a nose of wax that may be adapted to every face. It is not contrived, like Mr. Pope's Universal Prayer, to suit the taste of infidels and heretics. But its language, on all the fundamental doctrines of Christianity, is clear, and decisive. This circumstance, indeed, will not recommend it to those who have imbibed the spirit of the present day; in which, indifference to all religious truth, misnamed charity and candour, has overflowed, like a deluge, almost every rank and order of men.—But the decisive language of our Liturgy will endear it to those, who believe "that there is no other name under Heaven, given among men, whereby we must be saved, but the name of Jesus Christ." Therein the doctrines of the Fall, the Trinity, the Atonement, and saving Merit of Christ, and the sanctifying influence of the Holy Spirit, are asserted in pointed, and energetic terms.—And should such a monster of duplicity ever arise, as an Arian, Socinian, or Pelagian clergyman;

continuing such, he would be restrained by his own subscriptions, and confessions, from ever venting his heretical opinions, and thereby poisoning the minds of others; or he would be obliged, whenever he appeared in the congregation of the faithful, to proclaim his own dishonesty. Let the enlarged minds of unbelievers condemn, as much as they will, the narrowness of our Creed; those, who are concerned for the honour of God, and the welfare of mankind, will rejoice that we have such a barrier erected against the admission of those into the fold of Christ, whose business it is "to steal, to kill, and to destroy."—Blessed be God for the Liturgy of the Church of England! (1 *Biddulph's Essays on the Liturgy*, 3, *And see ante*, 74.)

It may be sufficient to observe in this place, once for all, that the Liturgy of our excellent Church, uniformly proceeds on *this acknowledged ground*, which constitutes the substance of the evangelical covenant; that all men are, *in themselves*, in a state of sin, and condemnation before God; and that pardon, grace, and salvation, are obtainable by them, *only* through the merits of a crucified Redeemer. (*Daubeny's Plain Thoughts on the Liturgy*, 13.)

The chief thing that excited the disgust of our Dissenters at the established Church, was the use of premeditated prayers, and sermons. The Reformers of our Church laying no claim to inspiration, thought it their duty to provide, as far as in them lay, that good sense should be uttered, both to God, and the people. Hence a set form of prayer: hence our printed homilies, and written discourses. But the Puritans, too frequently mistaking their warmth of heart for a divine infusion, and therefore regarding all premeditation as an affront to the Holy Spirit, cared not to hear any man, either pray, or preach, if they had any reason to believe, he had ever once considered before hand, what he was to say. As they paid no respect to any original, successive mission in the ministry, they expected every minister should prove his extemporaneous mission by the readiness and plenty of his effusions. As they were sometimes but very slender judges of good sense, they took that volubility, and ardour, which was owing, after all, to the genius of the speaker, and to premeditation, and habit, for a sufficient proof of inspiration, without duly examining the justness, and propriety of what was uttered. If a sanctified look and tone of voice were added, they gave a demonstrative force to this proof, which, in some instances, no defects as to the matter were allowed to refute. To this, more than every thing else, was owing the inveterate prejudice of the common people to our Liturgy, and Sermons.—The Dissenting Ministers now frankly own, they con their prayers, and write their sermons; and provided they leave their paper behind them, the people ask

no other inspiration than a tenacious memory.—How can that man avoid falling into a form, who on all occasions of public prayer, confesses, petitions, intercedes, and gives thanks, in words sufficiently general to comprehend the devotions of a whole congregation? If then a form cannot be avoided; and if we ought not to be “rash with our mouths, nor let our hearts be hasty to utter any thing before God,” we cannot take too much care in preparing that form, nor have too many, too wise, or too pious assistants, in so great a work. There is no kind of composition more difficult than that of prayer. It is not therefore every raw, every unfurnished understanding, that is qualified for such a performance, even if he were allowed ever so much time to prepare it. (4 *Skelton's Works*, Disc. “*The Church of Christ can have but one Mind*,” 516.)

Their great argument against the Church of England, and in defence of anti-episcopal principles, is the example of the Reformed Churches abroad, principally at Geneva where Calvin first set up.—But Calvin composed a Liturgy, which is read off book, (like ours,) at Geneva, and other places there, as it was in the Protestant Churches in France, Holland, &c. And when (as Dr. Durel tells us, in his account of the Protestant Churches abroad) a Scotch Presbyterian Minister went into France, and used only his *extempore* prayers in their assemblies, they silenced him, unless he would be obliged to read their Liturgy.—The Scotch Presbyterians had at first a Liturgy composed by John Knox, their great reformer, and printed; and therein was not only a set form for administration of the sacraments, and holy offices, but a distinct form of ordination of *Superintendents*, as well as of *Presbyters*, and *Deacons*, with questions and responses, like our book of ordination. And we must suppose that they thought *Superintendents* (which is only Latin for the word *Bishop*) a distinct order from Presbyters, since they allowed them a distinct form of ordination. (*Leslie's Rehearsals*, No. 182.)

Forms of Prayer have been seriously recommended by many of the most able dissenting teachers: and indeed, one would imagine every sober person would so far follow their advice, as it must tend to the more harmonious, uniform, and important discharge of the duty of prayer. The dissenting teachers in general, it is supposed, do premeditate before they pray. Premeditated prayer is a form: forms therefore are not absolutely rejected by them. (*Familiar Exposition on the Common Prayer Book*, Preface by Fludger, xiii.)

FIRST RUBRICK. (1)

“ ¶ *At the beginning (2) of Morning Prayer the* ”
 “ *Minister (3) shall read (4) with a loud voice (5)* ”
 “ *some one or more of these Sentences of the Scrip-* ”
 “ *tures that follow. And then he shall say that which* ”
 “ *is written after the said Sentences.* ”

(1) The word RUBRICK signifies a Rule or Direction, and is so called from the Latin word “ *Ruber*,” *red*, because these rules were originally printed in red letters to make an easy distinction from the body of the office, which was printed in black. Subsequently to this, the *Rubrics* were printed in Roman letters, and the body in old English, or black letter, and in this manner were printed the sealed books, &c. (see *ante*, p. 26.) In the modern books the *Rubrics* are printed in Italics.

Dr. Sharp, in his Treatise on “ *the Rubric in the Common Prayer*,” remarks, that those which relate to the Minister’s duty, may be ranged under four different heads. 1. Such as are defective, or not sufficiently clear and express.—2. Such as do either require to be understood with limitations, or at least will fairly admit of them.—3. Such as leave a discretionary power with the officiating minister.—4. Such as leave a discretionary power only with the Ordinary. (See *ante*, p. 5.)—5. Such as are plain and positive, neither admitting limitations, nor submitting to the discretion either of the Officiating Minister, or his Ordinary. Of which last sort are much the greatest number. (*Sharp*, 74.)

(2) In the 1st Book of Edward VI. the service began with the Lord’s Prayer. The Sentences, Exhortation, Confession, and Absolution, were super-added in the 2d Book; and it ended with the third Collect for Grace.

The Morning Service of the Primitive Christians seems to have begun with what they emphatically called “the Morning Psalm”—the 63d,—the Sermon followed, and then the Prayers for the Catechumens, Euer-gumens, (the Possessed) Candidates of Baptism, and Penitents; which prayers were performed, partly by the Deacon *bidding* the people to pray, and leading the several petitions they were to make, and partly by the Bishop’s benediction, pronounced over them as they bowed down to receive it previous to their dismissal, and thus far the service was termed “*Missa*” “*Catechumenorum* :” for an account of which at length see Bingham’s

Ant. Book XIV. After the departure of these several orders, began the prayers, which, on the Lord's Day, opened the Communion Service, called the prayers of the faithful, or Communicants, as none might be present at them, but those who intended to partake in the Eucharist. These were prayers for peace, and for all orders of men, and were used in the daily Morning Service though there were no Sacrament. This was called the "*Missa Fidelium*." See Bingham, Book XV. It seems somewhat difficult where to place the Psalms and Lessons; and they probably varied in number. Sometimes prayers were introduced between the Psalms, and Lessons, and great discretion herein seems to have been left to the Bishop. (See 1 *Bing. Ant. Books XIII. XIV. XV.*)

Hooker says,—We find that in ancient times there was publicly read, first the Scripture, as namely, something out of the books of the Prophets of God which were of old; something out of the Apostles' writings; and lastly out of the holy Evangelists some things which touched the person of our Lord Jesus Christ himself. The cause of their reading first the Old Testament, then the New, and always somewhat out of both, is most likely to have been that which Justin Martyr and St. Augustine observe in comparing the two Testaments. "The Apostles" (saith the one) "have taught us as themselves did learn, first the precepts of the Law, "and then the Gospels.—For what else is the Law but the Gospel fore-shewed? What other the Gospel, than the Law fulfilled?" In like sort the other, "What the Old Testament hath, the very same the New containeth; but that which lieth there, as under a shadow, is here brought forth into the open sun. Things there prefigured, are here performed." (*Hooker's Ecc. Pol. v. 20.*)

(3) See a learned Dissertation on the word "*Minister*." 1 Mede's Works, Book 1, Disc. 5.

(4) *Shall read.*] In the second age of the Church a distinct order of "*Readers*" arose; previous to which, it has been supposed by the learned, a similar practice to that of the Jewish Church was followed, where a Priest, a Levite, and then five others, such as the Minister of the congregation should appoint, acted as readers. Subsequent to this, the *Readers* were reckoned in the order of the Clergy, and were sometimes ordained by imposition of hands. They might be made at the age of eighteen, but not earlier. This was fixed by Justinian, before whose time even children, dedicated to the service of God, were employed in this office. (See *Bingham's Ant. Book III. Chap. V.*)

(5) *With a loud voice.*] In the Constitutions of Justinian, about A. D. 527, it was commanded that all Bishops, and Priests, should celebrate the holy oblation, and the prayers in holy baptism, not speaking low,

but with a clear, or loud voice, which might be heard of the people ; that thereby the minds of the hearers might be stirred up with great devotion. Before the Reformation, both the Minister, and the people were accustomed to repeat secretly to themselves, the *Paternoster*, *Ave Maria*, and *the Creed*: and in the celebration of Mass, or the Lord's Supper, great part of the service was said by the Priest in a low voice according to the Rubric of the Missal ; which directs that those parts which should be said in the most solemn manner, should be so pronounced by the Priest, that he might hear his own voice, but that it should not be heard by the people ; a practice still preserved in the Roman Catholic worship. By Q. Elizabeth's Injunctions, 1559, and the several Articles for inquiry, the Minister was charged to read leisurely, plainly, and distinctly, and so to turn himself, as he might best be heard of all present.

The Sentences.

1. Our Church begins her work by laying a foundation of Scriptural Texts, to which the great variety of differently inclined hearers, collected together in a public assembly, are invited to give their attention ; and on the doctrines of which, if applied with sincerity, they may build their hopes of pardon and of peace.

Before we enter upon our prayers, or expect that God should hear *us* speaking to him, our Church hath wisely ordered us, first to hear God speaking to us, and to begin with some sentence of Holy Scripture, to excite and encourage our devotion. (1 *Hole on the Liturgy*, Disc. ii.)

As soon as the Minister begins these Sentences, it is usual for the congregation to stand up : a very decent and proper custom, no doubt, if we consider the true meaning, and intent of it ; which is not to look about, and pay our respects to our neighbours, (*as the manner of too many is*,) but to shew our reverence for the word of God, now rehearsed to us, in order to awaken us to repentance. (*Waldo on the Liturgy*, 1.)

When Moses was preparing to prostrate himself before the dread majesty of God, who “ appeared unto him in a flame of fire out of the midst of a “ bush,” he was commanded to put his shoes from off his feet, and informed that the place whereon he stood was holy ground, being consecrated by the peculiar presence of Him, in whose smile is Heaven, and in whose

frown is Hell. What was the meaning of this injunction? Was it merely an external act of respect that was required? Surely not. The putting off his sandals was designed to be an outward, and visible token of an inward frame of mind.—So let it be observed, that the answerable modern custom of uncovering our heads at our entrance into the Church, or of placing our hats before our faces, previous to taking our seats in the pews, is not sufficient to characterize us as true worshippers of God, or real members of the Church of England; but a flagrant mockery of him, whose presence we only pretend to reverence, unless the outward token of respect be accompanied by suitable feelings of the heart.—When we reflect on the wretched state to which the fall has reduced us, the vanity of our minds, and the sad indisposition of our souls to every thing that is divine and spiritual, we shall see the necessity of exerting all our powers preparatory to the solemn worship of God; and, after all our efforts, confess our inability to “quicken our own souls,” and that “the preparation of the heart in man is from the Lord.” (1 *Biddulph's Essays on the Liturgy*, 7.)

Here let me entreat my brethren the clergy, to remember, what a solemn action they are now about to join in, with their respective congregations. And let this consideration prevail upon them to begin it with a suitable gravity. Let their whole demeanour express their inward devotion. Let their voices declare, that they themselves are truly moved by what they read to others. Let them read, not with a careless air; but after such a manner, as may effectually show, that they feel, and are sensible of the meaning of those words, which they pronounce. Let them read with deliberation, and with such a tone, as may influence their people, and quicken their zeal, and raise in them all those heavenly passions which are requisite in prayer.—And give me leave in this place to observe, that these Sentences, the Exhortation, the Absolution, and those other parts of the Liturgy, which are, directed, or spoken, to the people only, ought to be uttered after a quite different manner from that which becomes the Confession, the Lord's Prayer, and those other parts of the Liturgy, which are directed and spoken to God. The voice must be so managed, as plainly to signify and declare a remarkable distinction; that even the most heedless people may know, and understand, when the minister speaks to *them*, and when to their *Maker*. Wherefore all parts of the Liturgy are not to be read with one, and the same continued tone; but such a manifest alteration of the tone must constantly be made, as is suitable to the several parts of it. (*Bennet's Paraphrase C.P.* 13. *And see Ante*, p. 81.)

I. “WHEN the wicked man turneth away from his”
 “wickedness that he hath committed, and doeth that”
 “which is lawful and right, he shall save his soul alive.”
 “*Ezekiel*, xviii. 27.”

SIMILAR PASSAGES, &c. *Deut.* iv. 27, 29, 30, 31. xxx. 1—10.
 —1 *Sam.* vii. 3.—2 *Chron.* vii. 14. xxx. 9.—*Neh.* i. 9.—*Job.*
 xxii. 23.—*Ps.* xxxvii. 27.—*Is.* i. 16—19. lv. 7.—*Jer.* iii. 12,
 13, iv. 1, 14, &c. xv. 7. xviii. 7, 8, 11. xxv. 4, 5. xxvi. 3, 13.
Ezek. xviii. 20—23. 27—28, 30—32. xxxiii. 9, 14—16, 19.
Hosea. vi. 1. *Zech.* i. 3. *Mal.* iii. 7. *Luke.* xiii. 3. *Acts.* iii. 19.

The Ninevites, believing God, and turning from their evil way, were pardoned.—The returning prodigal was accepted; and the humble publican justified. But Herod, though he heard the preaching of John the Baptist gladly, still kept his brother's wife, and continued in adultery. Felix, though he trembled at the preaching of St. Paul, yet gave way to covetousness, and kept him bound; and Pharoah hardening his heart in wickedness was destroyed. See also 2 *Chron.* xv. 4. xxx. 6, 9. *Neh.* ix. 28. *Dan.* iv. 27. ix. 13, 14. *Hos.* vii. 10—16. xi. 5. *Jonah.* iii. 5. *Luke*, xv. 20—24. *Romans*, vi. 23. *Rev.* iii. 19.

If the *ignorant* man do discern any of his sins, yet he is apt to think there is no difficulty to obtain a pardon, if he but acknowledge them, and cry God's mercy for them: before such the Church lays this place, wherein they may see, that their souls shall not be delivered from death when they confess, but when they *turn* from their sins, and till then they have not repented.—He that confesseth himself to be in a wrong way, and grieves for it, will both leave the path he is in, and labour to find out the right; so must the wicked man, or otherwise he doth in vain expect a pardon from God, who will not forgive one fault to him that intends to commit more, lest his mercy become the support of iniquity, and the encouragement to the breach of his laws. (*Comber's Comp. to the Temple.*)

“He shall save his soul alive.” Why! Is not the soul immortal in its own nature, and must of course live for ever? Where then is the privilege of saving that alive, which cannot die; or keeping that still in being, which cannot cease to be?—In answer to this, 'tis one thing to live for ever, and another to save the soul alive; the one may be in perpetual misery and torment, the other implies endless bliss and salvation. (1 *Hole on Lit. Disc.* II.)

II. “ I acknowledge my transgressions, and my sin is ”
“ ever before me. *Psalm*, li. 3.”

SIMILAR PASSAGES, &c. *Ezra*. ix. 6. *Job*. vii. 20. xiii. 23. xl. 4. *Ps*. xxxii. 5. xxxviii. 18. li. 3, 5. *Is*. lix. 12. *Jer*. xiv. 7, 20. *Dan*. ix. 5, 8, 10, 11. *Rom*. vii. 18, 21, 23.

Pharoah called for Moses and Aaron in haste, and said, “ *I have sinned*,” but this was from fear, and not from sorrow for his sin. The Israelites, plagued with fiery serpents, came to Moses, and said, “ *we have sinned*,” their repentance was sincere, and they were healed.

The exclamation of the Royal penitent, “ *My sin is ever before me !*” has been thus forcibly paraphrased. ‘ The thoughts of my sin never leave
‘ me, but meet me at every turn ! I can do nothing, nor go any where,
‘ but my misdeeds present themselves before me : methinks I still hear
‘ *Nathan* saying unto me, “ *Thou art the man !*” which makes my guilt
‘ to stare me in the face, and to behold the fall of the honest, faithful, and
‘ innocent *Uriah*. The voice of his blood is still in my ears, and crieth
‘ loudly from heaven against me ! If I walk on my roof or gallery, *Bath-*
‘ *sheba*, and the wickedness committed with her, come to my mind. I
‘ cannot write a letter, without thinking on the unhappy and bloody lines
‘ I wrote to *Joab* ; and the tidings of any one’s death brought to me, seem
‘ to tell me of the murder of *Uriah* !” (1 *Hole on Lit. Disc.* III.)

Such who are great, yet careless sinners, may well blush to behold one who had been no customary offender, but being once surprised in a deplorable instance, never gives over thinking upon it with shame and sorrow ; whereas we that are more guilty never concern ourselves. The rest of David’s life was a strict observance of God’s will.—How doth this reproach our negligence who are guilty of many and great wickednesses, and have but few holy actions to set over against them ! and yet we either cast them behind our backs, and forget our danger ; or if we do sometimes look over them, we do it slightly, and are glad of any occasion to divert us. (1 *Comber*. 12.)

When men remove their sin and their danger out of their sight, and cast their iniquities behind their back, they then easily run into all excess of riot, and commit all uncleanness with greediness ; for when they have no sight of their sins, they will have no fear of God before their eyes, and by putting their iniquities far from them, they remove his judgments out of their sight : and then corrupt are they, and become abominable. Whereas

the constant sense and sight of their sins would give them such a dismal prospect of the guilt, the filth, and the danger of them, as would make them tremble, and affright them from the commission of them. The frequent thoughts and sight of these things would serve to humble us for past follies, and prevent future miscarriages, which may teach us, by the example of holy David, *to have our sins ever before us.* (1 *Hole on Lit. Disc.* III.)

III. “Hide thy face from my sins, and blot out all”
“mine iniquities. *Psalm li. 9.*”

SIMILAR PASSAGES, &c. *Ex. xxxii. 31, 32. xxxiv. 9. Numb. xiv. 19. 1 Ks. viii. 30, 33—36, 46—53. Job. vii. 20, 21. Ps. xxv. 11, 18. li. 1. 11. Is. xlv. 22. Jer. xvi. 17.*

David reiterates his requests for pardon, to shew not only the necessity, but likewise the difficulty of obtaining it. The guilt of sin is sooner contracted, than removed. The Psalmist quickly brought upon himself the guilt of two foul offences, but he could not so easily get rid of either, or gain the forgiveness of them; that cost him many a prayer, and many a tear!—This may shew us the dangerous mistake of such as think that a single “*Lord have mercy upon us*” upon a sick bed, will atone for all their sins, and obtain mercy and pardon for them.—Jacob *wrestled* with God to obtain his blessing: Manasseh *humbled* himself *greatly* before he was heard: and St. Peter wept *bitterly* before he could wash away his sin with his tears.—We read in Scripture of a two-fold book in God’s keeping, both of which are styled books of remembrance, and the forgiveness of sin is here expressed by blotting them out of these books.—Let us learn with David to pray God to blot out not only one, or some, but all our iniquities: for as one leak in a ship is sufficient to sink the whole vessel, so one sin unpardoned is enough to drown us for ever in destruction and perdition. One breach in a wall may let in the whole power of an enemy: and as one debt unsatisfied may send and keep a man still in prison, so one offence, if not remitted, may justly sentence us to, and confine us for ever in hell: for “*he that offendeth in one point is guilty of all.*” Let us not then leave one sin remaining on the score, but cry earnestly to “*blot out all our iniquities.*” (1 *Hole on Lit. Disc.* IV.)

IV. "The sacrifices of God are a broken spirit: a
"broken and a contrite heart, O God, thou wilt not"
"despise. *Psalm*, li. 17."

SIMILAR PASSAGES, &c. *Ps.* xxxiv. 18. cxlvii. 3. *Is.* lvii. 15.
lxi. 1. lxvi. 1, 2. *2 Cor.* vii. 10, 11.

In the verse preceding, it is, that God *desireth not sacrifices*, nor *delights in burnt offerings*: that is, in the legal sacrifices of bulls and goats, or in the incense and perfumes that were offered upon the Altar, which alone yielded no grateful savour in his nostrils. Not that God despised his own institution, or wholly rejected that which he himself required; but the words are to be understood comparatively: he cared not so much for sacrifice, as for the prayers, and praises of a broken heart. The expression is much like that, "*I will have mercy, and not sacrifice*;" that is, rather than sacrifice; and that he regarded not sacrifice, where mercy was wanting.—The panting and breathing of a sensible spirit, send up a sweeter smelling savour, than clouds of costly incense and perfumes. The tears of a truly penitent soul are more precious, than any drink offerings; and the pious ardour of a devout heart, better than all sorts of burnt-offerings.—The returning prodigal, *when he came to himself*, and his heart relented for his riotous living, counting himself *unworthy to be called a Son*, and praying to be ranked among the hired servants, was, for this brokenness of spirit, met and received by his father with the kindest kisses and embraces, and entertained with all manner of expressions of joy. *Luke*, xv. 17.—This is the sole gift, and work of God, and is only attainable by prayer to him. He that made the heart, is alone able to mollify it; and he that searches, and tries the heart, can only soften it. As for ourselves, we may indeed harden our hearts, but we can sooner crumble millstones in pieces with our fingers, than work them to any remorse or tenderness: 'tis only the grace of God, and the assistance of his Holy Spirit, that can do this work in us, and for us.—*Lydia's heart* was opened by the preaching of St. Paul, so that she attended to his instructions.—*Acts*, xvi. 14.—To which end, give your diligent attendance on the ministry of God's word, which you see is the hammer to break a hard heart, and the fire to melt an obdurate spirit: and because 'tis God only that can mollify, and change the heart, pray frequently with holy David, "Create in me
"a clean heart, O God, and renew a right spirit within me." (*1 Hole P. Disc. on Lit. V.*)

V. “ Rend your heart, and not your garments, and ”
 “ turn unto the Lord your God: for he is gracious and ”
 “ merciful, slow to anger, and of great kindness, and ”
 “ repenteth him of the evil. *Joel. ii. 13.*”

SIMILAR PASSAGES, &c. *Ex. xxxiv. 6, 7.—Deut. x. 16.—*
Ps. lxxxvi. 15. ciii. 8, 13. cxlv. 8.—Is. xlix. 15.—Jer. iv.
1—4. xviii. 8.—Lam. iii. 22.—Ezek. xxxiii. 11.—Hosea. vi. 1,
4.—Jonah. iv. 2.—Mic. vii. 18, 19.—Rom. ii. 28, 29.—2 Cor.
i. 3.—Eph. ii. 4.—7.—Col. ii. 11.—2 Peter. iii. 9.

When the Israelites made a golden calf, and worshipped it, so that God's wrath waxed hot, and he was about to consume them, at the intercession of Moses, “ the Lord repented of the evil which he thought to do unto his people.”—*Exod. xxxii. 1-14.*—David reduced to “ a great straight,” said, “ let us now fall into the hands of the Lord, for his mercies are great:” and God sent a pestilence which destroyed 70,000 men. But “ when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said, It is enough.” *2 Sam. xxiv. 16.*—The men of Nineveh humbled themselves, and “ turned from their evil way, and God repented of the evil that he had said that he would do unto them, and he did it not.” *Jonah, iii. 10.*—It was the custom in old times, on days of mourning, to rend their clothes, to tear their hair, and to smite on their breasts, with other external signs of inward sorrow, and compunction; and this practice was grounded on some precepts of God Almighty for that purpose. Hence we read of David, that upon news of his son Absalom's killing the sons of Ammon, “ he tore his garments, and lay on the earth, and all his servants stood by with their clothes rent,” *2 Sam. xiii. 31.* And it is said of Job's friends, that, in token of grief, “ they lifted up their voice, and wept, and they rent every one his mantle, and sprinkled dust upon their heads towards heaven.” *Job. ii. 12.*—*Ezra*, upon hearing the iniquities of the people, “ rent his garments and his mantle, and plucked off the hair of his head, and of his beard, and sat down astonished.” *Chap ix. 3, 5.*—The prophet here bids them not to rest in these outward signs, and ceremonies, of sorrow, nor rely upon any external rites of mourning, but to look more to the breaking of the heart, than tearing the hair, or rending the clothes: for godly sorrow consists not in rent, and ragged apparel, but in a bruised, and broken

spirit; not in wearing sackcloth, or spreading ashes under us, but in having on Christ's righteousness, and appearing in his garb of humility. (1 *Hole on Lit. Disc.* VI.)

The rent of the mantle was an emblem of a heart torn with sorrow, and was one of the highest expressions of a mighty grief; and therefore *renting the garment* was ordered, by the Jewish doctors, never to be used but upon the death of a Father, Master, Prince, or Judge; or in a common, calamity of fire or sword; or upon the commission of the most heinous crimes, blasphemy, burning the law, or the Sanctuary; and yet this is not sufficient, for if it be separated from a true repentance, it is but like the punishment of the Persian Nobles, whose clothes of silk were torn, their ornaments ruffled, and hair disordered by the executioner, but their bodies untouched. It would be rather acceptable to God, to omit the ceremony, and perform the things signified, because that is the principal, this the accessory. (1 *Comber's Comp.* 15.)

The ceremony among the Jews was performed in the following manner,—they take a knife, and holding the blade downwards, do give the upper garment a cut on the right side, and then rend it a hand's breadth. This is done for the five following relatives, *brother, sister, son, or daughter, or wife*; but for *father or mother*, the rent is on the left side, and in *all* the garments, as coat, waistcoat, &c. (*Levi's Rites and Cer. of the Jews.*)

VI. “To the Lord our God belong mercies and for-”
 “givenesses, though we have rebelled against him:”
 “neither have we obeyed the voice of the Lord our God,”
 “to walk in his laws which he set before us. *Daniel*,”
 “ix. 9, 10.”

SIMILAR PASSAGES, &c. *Ezra*. ix. 13.—*Psa.* xxv. 11. ciii. 10.
Is. xliii. 25.—*Ezek.* xxxvi. 21—23.—*Dan.* ix. 4, 6.—*Amos.*
 vii. 2—6.—*Mal.* iii. 7. and see ante, No. V.

The people of the Jews were carried captive into Babylon, by Nebuchadnezzar, where they underwent sore and heavy calamities. In this deplorable case Daniel prays and intercedes with God for them; and the better to prevail, acknowledges that they had all sinned, from the least to the greatest; and casts the guilt and shame of their transgressions upon them all, from the highest to the lowest; owning, that they had justly deserved all that was come upon them: “And to us,” (saith he) “belongeth

“ nothing but shame and confusion of face.” But then to clear God Almighty, and create the greater confidence in him, he adds, “ To the Lord “ our God belong mercies and forgivenesses, though we have rebelled against “ him,” &c. where there are many cordials, and comfortable considerations to excite our devotion, and to keep us from fainting in the greatest extremities ; of which our Church here minds us, when we enter upon our prayers.—But all this is written, not that we should presume upon mercy, whilst we wilfully persist in any sinful courses against God ; but that we should not despair of his favour in returning to him. “ Shall we sin,” (saith the Apostle,) “ because grace hath abounded ? “ No, God forbid,” saith “ he ; that would be to make a very bad use of all his loving kindness, and to turn it into wrath and fury. The true intent of his mercy is to engage and encourage us by prayer, and penitence, to come to him, and not to suffer the number, or greatness of our sins to drive us to despair, or to draw us from him ; but to say with the Disciples, “ Lord, whither should “ we go ? thou only hast the words of eternal life.”—Still we must not forget, that though God’s grace be free in respect of any merits or deserts in us ; yet it is not so absolutely free, as to exclude all conditions on our part : something is required of us to qualify, and dispose us to receive it, we must be humble, sensible of, and sorry for, our sins, though we cannot satisfy for them. Otherwise his grace is free in another sense too, that is, God is as free to withdraw, as to give it, and may take it away when he pleaseth. (1 *Hole on the Lit. Disc.* VII.)

VII. “ O Lord, correct me, but with judgment ; not ”
 “ in thine anger, lest thou bring me to nothing. *Jer.* ”
 “ x. 24,—*Psalms* vi. 1.”

SIMILAR PASSAGES, &c. *Deut.* xxix. 20. xxxii. 21, 22.—*Ps.* xxviii. 1. lxxvi. 7.—*Is.* ix. 19. lvii. 16. lxiv. 9.—*Jer.* x. 10. *Habak.* iii. 2.—1 *Cor.* x. 13.

These words are a prayer of the prophet Jeremiah, who having, in the foregoing part of the chapter, declared the glory, and greatness of God, above all the idols, and vanities of the heathens, resolves to cast himself wholly upon the power, wisdom, and goodness of his Maker ; and from a sense of his own ignorance, and inability to advise himself, refers all his matters to him, saying in the verse before, “ O Lord, I know the way of “ man is not in himself ; it is not in man that walketh, to direct his steps.”
 —Correction may be sometimes necessary to warn and awaken us ; for

if we feel no smart for our sins, we shall too easily run into them, and hardly be persuaded to leave them; and therefore Solomon wisely observes, that “he that spareth the rod, hateth his son; but he that loveth him, chasteneth him betimes.” Prov. xiii. 24. But yet we may pray God to deal as gently with us as possible; not to lay his hand too heavy upon us, but to make his chastisement as easy, and tolerable as may be.—If “the wrath of a King be as the roaring of a Lion,” how much more fierce, and furious is the wrath of the King of Kings?—“When thou art angry, all our days are gone,” saith David, “we consume away in thy displeasure, and are afraid of thy wrathful indignation.” Ps. xc. 7, 9—And therefore the prophet prays here, that he may fall into the arms of God’s mercy, to be corrected with judgment; not into the hands of his justice, to be punished in his anger.—Let us not be too fond of prosperity, which fattens for the slaughter; but rather crave sometimes for adversity, which administers to our future happiness; “choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.” And then these light afflictions, which are but for a moment, will work out for us a far more exceeding and eternal weight of glory.” (1 *Hole on the Lit. Disc. VIII.*)

VIII. “Repent ye; for the kingdom of Heaven is at”
“hand. *St. Matth. iii. 2.*”

SIMILAR PASSAGES, &c. *Mat. iv. 17. x. 7.—Luke. xvi. 16. Acts. xvii. 30. xxvi. 20.—Rom. xiii. 11—14.—1 Peter. iv. 3—7. Eph. iv. 22, &c.*

“*The kingdom of God,*” or “*of Heaven,*” signifies the kingdom of the Messiah; but as the Messiah was not all at once invested with his Regalities, but was to be by several steps advanced to dominion and glory, so *the kingdom of God* in Scripture, with regard to the time of its commencement, bears different senses. In one sense, *the kingdom of God* commenced from our Lord’s birth, or first entrance on his ministry. Thus Matt. xii. 28. our Lord tells the Pharisees “that *the kingdom of God* was come unto them;” and again Luke xvii. 21. “*the kingdom of God* is within, or among you.” Another commencement of this *kingdom* was at our Lord’s Resurrection and Ascension, when all power was given “to him in Heaven and Earth.” Thus Luke xix. 12. our Lord compares himself to a Nobleman, who was “going into a far country to receive for himself a *kingdom.*” Again, as our Lord most remarkably displayed his regal power in the punishment of the Jews, and destruction of Jerusalem,

his *kingdom* is often dated from thence: thus Matt. xvi. 28. he tells the Jews that “there were some standing there, which should not taste of death, till they saw the Son of man coming in *his kingdom*.” Lastly, there is still another commencement of Christ’s *kingdom* yet to come at the day of judgment, when “the Son of man shall sit upon the throne of his glory, and judge the quick and the dead, at his appearing, and *his kingdom*.” Matt. xxv. 31. 2 Tim. iv. 1. (*Randolph’s View of our Lord’s Ministry*, 75.)

Repentance was the first lesson that was taught, upon the first publishing the glad tidings of the Kingdom of Heaven, and is still necessary to be learnt, to attain the fruition of them.—This call concerns us now, as much as them to whom it was at first given, for we stand in the same need of a Saviour, and must expect to be saved the same way, and therefore must hearken to the same voice; “*Repent, for the Kingdom of Heaven is at hand*.” It is true, Christ is now come, and hath set up his kingdom in the world; but still Sin and Satan set up a kingdom against him, and strive to keep their hold.—This “*kingdom of heaven*” consists both of the kingdom of grace here, and the kingdom of glory hereafter. The kingdom of grace here consists in the glad tidings of salvation, revealed and offered in the Gospel; and this was proclaimed by St. John as near at hand at that time, by the coming of our Saviour. And now this kingdom of Grace is come upon us, by his perfecting this salvation for us.—But there is another kingdom of heaven yet at hand, and that is a kingdom of glory, to reward all that receive and embrace the offers of the gospel; and a kingdom of power, to punish and destroy all that wilfully reject them.—Let us then, upon such earnest invitations, and strong engagements, break off our sins by an unfeigned repentance, and turn unto God by hearty obedience. And by thus becoming and continuing true subjects of his kingdom of grace here, we shall shortly enter upon, and reign for ever with him in his kingdom of glory. (1 *Hole*, *Disc.* IX.)

IX. “I will arise, and go to my father, and will say”
 “unto him, Father, I have sinned against heaven, and”
 “before thee, and am no more worthy to be called thy”
 “son. *St. Luke.* xv. 18, 19.

SIMILAR PASSAGES, &c. *Job.* xxxiv. 31, 32.—*Ps.* xxvii. 8. xxxviii. 18. xlii. 11. lv. 16. lxi. 2. lxxxv. 8. lxxxvi. 7. cxix. 59, 60.—*Ezek.* xx. 43.—*Luke.* xviii. 13.—*Eph.* v. 14.

By the Father here is meant God Almighty, the maker, and proprietor

of all things. By the son we are to understand mankind, who are all his creatures, and servants. The portion of goods given to them, are the several gifts or talents intrusted with them, and committed to their charge.—Now mankind unwilling to live under the restraint of God's laws, and desiring to be at their own disposal, quit their heavenly Father's house, go as far as they can from him, and follow their own lusts; till they have misspent the stock the Father gave them, in luxury, and folly, and so become slaves and vassals to sin and Satan.—Whilst men continue in their evil courses, they are said to be “dead in trespasses and sins,” or in a deep sleep or slumber; and when they come out of either, they are said to come to themselves. “*My son was dead, and is alive again,*” saith the Father.—This was the case of the prodigal during his extravagance, and is so of all dissolute and profligate offenders, who whilst they remain such, are in a sort of frenzy and distraction; all habitual and customary sinners being little better than madmen. For if to run upon inevitable dangers without any fear, to walk upon the brink of a precipice, where there is an eminent danger of falling, or to run before the mouth of a cannon ready to be discharged, be evident signs of madness,—if he that wilfully tears his own flesh, and delights in doing himself mischief, be justly looked upon as a man distracted, and out of his wits,—then may he that affronts his Maker, that defies an Almighty power that can easily dash him in pieces, and walks on securely in ways, from whence he is every moment ready to drop into hell, be justly reckoned in the number of such madmen.—The prodigal takes to himself the whole guilt, and shame of his evil courses.—He is so far from justifying, that he is still accusing, and condemning himself: he owns that he deserved no favour, and could expect nothing but frowns, and that he who had cast himself out of his father's family, might be justly cast out of his thoughts, and care.—In like manner, a true penitent will be always judging and condemning himself, that he may not be judged and condemned of the Lord. Jacob made himself less than the least of all God's mercies; David humbled himself below the meanest of God's creatures; Job abased himself to dust and ashes.—When the Father saw him, he had compassion on him; the sight affected his heart, and that made his bowels yearn towards him: in like manner, “as a father pitieth his child, so the Lord pitieth them that fear him.”—Psalm. ciii. 13.—“He called to his servants to bring forth the best robe, and put it on him, and to put a ring on his hand, and shoes on his feet,” ver. 22. He who came almost naked, clad in rags, and tattered garments, was clothed in the best robes, and arrayed in the most gorgeous attire. His hands, which were before defiled with serving

the swine, are now adorned with rings : and he that went barefoot, is now accommodated with shoes on his feet. The Father ordered the fatted calf to be killed, that they might “eat, and be merry,” hereby signifying the joy that is “in Heaven over one sinner that repenteth.” (1 *Hole, Disc. X.*)

X. “Enter not into judgment with thy servant, O Lord,”
 “for in thy sight shall no man living be justified.”
 “*Psalm, cxliii. 2.*”

SIMILAR PASSAGES, &c. *Deut. xxvii. 26.*—*Job. iv. 17. ix. 2.*
 —4, 13, 14. *xiv. 3, 4. xv. 14—16. xxii. 4, 5. xxv. 4. xxxv. 2.*
 —*Ps. xix. 12. li. 1. cxxx. 3.*—*Prov. xx. 9.*—*Eccl. vii. 20.*—
Is. lxiv. 6.—*Matt. xxiv. 22.*—*Rom. iii. 19, 23.*—*Gal. ii. 16.*
iii. 10.—*James. ii. 10. iii. 2.* and see *ante*, No. VII.

Had the prodigal son been dealt with according to his deserts, he had been for ever banished from his Father's presence.—But his kind reception and entertainment, after all his extravagancies, teaches us not to despair, but to say with David, “Enter not into judgment,” &c.—The Psalmist here fearing that God had a controversy with him, went, according to our Saviour's advice, and “agreed with his adversary quickly,” before it came to extremity, resolving not to stand a trial, which he knew he could not abide, but goes in, and submits in time ; not staying till judgment be pronounced against him, but seeking to prevent it, by supplicating the Judge, and imploring his mercy.—“It is required in Stewards” (as the Apostle says) “that they be found faithful :” and as they are rewarded for their fidelity, so are they worthily punished for their unfaithfulness.—We of this Nation have great reason to consider, and fear such a reckoning ; for the mercies of God to us have been many and great, yea, much greater than to many that are round about us.—But if we consider the bad use we have made of all these favours, and the little effect they have had upon us ; we may very well fear his entering into judgment with us, to deprive us of his mercies, and to multiply his plagues upon us ; and that we, who with Capernaum are lifted up to Heaven in the height of our privileges, shall be thrown the deeper into Hell for their abuse and mis-improvement.—May not the Judge of all the earth visit for these things ? May not a general corruption draw on a general Judgment ? Undoubtedly he may : and though his patience may prolong the time, yet his justice, without repentance, will necessarily bring it on.—It was the pride and folly of the Pharisees, to look for justification by the merit of their own works, and to think of standing clear before God by their own righteousness : whereas

Isaiah makes our best righteousness to be “filthy rags.”—Indeed, should God resolve to reckon with us for the iniquities of our holy things, and the many imperfections that attend our best performances, we were not able to answer him one of a thousand, but might be justly sentenced, even for them, to eternal misery: and if God may deal thus with the green tree, that hath the leaves, and blossoms, of an outward profession; what shall be done with the dry, where the very roots and branches of virtue are wholly withered and decayed?—(1 *Hole, Disc. XI.*)

XI. “If we say that we have no sin, we deceive our-”
 “selves, and the truth is not in us: but, if we confess”
 “our sins, he is faithful and just to forgive us our”
 “sins, and to cleanse us from all unrighteousness.”
 “1 *St. John. i. 8, 9.*”

SIMILAR PASSAGES, &c. 1 *Kings. viii. 46—50.*—2 *Chron. xxxiii. 12, 13.*—*Job. ix. 20. xiii. 23. xxxi. 33. xxxiii. 27, 28.*—*Ps. xxxii. 5.*—*Prov. xx. 9. xxviii. 13.*—*Eccles. vii. 20.*—*Is. lv. 7. lxiv. 6.*—*Jer. ii. 35. xiii. 23.*—*Jo. ix. 41. xv. 22, 24.*—*Rom. iii. 23.*—*Gal. vi. 3.*—*Phil. iii. 8, 9.*—1 *Jo. xii. 4, 5.*—*Rev. iii. 17.*

Till we see our sins, we shall never confess them; till we confess them, we shall never amend them; and till we amend them, we shall never have them forgiven: so that all our hopes of mercy, and pardon, depend upon a true sight, and sense of our sins.——The sin here mentioned, and reproved by the Apostle, is, The saying “we have no sin,” the denying ourselves to be sinners, or the pretending to a state of purity, and perfection. But are there any such to be found? Yes, there have been, and still are some such vain persons. St. John having, in the 5th verse of this chapter, declared “God to be light, and that in him was no darkness at all;” tells us in the next verse, that there were some that “walked in darkness,” and yet said, “that they had fellowship with God,” and were partakers of his light and purity.——“But be not deceived,” (saith the Apostle) “God “is not mocked.” They who think, or say they have no sin, will be found of all men the greatest sinners; and such as now go about to deceive God, and man with vain pretences, will in the end appear to have most miserably deceived themselves. The truth of this we find exemplified in Holy Scripture, in the Church of Laodicea, in which there were some that dreamt they had attained to such a spotless perfection, as to be without

any sin or failing, saying, "I am rich, and increased in goods," both of body and mind, abounding with all the graces of the spirit, "and have need of nothing;" not knowing that they were all the while "wretched, and miserable, and poor, and blind, and naked." Rev. iii. 17.—To confess our sins, is not "barely to recite them" before God as a matter of course or form, but to aggravate them, and to be filled with sorrow and remorse for them. 'Tis not to stand upon our justification, or to plead not guilty, nor, much less with the proud Pharisee, to come with a bold and brazen face unto God, saying, "God I thank thee, that I am not as other men, extortioner or adulterer, or even as this Publican." This is in effect to say, I have no sin. But to confess our sin, is, with the poor publican, to "smite upon his breast," and with a deep sense of our own vileness, to say, "Lord, be merciful to me a sinner."—And if we do this, God is faithful and just to forgive us our sins.—A promise, we know, carries the force of a debt to him, to whom it is made, and lays an obligation to pay it accordingly. Now "shall not the Judge of all the earth do right?"—It is true we could not merit, or oblige him to such a gracious promise, it was his own free grace, and goodness, that moved him to make it; nor could we expect any favour without it; but now such a promise is made, the faithfulness and justice of God are engaged not only to forgive us our sins, by pardoning the guilt and punishment of them; but likewise to "cleanse us from all unrighteousness." (*1 Hom. on the Lit. Disc. XII.*)

The reverend composers of the Liturgy, like skilful physicians, have walked in the garden of God, which is stored with remedies of all kinds, and have gathered the choicest, and most useful; different in operation but having the same effect,—to bring us to repentance. They have chosen many, yet they leave it to the discretion of the succeeding physicians of souls, to use such a sentence every day, as may suit best with their own, and their people's hearts: which was done with great reason, both because of the various dispositions of men's minds, and also of the different temper of the same man at several times; some are ignorant, others negligent; some obdurate, others tender; some are confident, others are fearful; and that which will pierce the heart of the same man to-day, will not enter his skin to-morrow; that which will now cure the wound, another time neither will abate the pain, nor stop the bleeding. (*Comber Com. Pr. 2.*)

The "SENTENCES" then may be classed and arranged under the following heads.

1. INSTRUCTION TO THE IGNORANT;—to those who appear

blind, equally to their guilt, and their danger, No. 11. “ *If we say that we have no sin,*” &c.

2. ADMONITION TO THE NEGLIGENT ;—to those, who though they appear to have a sense of their danger, are putting off their repentance from day to day, No. 8. “ *Repent ye,*” &c.

3. CAUTION TO THE FORMAL ;—to those, who like the Pharisees, regard the outward Ordinance, but neglect the spiritual sacrifice, No. 5. “ *Rend your hearts,*” &c.

4. ENCOURAGEMENT TO THE REPENTANT SINNER, No. 1. “ *When the wicked man,*” &c.—TO THE CONTRITE, No. 4. “ *The sacrifices of God,*” &c. and TO ALL MEN IN GENERAL, from a consideration of the known mercies of God, No. 6. “ *To the Lord our God,*” &c.

5. EXAMPLES HELD OUT TO THE DOUBTING, No. 9. “ *I will arise,*” &c. and to THE HARDENED SINNER, No. 2. “ *I acknowledge my transgressions,*” &c.—and

6. RECOMMENDATORY DEPRECATIONS TO ALL, No. 3. “ *Hide thy face,*” &c. No. 7. “ *O Lord, correct me,*” &c. and No. 10. “ *Enter not into judgment,*” &c.

They admit also of an arrangement corresponding with the early part of the service.

1. INSTRUCTION AND CAUTION, Nos. 4. & 11.	} correspond with {	THE SENTENCES.
2. A SOLEMN ADDRESS, Nos. 8 and 5.		THE EXHORTATION.
3. A CONFESSION AND SUPPLICATION, No. 9, 2, 10, 3, and 7.		THE CONFESSION.
4. A PARDON PRONOUNCED, Nos. 1 and 6.		THE ABSOLUTION.

The primitive Christians had a preparatory preface to their public prayers, as long ago as the time of St. Cyprian. And we are appointed to exercise our souls in the meditation of these *Sentences* of Scripture, with the *Exhortation* subjoined, that we may thereby become more fit to pray.

That illustrious heathen temple had this inscription in letters of gold, Γνωθὶ Σεαυτὸν. (KNOW THYSELF.) That the worshippers by a true consideration of themselves, might approach with all humility to their supposed Deities. And surely it is more requisite for us who worship the true God, to reflect upon the vast disproportion between ourselves and him, which is as great as between finite and infinite, holy and impure ; and so we may

be convinced of the necessity of being most lowly and reverent before him. —Joshua himself could not be heard till the sin of Israel was taken away, and he meets with a check in his devotion for presuming to pray before he had removed the accursed thing. Josh. vii. 10. Wherefore our spiritual guides present us with these admonitions to repentance, before we begin to pray, lest we should stumble at the threshold, and pray in vain.—(1 Comber's Comp. to the Temple 1.)

Paraphrase of the Sentences, from Archbishop Seckèr.

In these texts we are plainly taught the nature of true penitence : that the *wicked must both turn away from his wickedness, and do that*, which the *law* enjoins as *right to save his soul alive* : that we must not only *acknowledge our transgressions* with our tongues, but have them *ever before* the eyes of our minds, to keep us humble and cautious ; on which we may pray, in faith of being heard, that God will treat us with the same kindness, as if he *hid his face from seeing our sins*, or *blotteth them out* from his memory ; that he requires from us, neither the fanciful *sacrifices* of superstition, nor the expensive ones of the Mosaic dispensation, but that of a *spirit contrite* with filial sorrow, and *broken* to universal obedience ; not outward expressions, of vehement passion, as *rending the garments*, but a *heart* rent and penetrated with a just sense of what we have done amiss : that on such a change within we shall find him, not only *slow to anger* of what is past, and *ready to repent him of the evil* which he was bringing upon us, but bountiful and gracious for the time to come ; *though we have* deliberately *rebelled against him* heretofore, and still too often inconsiderately neglect to *obey his voice, and walk in his laws* : that we have cause to be willing, and even desirous, that he should *correct* us, when he sees it expedient ; but to beg he would do it *with* that mild and merciful *judgment*, which he exercises towards his children, *not with anger*, as his enemies, which would *bring us* to final destruction : that repentance is absolutely and immediately necessary for us ; for *the kingdom of heaven is at hand* ; the hour, when we shall, each of us, be admitted into it, or excluded out of it, for ever, draws very near, and how near we know not : that therefore we must resolve to *arise and go to our heavenly Father* without delay, and acknowledge our unworthiness *to be called his sons* ; that whatever we may be in our own eyes, or the opinion of our fellow creatures, were we to undergo a human trial only, yet if God *enter into judgment with us, in his sight shall no man living be justified* : that therefore to extenuate our faults, and *say, or imagine, that we have no sin*, or but little, would be a fatal *self-deceit*, and a proof against us,

that we know not, or own not, the *truth* of our case ; but if we honestly recal to ourselves, and *confess* to God the errors of our past life, not only his mercy, but his *faithfulness and justice* to his promises will induce him, both *to forgive us* the guilt of *our sins*, and *to cleanse us from* the defilement, and deliver us from the dominion, of *all unrighteousness*. (*Archbishop Secker, Serm. xciii.*)

I. The **Sentences** were first introduced in the second Prayer Book of King Edward VI. and till the time of the last alteration, A. D. 1662, they were taken from the former translations of the Bible.

The Exhortation.

II. The prefatory sentences, judiciously selected, as it is presumed they will now appear to be, are followed by an earnest, and affectionate Exhortation to a free confession of sin ; addressed by the Christian Minister to his Brethren ; and urged on a consideration of God's awful presence, and of our own bounden duty, and best interests ; and this, too, particularly when we are met in solemn assembly, to return thanks for benefits already received ; to praise the name of the Lord ; to hear the Holy Scriptures read, and expounded ; and to petition for all that is necessary for our well doing ;—in body, as well as in soul ; in time, as well as in eternity !

Let not the pious care of the churches be insulted, or abused by the irreverence, or inattention of any of her members. During the reading of the Sentences and Exhortation, it is not the business of the people to mutter the words after the minister, much less is it allowable to exchange offices of courtesy and civility. The duty of the people is, *silently and seriously* to attend to what the minister delivers. (*1 Sheph. C. P. 17.*)

ANALYSIS. There are *three* parts, though unequal, into which the Exhortation divides itself.—

First. An affectionate COMPELLATION. 1. “Dearly beloved brethren”!

Second. A profitable INSTRUCTION declaring, 2. That we are called upon to confess by Holy Scripture—3. And not to dissemble—4. But to do this with humility—5. That we may obtain pardon.—6. And though we should confess at all times—7. Yet more particularly so in public worship, when we assemble—8. To return thanks to God—9. To praise him—10. To hear his revealed word, and—11. To ask all things necessary for us.

Third. An earnest INVITATION, 12. to accompany the Minister—13. with a pure heart—14. to the throne of grace—repeating his words.

The Compellation, or address, is as scriptural, as it is affectionate.

1. “Dearly beloved Brethren,”

The epithet *Dearly beloved*, is used by St. Paul in many of his Epistles, and once by St. Peter: *Beloved Brethren*, also, by St. Paul and St. James; and by the former to the Philippians, iv. 1. the very same words, “Brethren dearly beloved.” He also speaks continually of “the brethren,” “*the holy brethren*,” &c. and our blessed Lord not only says, “*all ye are brethren*,” *Matt.* xxiii. 8. but condescends to say, “*Go to my Brethren*,” *Jo.* xx. 17. *MY BRETHREN are these which hear the word of God, and do it.* *Luke.* viii. 21.

Divine charity comprehends, within the circumference of its wide embrace, all mankind. That they are redeemed by the blood of Christ, is sufficient to recommend them to the benevolence and beneficence of those who are partakers of their Master’s spirit.—Our Church could never intend, on an occasion so solemn, or in a place so sacred, to put the language of idle unmeaning compliment into the mouths of her ministers. No, she supposes all her sons to be partakers of the spirit of him, who died to save sinners. (1 *Biddulph.* C. P. 16.)

2. “The Scripture moveth us in sundry places to “acknowledge and confess our manifold sins and “wickedness;”

The term *moveth* refers as well to the action of the Holy Spirit, *Judg.* xiii. 25.—2 *Chron.* xviii. 13.—2 *Peter.* i. 21. as to the natural effect the words

spoken should have.—To *acknowledge* seems to be the granting something laid to our charge, as David to Nathan's accusation, *I have sinned*;—or to God, *I acknowledge my sin*; while to *confess* seems to be the making a joint confession—(confateor;) or a more public avowal—as Aaron confessed the iniquities of the children of Israel over the scape-goat.—*Lev. xvi. 21.*

The call is general. *Gather the people: sanctify the congregation: assemble the elders: gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.*—*Let the Priests, the ministers of the Lord, weep between the porch and the altar.* Joel. ii. 16, 17. *Every tongue shall confess to God,* Rom. xiv. 11.—and it is enforced by promises and threatenings, by encouragements and examples. Quotations and instances might be given almost without number.—The word *manifold* is applied equally to God's mercies, *Neh. ix. 19, 27, &c.* and to man's wickedness. *I know your manifold transgressions, and your mighty sins.* Amos, v. 12. and it may denote a *variety* of these, like Joseph's coat of many colours.—

For we are cloathed with the redness of anger, the paleness of malice, the yellow of covetousness, the blackness of despair, or the green of presumption; in these changeable garments are our souls attired, when we put off the white garments of our innocence. —Or it may be applied literally to those manifold iniquities which are so cunningly twisted, and weaved together, by that accursed policy which Satan teacheth us, to begin with many small threads of lesser sins, and by uniting these and twining them together, to proceed till we “*draw iniquity with cords of vanity,*” and at last “*sin as it were with a cart rope.*” Is. v. 18. (Comber.)

We may easily foresee if the Minister did only by his own authority command us to repent, his words would prevail but little upon many; some might deny their guilt, many despise the summons, and others would think to avoid by recrimination: wherefore the minister comes armed with the sword of the spirit, the Word of God; that as the prophets of the old Testament came with “*Verbum Jehovah,*”—the word of the Lord,—so might also the Priests of the New. And though the person may be contemptible, yet it is the voice of God which you hear from him, and whoever be the proclaimer “where the word of a king is, there is power.” *Eccles. viii. 4.* (Comber.)

3. “And that we should not dissemble nor cloke
“them before the face of Almighty God our heavenly
“Father;”

Ye dissembled in your hearts when ye sent unto me the Lord your God, saying, *Pray for us unto the Lord our God.* Jer. xlii. 20. Now they have no cloke for their

sin. Jo. xv. 22. I will plead with thee, because thou sayest I have not sinned. Jer. ii. 35. He that covereth his sins shall not prosper. Prov. xxviii. 13. Woe to the rebellious children that cover with a covering but not of my Spirit. Is. xxx. 1. The face of the Lord is against them that do evil. Ps. xxxiv. 16.

For the terms, "Almighty God," see *post* "THE CONFESSION," and "Heavenly Father," see *post* "THE LORD'S PRAYER."

Solomon plainly intimates, men are but too apt to cover and cloke their sin ; and indeed daily experience shews this to be too frequent and common a practice. It was a fault from the beginning ; for when our first parents had transgressed the command of God, by eating the forbidden fruit, they presently hid themselves among the trees of the garden.—He that is most eagerly bent upon the pursuit of his lusts, or his interest, is yet willing to escape the eye of discovery, and observation ; and here should we trace the steps of all sorts of sinners, we should be led into corners, and made to follow them into recesses and darkness. "They that are drunk, are drunk in the night." The adulterer watches the twilight : the deceitful person chooses the dark shop : the hypocrite puts on, and wears about, the cloke of religion : the traitor shelters himself under oaths, and arts of secrecy. And all of them seek to hide the evil and error of their ways, by acting them out of sight, "loving darkness rather than light, "because their deeds are evil"—called therefore "the works" or deeds "of darkness."—If after all these arts, it so happen, that men's vices force their way out, and break into discovery, as truth oft-times will out, and like the sun break through the clouds that seem to obscure and conceal it ; yet then do they fly to all manner of subterfuges, and labour hard to disguise and extenuate what they are loth to acknowledge. How do many in such cases torture their wits to find out excuses, and put their invention upon the rack to be supplied with apologies ? And it is easy to observe, how ready Satan is to furnish them with evasions, and how a corrupt heart will never suffer them to want pleas and pretences for the worst of crimes. Sometimes they will shift off the guilt upon one another, as Adam did upon Eve, and Eve upon the serpent to keep off the blame from themselves. (*Hole.*)

4. "But confess them with an humble, lowly, penitent, "and obedient heart ;"

It shall be when he shall be guilty in one of these things that he shall confess that he hath sinned. Lev. v. 5. Only acknowledge thine iniquity that thou hast transgressed. Jer. iii. 13. I will go, and return to my place till they acknowledge their offence, and seek my face. Hosea. v. 15. If my people shall humble them-

selves and pray, then will I hear. 2 Chron. vii. 14. *Humble yourselves in the sight of the Lord and he shall lift you up.* James. iv. 10. *He forgetteth not the cry of the humble.* Ps. ix. 12. Ahab, Hezekiah, and Manasseh humbled themselves, and the wrath of God was turned away from them.

Though the Lord be high, yet hath he respect unto the lowly. Ps. cxxxviii. 6. *He giveth grace unto the lowly.* Prov. iii. 34. *Learn of me,* said our blessed Lord, *for I am meek and lowly in heart, and ye shall find rest unto your souls.* Mat. xi. 29. “*After that I was turned, I repented.* Jer. xxxi. 19. *If ye be willing and obedient, ye shall eat the good of the land.* Is. i. 19. *So shall ye perish, because ye would not be obedient.* Deut. viii. 20. *Behold, to obey is better than sacrifice.* 1 Sam. xv. 22. *Give me thine heart.* Prov. xxiii. 26.

Such a heart the Prodigal had, when he thought a servant's place too good for him. *Luke. xv. 19.* Such the Publican. xviii. 13. when he durst neither look up, nor come near: and he that wants it, and thinks well of himself after his sin, cannot confess heartily, desire pardon devoutly, nor forsake that which he thinks hath done him no harm.—Let us learn how to confess:—humility will make our confession sincere, sorrow will make it earnest, and holy purposes will make it prevalent. (*Comber.*)

God calls not for the ear, or the tongue only, to hear or recite the words of confession; for all that may be but hypocrisy, and dissembling, unless the heart be affected, and go along with it.—Hence we find God Almighty rejected the sacrifices, and oblations, the new moons, and solemn meetings of the Israelites; because they drew “*nigh unto him with their lips, when their hearts were far from him.*”——St. Peter's converts were “*pricked at the heart,*” upon the confessing of their sins, and said one to another, “*What shall we do?*” Acts. ii. 37. The same contrition of Spirit are we to feel in our humble acknowledgments to Almighty God: every sin we confess, should be like a dagger piercing the heart, and every transgression like a dart wounding the soul with compunction and sorrow for it. (*Hole.*)

5. “*To the end that we may obtain forgiveness of the same, by his infinite goodness and mercy.*”

With the mouth confession is made unto Salvation. Rom. x. 10. *If they shall confess their iniquity—and their uncircumcised hearts be humbled—then will I remember my Covenant.* Lev. xxvi. 40—42. *If my people shall humble themselves and pray—and turn from their wicked ways, then will I hear from Heaven, and will forgive their sin.* 2 Chron. vii. 14.

As man's iniquities are infinite. Job. xxii. 5. so must be God's mercy. The

Lord God abundant in goodness. Exod. xxxiv. 6. The goodness of God endureth continually. Ps. lii. 1. His mercy endureth for ever. Ps. cxxxvi. (throughout.)

Justice (without a Mediator), doth not admit a sinner to second thoughts, nor accept of any repentance at all ; and therefore it is an high act of grace, that so holy a God, so justly offended, and highly provoked, will be reconciled upon any terms. (*Comber.*)

6. “ And although we ought at all times humbly to
“ acknowledge our sins before God ;”

Blessed are they that keep judgment : and he that doth righteousness at all times. Ps. cvi. 3. Trust in him at all times ; ye people, pour out your heart before him. Ps. lxii. 8. I acknowledge my transgressions ; and my sin is ever before me. Ps. li. 3. Evening and morning, and at noon will I pray, and cry aloud : and he shall hear my voice. Ps. lv. 17. Watch ye therefore, and pray always, that ye may be accounted worthy to escape. Luke. xxi. 36. I will therefore that men pray every where, lifting up holy hands, without wrath (malice) and doubting. 1 Tim. ii. 8. Continuing instant in prayer. Rom. xii. 12. Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance. Eph. vi. 18.

There are those who think that religion should be confined to the Church, or at least to the Sabbath-day : but these are persons, who do not think that the business of the world is to be confined to the *remaining six*. For those who do not carry their religion with them, through the six days on which God has allowed them to attend to their worldly business, will be sure to employ the little portion of time which God has reserved to himself, in worldly thoughts, and conversation, and even carry the world in their hearts to the house of God.—These, however, are not true members of the Church of England.—His own unworthiness of God’s mercy, are subjects suitable for a sinner through every hour of the day. “ Thou shalt talk of them when thou sittest in thine house ; and when thou walkest by the way ; and when thou liest down ; and when thou risest up.” David could say, “ My sin is ever before me ;” not on the Sabbath only, or during the hours of public worship. Therefore feeling his constant need of mercy, he makes the following resolution : “ At evening, and morning, and at noon day will I pray.” (*Biddulph.*)

7. “ Yet ought we most chiefly so to do, when we as-
“ semble and meet together—”

Will God in very deed dwell with men on the earth ? Behold, heaven, and the heazen of heavens cannot contain thee ; how much less this house which I have

built. 2 Chron. vi. 18. *I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.—Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.* 2 Chron. vii. 12, 15, 16.—*And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the Synagogue on the Sabbath day.* Luke. iv. 16. *Then departed Barnabas to Tarsus for to seek Saul. And when he had found him he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people; and the Disciples were called Christians first in Antioch.* Acts. xi. 25, 26. *And there were added unto them about three thousand souls; and they continued steadfastly in the Apostles doctrine and fellowship, and in breaking of bread and in prayers—continuing daily with one accord in the temple.* Acts. ii. 41, 42, 46.—*Let us hold fast the profession of our faith without wavering.—Not forsaking the assembling of ourselves together, as the manner of some is.* Heb. x. 23, 25.

These passages and a variety of others, occurring continually in the New Testament, clearly prove that our blessed Lord, and the early Christians, joined in the Temple Service. See *Acts*, iii. 1.—v. 20.—xxi. 26, 27, 30.—xxii. 17.—xxiv. 7, 12, 14. 18—xxv. 8.—xxvi. 21.—See also the frequent references to “the Temple” in the book of Revelations.

We neither encourage the lazy who neglect the private, nor allow the precise, who undervalue the public, devotion; one *ought to be done*, so as not to leave *the other undone*. We find our Saviour, and his Apostles, (after the manner of the devout Jews,) were wont to go to the temple and Synagogues at the hours of prayer, and yet both he and they did seek retirements for more private devotions. (*Comber.*)

8. “To render thanks for the great benefits that we “have received at his hands,”

Enter into his gates with thanksgiving and into his courts with praise. Ps. c. 4. *In the midst of the congregation will I praise thee.* Ps. xxii. 22. *I will give thee thanks in the great congregation; I will praise thee among much people.* xxxv. 18. *Blessed be the Lord who daily loadeth us with benefits.* lxviii. 19. *Bless the Lord O my soul, and forget not all his benefits.* ciii. 2.

Consider our Lord's example. *Mark*. viii. 6. and St. Paul's. *Acts*. xxvii. 35. Also the practice of Moses. *Deut.* xxxii.—. of Deborah and Barak. *Jud.* v. —of Jehoshaphat. 2 *Chron.* xx. 26.—of David. 1 *Chron.* xvi. 8, &c. xxix. 9. *Ps.* xviii.—of Ezra. vii. 27.—of Daniel. ii. 19, &c.—of Mary, *Luke.* i. 46.—and of the Saints in Heaven. *Rev.* iv, 11. v. 9. vii. 11. xi. 16. xv. 3. xix. 1.

Every benefit lays upon us the obligations of a debt, which gratitude and common justice require us to pay: and as private blessings call for

our private, and particular acknowledgments, so public blessings require more public and solemn thanksgivings. (*Hole.*)

9. "To set forth his most worthy praise,"

I will call upon the Lord who is worthy to be praised. 2 Sam. xxii. 4. I will praise the Lord according to his righteousness. Ps. vii. 17. Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy. Wherefore David blessed the Lord before all the congregation: and David said,—Now therefore, our God, we thank thee, and praise thy glorious name. 1 Chron. xxix. 9, 10, 13. I will go unto the altar of God, unto God, my exceeding joy, Yea upon the harp will I praise thee, O God, my God. Ps. xliii. 4. Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. xlvi. 1.—Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders. cvii. 32. Give unto the lord the glory due unto his name. xcvi. viii. This people have I formed for myself, they shall shew forth my praise. Is. xliii. 21.—I am the Lord, that is my name, and my glory will I not give to another. xlii. 8.

This answers to the Jewish Hymns, and Hallelujah's, that were sung in the Temple, and Synagogues. And this is so natural a piece of worship that the very heathens were careful to perform it in their temples, where they set forth the honour, declared the excellencies, and sounded the praises of their idol gods: how much more ought we to give unto the most High God, the honour due unto his name? This, we read, was the continual exercise, and delight of the Royal Psalmist, who was ever singing the praises of his Maker, and calling upon others to do the same. (*Hole.*)

We can never sing with melody in our hearts unto the Lord, until our hearts have been prepared to make melody by conviction of sin. It is fabled of the nightingale, that she sings most sweetly with her breast on a thorn. The sinner who has felt most deeply the effects of the fall, will celebrate most gratefully the riches of the grace of God. The new song, mentioned in the Revelation of St. John, could only be sung by those who were *redeemed* from the earth. But redemption can only be duly celebrated by the captive who has felt the galling chain, who has tasted and remembers the bitter taste of the wormwood and the gall of sin, and who has experienced deliverance. (*Biddulph.*)

10. "To hear his most holy Word,"

When all Israel is come to appear before the Lord thy God, in the place which he shall choose, thou shalt read this law before all Israel, in their hearing. Gather

the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law : and that their children which have not known any thing, may hear, and learn to fear the Lord your God. Deut. xxxi. 11, 12, 13.

Joshua read all the words of the law, the blessings and cursings according to all that is written in the book of the law. Josh, viii, 34. Ezra did the same, before the congregation, both of men, and women, and all that could hear with understanding, and stood upon a pulpit of wood, made for the purpose, and the Priests, &c. also read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading. Neh. viii. 1—8. Moses of old time hath in every city them that preach him, being read in the Synagogues every Sabbath day. Acts xv. 21. Jesus came to Nazareth, and went into the Synagogue on the Sabbath day, and stood up for to read—and he closed the book and gave it again to the minister, and sat down. Luke iv. 16, 20. I charge you by the Lord, that this Epistle be read unto all the holy brethren. 1 Thess. v. 27. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein : for the time is at hand. Rev. i. 3.

This answers to the reading, and expounding the law, among the Jews, which they carefully and constantly did in the temple, and synagogues. Suitable whereunto, our Saviour commanded his Apostles to go, and teach all nations, and to expound to them the mysteries of the kingdom of heaven ; and his ministers are still appointed to dispense his holy word, and Sacraments, and wait continually on this very thing. This is a known end and business of our public assemblies, where the word of God is diligently, and faithfully preached ; and by resorting to them, men may be built up in the most holy faith, and become wise unto salvation. (*Hole.*)

In whatever part of the world the Jews resided, they assembled themselves every Sabbath for the worshipping of God, and for the reading of their sacred writings. Now, the Christian churches being destined for the same purposes of worshipping God, and diffusing the knowledge of religion among the people, it was natural, in forming them, to imitate the model, and follow the rules of the Synagogue. And therefore, seeing the reading of the Jewish scriptures always made a part of the synagogue service, it cannot be doubted that the same was practised in the Church from the very beginning. (1 *M^cKnight Ep.* 72.)

Reading the Scriptures seems to be so necessary and essential a part of Christian worship, that the omission of it is the most faulty defect in the present practice of our Church (the Scotch Church.) Yet so great is the perverseness and weak bigotry of many, that in some places it would

almost create a schism to attempt to introduce it ; and even the authority of our Directory, framed in the revered ages of the Church, would not be sufficient to secure from blame the person who introduced it. I know nothing, however, which better deserves a man's running the risk of giving offence, than restoring the public reading of the Scriptures.—(*Gerard's Pastoral Care*, 367.)

11. “ And to ask those things which are requisite and
“ necessary, as well for the body as the soul ;”

Now, my God, let (I beseech thee) thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. 2 Chron. vi. 40. Mine eyes shall be open, and mine ears attent unto the prayer that is made in this place. 2 Chron. vii. 15. My house shall be called of all nations, the house of prayer. Mark xi. 17. Ask and it shall be given you. Matt. vii. 7. Whatsoever we ask we receive of him, because we keep his commandments. 1 Io. iii. 22. O thou that hearest prayer, unto thee shall all flesh come. Ps. lxxv. 2. Be careful for nothing: but in every thing, by prayer and supplication, with thanksgiving, let your request be made known unto God. Phill. iv. 6.

An unawakened sinner, however sensible he may be of his corporeal maladies or infirmities, knows not what is “ requisite and necessary for his “ soul.” He has no desire after pardon, holiness, and communion with God. And even with respect to his “ body,” though he feels its wants, yet he looks for their supply to chance, or merely to his own endeavours, and not to God. (*Biddulph.*)

Our souls would languish, and our bodies pine away, without the constant influences of his grace and goodness. And therefore we are to petition for his care and support of both ; that is, as well for health and strength, for food and raiment, for peace and plenty, for the welfare of our bodies, as for redemption, instruction, and sanctification, for the comfort of our souls. As children then go to their Father for what they lack, so ought we to go to our heavenly Father, for a supply of all our wants. (*Hole.*)

But how can the impenitent sinner commend that *power* which he sees not, or that *holiness* which he loves not, or that *mercy* that he seeks not after, or that *love* which he hath no experience of? The praises of such are next to mocking the Almighty, because their hearts cannot go along with their mouths, in the glory they seem to ascribe to him.—What part of Scripture can profit such? Its *exhortations* they heed not, its *comforts* they need not, its *threatenings* they fear not, its *promises* they value not ; they hate its *instructions*, and despise its *reproofs*.—If such a

man ask for his body, he asks that which he intends to spend on his lusts, and so seems to desire God to become the Provider for them, who will not minister fuel to this flame, unless he intend to consume you :—so that if he have any mercy for you, he will not hear you. As to begging any thing for the soul, it may be questioned whether he that lives in sin, believes he hath such a jewel, when he prizes it no higher than a lust, and exposeth it daily on the dunghill of sin. (*Comber.*)

All these are substantial parts of that work, for which we go to Church; all of them principals, none of them accessaries in it; which by the nature of the work, and the primitive custom of the Church, is not to while out the time till the congregation be assembled. Nor are the prayers of the Church, in the main intent of them, either to usher in the Sermon, or to leave an impression of it in men's minds afterwards; but an entire service of itself. (*Cosin's notes.*)

St. Austin speaking of the practice of the early Christians in their public worship says that the wondrous works of God were declared,—his gifts were acknowledged,—his holy word was taught,—and his benefits and mercies were prayed for: and Tertullian long before him had intimated nearly the same course, that the Holy Scriptures were read,—psalms were sung,—addresses were offered,—and prayers put up. Thus does the service of our Church essentially accord with that of the purest ages.

12. “Wherefore I pray and beseech you, as many as
“are here present, to accompany me,”

Wherefore I beseech you, 2 Cor. ii. 8. As though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God. v. 20. I beseech you, be ye followers of me. 1 Cor. iv. 16. Brethren I beseech you be as I am, for I am as ye are. Gal. 4. 12. How is it then, Brethren, when ye come together, every one of you hath a psalm—hath a doctrine—hath a tongue—hath a revelation—hath an interpretation. Let all this be done to edifying. 1 Cor. xiv. 26. Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account: that they may do it with joy, and not with grief: for that is unprofitable for you. Heb. xiii. 17. If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven. Matt. xviii. 19. These all continued with one accord, in prayer and supplication. Acts i. 14. I beseech you brethren that ye all speak the same thing, and that there be no divisions among you. 1 Cor. i. 10. Can two walk together except they be agreed. Amos iii. 3.

Despise not the lowliness of the address, but admire the condescension of Him that makes it; who can destroy, and yet intreats as if Himself and

not you were to receive the favour. It is He that speaks by the Minister, to whom you are about to *pray* in the Collects, and to *beseech* in the Litanies; and remember that He first *prays* and *beseecheth* you to repent; so that if you desire your prayers should reach Heaven, let these requests, sent by God's Messengers, move you all to repentance, for you all intend to pray. (Comber.)

13. "With a pure heart, and humble voice,"

I will be sanctified in them that come nigh me. Lev. x. 3. Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart. Ps. xxiv. 3—4. In every place incense shall be offered unto my name, and a pure offering. Mal. i. 11. Purify your hearts, ye double minded. Jas. iv. 8. Every man that hath this hope in him, purifieth himself. 1 John iii. 3. The sacrifice of the wicked, is an abomination to the Lord, but the prayer of the upright is his delight. Prov. xv. 8. The words of the pure are pleasant. ib. xv. 26. He forgetteth not the cry of the humble. Ps. ix. 12. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear. Ps. x. 17.

The various rites of washings, and cleansings, which all nations used before they approached to their Temples, were only to mind them of purity of heart, which the heathens knew to be necessary for all that drew near to God; wherefore in their sacrifices the unclean were commanded out by the voice of a cryer. Much more ought Christians to come with "a pure heart;" which inward purity we account the principal requisite of the prayer; but withal we require that the tongue shall be used as the interpreter of the desires of the soul; and therefore it is added that we must pray with "an humble voice." This was Pythagoras's precept of old, to pray with an audible voice; and though the Jewish doctors allow private prayers when the lips only move, yet in public worship God himself commanded open, and vocal confessions, and particularly when the sin offering was presented. (Comber.)

Our Church's direction in this particular is grave, and conform to ancient rules. The sixth Council of Constant. Can. 75. forbids all disorderly and rude vociferation in the execution of holy services; and St. Cyprian (de Orat. Dominica) advises thus, "Let our speech and voice in prayer be with discipline, still and modest: Let us consider, that we stand in the presence of God, who is to be pleased with the habit and posture of our body, and manner of our speech: for as it is a part of impudence to be loud and clamorous, so on the contrary, it becomes modesty to pray with an humble voice." (Sparrow.)

14. "Unto the throne of the heavenly grace ;"

Heaven—is God's throne. Matt. v. 34. The Heaven is my throne, and the earth is my footstool : where is the house that ye build unto me ? and where is the place of my rest ? Isaiah lxvi. 1. Him that cometh to me, I will in no wise cast out. John vi. 37. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. iv. 16.

St. John refers frequently in the Revelations to *the throne of God.*

The expression alludes to the mercy-seat on which God sat in glory between the Cherubim, and towards which all the prayers of his people, during the continuance of the Jewish economy, were directed to be offered. As that mercy-seat was sprinkled with the typically atoning blood of bulls and goats, this "throne of heavenly grace" has been sprinkled with blood of infinitely greater value. (*Biddulph.*)

The Jews were never allowed under the Lord to enter into the Temple, but the Priest alone went every day into the outer part of it to burn incense ; but to the mercy-seat, or most holy place, none might come, except the High priest once a year, but the people always remained in the outward court, and prayed there.—But now we have more freedom, for every Christian is one of God's household, and though the order of priesthood is not taken away, yet the privilege of the people is enlarged.—We are led in by the hand to the very throne of Grace, by Christ, or the Priest, who is his representative ; and have liberty to speak freely for ourselves, before the king of Heaven and Earth : which we ought to esteem as an high act of favour, and most thankfully to embrace it ; since we are no longer to stand without, and send in our petition by the hands of a servant, but are admitted, nay, requested to come in ourselves, in the company of God's messenger, who hath the same errand for himself, and therefore is likely to be the more concerned and importunate. (*Comber.*)

15. "Saying after me :"

Miriam answered them, sing ye to the Lord. Ex. xv. 21. And the women answered one another as they played. 1 Sam. xviii. 7. The trumpeters and singers were as one, to make one sound to be heard. 2 Chron. v. 13. They sung together by course. Ezra iii. 11. Not forsaking the assembling of ourselves together, as the manner of some is ; but exhorting one another. Heb. x. 25.

All the people anciently were allowed to join in Psalmody and prayers, and make their proper responses. The learned and unlearned, nay, even

women, young virgins, and children, in those times, bear a part in the public service of the Church. St. Chrysostom, and the author of the constitutions, speak of children praying with the rest of the congregation, for the catechumens and the faithful also.—We shall meet with the people's prayers and responses almost in every part of the Liturgy such as the *κύριε ἐλέησον*, *Lord have mercy*, subjoined to every petition of the Deacon's prayers; and in those mutual prayers of minister and people, *The Lord be with you; And with thy spirit; Lift up your hearts, We lift them up unto the Lord*, with abundance more that need not here be mentioned. (1 *Bing.* 581.)

They (the dissenting ministers,) seem to make too little account of the *flock of Christ*, in condemning our Church for permitting, and requiring the people to offer up those petitions to God, with their own mouths, which are appointed for them in the Liturgy. The Minister assuming the whole to himself does not indeed make him *much greater* in the Church than he is; but they that obstinately deny any part of it to the people, do make them of *much lower and meaner condition* in the Church than they ought to be. (*Claget's Answer to Dissenters, Lond. Cases, 273.*)

It is so certain that sin unrepented of hinders the success of our prayers, that such as would pray effectually have always begun with Confession; because when the guilt is removed by penitential acknowledgments, there is no bar to God's grace and mercy. Thus Ezra, and Daniel prayed, and Christ taught his disciples to ask for pardon as often as they prayed for their daily bread. St. Jerome also assures us, that he daily asked God forgiveness on his knees. And for the public, St. Basil affirms, it was the custom then for every one to make profession of his repentance in his own words: and accordingly, all ancient Liturgies have some form for that very purpose; but none more full and proper can be found any where than this of ours. (*Comber's short Disc.*)

Paraphrase on the Exhortation, from Nicholls, &c.

I. My dear fellow Christians; II. The Holy Scriptures, not only in those passages which I have now read to you, but in many other places, exhort us, to *confess* our innumerable transgressions. It is folly for us to *dissemble* them, or to hope to deceive the all-searching eye of God. Nor must we publicly in the Church, in the presence of God and his holy angels, stand upon our justification; but with an *humble* and *lowly* heart *confess* our sins like the Publican, who stood afar off, and would not lift up his eyes to heaven. We must add to this, a true *penitent* sorrow of mind, for having *offended* so good a God, and for having brought ourselves into so great

danger. And we must take such a disgust against our sins, as to resolve to be *obedient* to God's laws for the future. We must not however think that repentance will be any meritorious cause, whereby we may claim pardon of our sins ; for that must arise from the *infinite goodness and mercy* of God. And *although we ought at all times*, or in our more frequent private devotions, to exercise this duty of confession, there is certainly a greater reason *so to do* in the solemn assemblies of Christians in the Church, where they *meet together* to perform the four great parts of religious worship. 1. *Thanksgiving* for mercies received. 2. *Praise* and adoration of the excellencies and goodness of God. 3. *Hearing* God's word read and preached. 4. Petition, or *asking* for spiritual and temporal blessings. Without a confession of our sins, and true repentance we cannot *thank* God as we ought, for we abuse his mercies: we cannot *praise* his perfections, which, in an unconverted state we have little sense of. We cannot be devout *hearers* of God's word with all our carnal affections about us: nor can we hope for success to our *prayers*, while through the wickedness of our lives they are only an abomination unto God. III. *Wherefore* I earnestly desire of *every one of you* to address yourselves, *with me*, to God in devout prayer ; which I, as God's minister, for myself and you, offer up to *the throne* of God's *grace*, and this I do, not by myself, as the Priest did under the Jewish dispensation, and as the Papists still do, but I beseech you, who have higher privileges, by virtue of Christ's covenant, *to accompany me* thither, intreating you, that you would manifest in your devotion, those effects of a *pure heart*, sincerity, attention, and gravity, as becomes the worship of God ; *saying after me* those words which the Church has prescribed upon this occasion, neither with a loud clamorous voice, nor with an inarticulate motion of the lips, but with a low and *humble voice* most suitable to this solemnity.

¶ This **Exhortation** was first introduced in the second Book of King Edward VI.

III. The Congregation being prepared by this Address, and the previous Sentences from Scripture, for a solemn act of contrition, the Church directs *how*, in pursuance of the divine injunction, and according to primitive practice, this may be performed “ in the beauty of holiness.”

O COME LET US WORSHIP, AND FALL DOWN, AND KNEEL BEFORE THE LORD OUR MAKER. *Psalms* xcv. 6.

IT IS WRITTEN,—AS I LIVE, SAITH THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL CONFESS TO GOD. *Rom.* xiv. 11. (*from Is.* xlv. 23.)

BRING AN OFFERING, AND COME INTO HIS COURTS: O WORSHIP THE LORD IN THE BEAUTY OF HOLINESS, FEAR BEFORE HIM ALL THE EARTH! *Ps.* xcvi. 8, 9.

“ ¶ *A general Confession* (1) *to be said of the whole*
 “ *Congregation* (2) *after the Minister,* (3) *all*
 “ *kneeling.* (4).

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John i. 9. This rendered the publican's devotion acceptable to God. This was the practice of David. *I acknowledge my transgressions, and my sin is ever before me.* *Ps.* li. 3. and of the devout penitents in the Jewish church; *We lie down in our shame, and our confusion covereth us: for we have sinned against the Lord our God, we and our Fathers, from our youth even unto this day, and have not obeyed the voice of the Lord our God.* *Jer.* iii. 25. O Lord, to us belongeth confusion of face—because we have sinned against thee, &c. *Dan.* ix. 8, 9, 10. And in the vicarious sacrifices of the Levitical Law, the Priest was to confess over them, all the iniquities of the children of Israel. *Lev.* xvi. 21. In some cases a particular confession was enjoined; *When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty, then shall they confess their sin which they have done.* *Num.* v. 6, 7. David confessed his adultery and murder to Nathan. *2 Sam.* xii. 13. who thereupon, by authority from Almighty God, said unto David, *The Lord also hath put away thy sin.*

(1) *A general Confession.*] This Confession is so general that it is universally true of all; and so particularly applicable to every man's case, that we invite all to it; the Pharisee must not think himself too good, nor the Publican doubt himself too bad, to make it. The Church doth not allow of those dangerous persuasions which have puffed some up with arrogance, and presumption, as if their sins were already absolutely forgiven; for if so, what need they be obliged to a daily repentance, or to ask for what they have already.—On the other side, we do advise the greatest sinners to repent, rejecting those discouraging doctrines of men's eternal reprobation, which some think not reversible by any endeavours; for we do not know of any living man, that may not be pardoned. (*Comber.*)

(2) *Whole congregation.*] High, and low, rich, and poor, one with another, young and old, persons of all ages, sexes, states, and conditions; all being sinners, are here called upon to come and make confession. (*Hole.*)

The Confession is to be repeated by all the people along with the Minister, because all of them have given way too much to the inbred corruption of their nature, which, by the grace of God, it was in their power to have opposed. (*Grant's Sacred Hours*, 39.)

In the public confessions of the Christian Church, everyone was required to repeat the words with the Minister, and to speak out their own acknowledgments: for all men being guilty before God, 'tis fit they should all assent to the common indictment drawn up against them; there being no better way to provide that men should not dissemble their faults before God, than by *owning them with their own mouth*, and *declaring their own wretchedness*: which our Church requires all its members to do, in the following humble, and penitent confession. (*Hole.*)

At that time that the Church doth pray or sing; when any one doth not pray or sing with the rest, it is a separation and breach. *Ps.* cxxii. 2, 3. Jerusalem is a city compact in itself; and the spiritual compacting no doubt is an especial commendation of the Church: and it is that, that is so often set down in the Acts. Together "with one accord." *Acts*, ii. 1. "They were all with one accord in one place:" When they heard, they did it together; when they sung, they sung altogether. *Ps.* xxxiv. 3. and 'let us magnify his name together.' As if the whole Church were one person; and had but one lip.—It shall be an especial blessing of the heavenly Jerusalem, that the Elders, and all that stand before the throne, shall lift up their voice together, and with one consent, sing. This is a thing that the Fathers in their ages have much beat upon. We see how highly it is extolled, by Chrysostom: that it smiteth upon Heaven and the Lord, as a shower of hailstones; and Augustine concerning the singing of praise, saith, that it soundeth in the Lord's ears, "*tanquam resonantia Maris, even as the sea*:" And he seemeth to take it out of Revelations, xiv. 2. "and I heard a voice from Heaven, as the sound of many waters." (*Bishop Andrews on the Decalogue*, 277.)

The primitive Christians were so full of the zeal and love of Christ, that they would have taken it for an injury, and a quenching of the spirit to have been *wholly restrained* from bearing their part in the praises of the Church. The use of the tongue keepeth awake the mind, and stirreth up God's graces in his servants. It was the decay of zeal in the people that first shut out *responses*; while they kept up the ancient zeal, they were inclined to take their part vocally in the worship; and this was seconded by the pride and usurpation of some Priests thereupon, who thought the

people of God too profane to speak in the assemblies, and meddle so much with holy things. (*Baxter's Chr. Directory*, 856.)

It was, and is still a general order in all Churches, to begin their service with confession of sins: which order Morney laboureth to derive from the ancient practice of the Synagogue first, and consequently of the primitive Church.—A Confession (but not the like) is used in the beginning of the Breviary or Mass, which condemns our Church no more than all other Reformed Churches that use it: But the ancient Church, from which we took it, used it before them all. (*Bishop Cosin's Notes*.)

I have one thing to desire of the Laity of the Church of England, and this is, that they would repeat the responses with an audible, but yet modest voice. The strained, over-loud, and uncouthly affected tones of some, have very justly given offence to serious and discreet people, and seem very plainly to savour of carelessness and indevotion. (*Veneer, Com. Pr. Preface*.)

(3) *After the Minister.*] Some persons dislike the Responsals of the Congregation, and the people's saying the Confessions, and the Lord's prayer, after the minister—but not to allow the people to make *an audible confession of sin*, after the Minister, nor to utter some few affectionate petitions, and those very short, to which they are also invited and led by him, seems rather to savour of an affectation of undue superiority over the people, than to proceed from any fear of the Minister's office being invaded. (*Bennet's Abridgment*, 95, 97.)

In answer to that vulgar plea, that men could pray at home, St. Chrysostom replies in such a manner, as shews that the people bore a part with their own tongues, in the common prayers of the Church. You may pray at home, says he, but the prayer is not of that efficacy and power, as when the whole body of the Church, with one mind, and one voice, ὁμοθυμαδὸν μιᾷ φωνῇ,—send up their prayers together; the Priests assisting, and offering up the prayers of the whole multitude in common. He also speaks of the Deacon's form in bidding prayers for all orders of men in the world; and adds, I have mentioned all these things, on purpose to excite the vigilance of those that are in an inferior station, that we may learn that we are all one body, and only differ, as one member may differ from another: and that we should not cast all upon the Priests, but ourselves be concerned in the care of the whole Church, as of one common body. (1 *Bing*. 615, 620.)

In this place might be dwelt on, but that it would outswell all limits, the unlawfulness, and incongruity of an unauthorized, and illiterate ministry; for surely it is “a great disreputation to religion that all great and public things, and every artifice, or profitable science, should in all the

societies of men, be distinguished by professors, artists, and proper ministers, and only religion should lie in common, apt to be bruised by the hard hand of mechanics, and sullied by the ruder touch of undiscerning, and undistinguished persons ;—God hath, 1. designed persons to *teach* the people, 2. charged them with *the cure of souls*, 3. given them commission *to go into all the world*, 4. given them gifts accordingly, 5. charged the people to attend, and to obey, 6. hath provided them maintenance and support, and 7. separated them *to reading, to exhortation, and to doctrine* from the affairs of this world, that they may attend to these, by the care of the whole man. If any man in charity, or duty, will do any ghostly offices to his erring, or weak brother, he may have a reward of charity.—But if he invades the public chair, he may meet with the curse of *Korah* if *he intends maliciously* ; or if he have fairer, but mistaken purposes, the gentler sentence passed upon *Uzzah* may be the worst of his evil portion.” (*Jeremy Taylor on the divine institution of the Office Ministerial*, 3, 17.)

They would *destroy* the *priesthood* by making all men priests, and equally meant in that great commission given by Christ to his Apostles. Upon which I might well ask them St. Paul’s question *Are all Apostles* ? If so, then Christ did not give *some* Apostles, and *some* Prophets, &c. (3 *Leslie’s Rehearsals*, 102.)

(4) *On the attitude of KNEELING in prayer.*

The practice of kneeling in confession, in prayer, and in adoration, is of great antiquity ; a reference to it being apparently made in Isaac’s blessing, on Jacob, *Gen.* xxvii. 29—compared with his brother’s subsequent conduct, xlii. 6. and with the edict of Pharoah “ bow the knee,” xli. 43 ; and again in the second commandment. *Ex.* xx. 5. David says, “ Let us worship, and *bow down*, let us *kneel* before the “ Lord our Maker.” *Ps.* xcv. 6. “ We will go into his Tabernacle, and fall low on our knees before his footstool, cxxxii. 7.—Solomon “ kneeled on his knees” before the altar of the Lord, with his hands spread up to heaven. 1 *Kings.* viii. 54. Ezra fell upon his knees, and spread out his hands unto God, and made his confession, ix. 5—15. Daniel “ kneeled upon his knees three times a day,” and prayed “ as he did afore time,” vi. 10.—The holy martyr Stephen “ kneeled down, and cried with a loud voice,” praying for his murderers. *Acts.* vii. 60. So Peter “ kneeled down, and prayed,” *Acts.* ix. 40. and also St. Paul, *Acts.* xx. 36. xxi. 5.

That the posture was a customary one may be inferred from the conduct of the man beseeching Christ to heal his son. *Matt.* xvii. 14. and of the rich young man. *Mark.* x. 17. as also of the leper. *Mark.* i. 40. but the

example of our blessed Lord himself, who, though without sin, yet “kneeled down” when he prayed, *Luke. xxii. 41.* cannot but recommend the practice to every devout worshipper. Some of the early Christians so frequently used this posture of humility, as visibly to wear away the floor on which they kneeled; and Eusebius says of St. James, that he had, by the continual exercise of his devotions, contracted a hardness on his knees, like that on the knees of camels. The practice was altogether so common that prayer itself was termed *κλίσις γονάτων*—“bending the knees.” It is to be noticed, however, that the primitive Christians, out of a peculiar regard for the Lord’s day, and the joyful season between Easter and Whitsuntide, did, (with the exception of the penitents, who were denied this privilege,) then perform their whole devotions *standing*, instead of kneeling: and this custom was confirmed by the Council of Nice, for the sake of uniformity. It was from this circumstance, probably, that the Ethiopic and Muscovitish Churches adopted the attitude of standing, generally; a custom which they continue to this day.

Bingham remarks (Book xiii. 8. 4.) that though these two postures of prayer were very indifferent in their own nature, yet it was always esteemed an instance of great negligence, or great perverseness, to interchange them unseasonably one for the other, that is, to pray kneeling on the Lord’s day, when the Church required standing; or standing on other days when the rules and custom of the Church required men to kneel. And therefore as the Canons of Nice and Trullo reflect upon those who were superstitiously bent upon kneeling on the Lord’s day: so others with equal severity complain of the remissness, and negligence of such, as refused to kneel at other times, when the Church appointed it. It is a very indecent and irregular thing, says Cæsarius of Arles, that when the Deacon cries out, “Let us bend the knee,” the people should then stand erect as pillars in the Church. These were but small observations in themselves, but of great consequence, we see, when done perversely, to the scandal and disorder of the Church, whose great rule in all such cases, is that of the Apostle, “*Let all things be done decently and in order.*”

In the whole of the primitive religious service there is not any circumstance *casual*; every particular, every gesture, is *instructive*. In the presence of God man fell upon his face to the ground; and, by that act, humbly confessed his *original*: hence *bowing to the ground* is the formal *word* for *worshipping*, which it was high treason to practice toward any idol. And when, from that posture, man raised himself to praise, and to bless God, he raised himself no farther than the knee, still so far retaining the posture of humility; and from this posture the *word* to signify *blessing* is taken. As bowing to the ground is used to signify worshipping, *kneeling*

is used to signify *blessing*. (*Forbes' Thoughts on Religion*, 80. [*A Review of Hutchinson's Works*].)

Posture of body is a thing, which, how slight soever it may now be thought to be, yet is not without its moment, if either Scripture, or reason, or the practice of holy men may be our judges. For if we ought to *glorify God in our bodies*, as well as in our spirits; if we are forbidden to bow down before a graven image, lest we should thereby be thought by God to impart his honour to it; in fine—if our Saviour refused to fall down, and worship the Devil, upon the account of God's challenging that honour unto himself; then must it be thought to be our duty to make use of such a posture of body towards God, as may bespeak our inward reverence, and particularly in prayer, which is one of the most immediate acts of the glorification of him. (1 *Towerson on the Creed*, part. iii. p. 23.)

St. Augustine says—I know not how it comes to pass, but so it is, that though these motions of the body be not made without a foregoing motion of the mind, yet, again, by the outward, and visible performance of them, that more inward, and invisible one, which caused them, is encreased; and so the affection of the heart, which was the cause of their being done, is itself improved by the doing of them. (*Aug. de cura pro mortuis*.)

We often read of Moses and other saints falling upon their faces in scripture, when they were to make some extraordinary intercession for the sins of the people. And in imitation of them the same gesture was sometimes used in the Christian Church. Some Lapsers, when they sued for admission to a state of penance, did not only fall down upon their knees, but prostrate themselves before the faithful, to beg their prayers as they entered into the Church.—But this was not the only case in which they used this mournful posture, but they also practised it upon other occasions, whenever any great necessity urged them with greater ardency to prefer their petitions to God. (1 *Bing. Antiq.* 630.)

Though God principally requires the heart, yet having made our bodies, an homage is due unto God from them. And be assured, where “the heart is right towards God,” the reverence of the body will naturally follow, as far as it is in the power of the heart to command it. Good men, in all ages, have not contented themselves to worship God with good thoughts, or inward motions only, but with the external acts of religion.—Nor has any age, I believe, of the Christian Church produced men, who have betrayed such slight thoughts of God, and his son Jesus Christ, as the present, in the careless and negligent way of worship to which many seem to have given themselves up. (1 *St. John's Sermons*, 273.)

The XVIIIth Canon directs “that in the time of Divine Service, all due reverence be used according to the Apostle’s rule, *Let all things be done decently, and accordiag to order* ;” and that “all manner of persons then present shall reverently kneel upon their knees when the general Confession, Litany, and other prayers are read.” The practice is equally directed by the French reformed Church.—Their book of discipline says “That
“great irreverence, which is found in divers persons who at public, and
“private prayers, do neither uncover their heads, nor bow their knees,
“shall be reformed, which is a matter repugnant unto piety, giveth sus-
“picion of pride, and scandalizes them that fear God.”

Our Church commands us to be upon our knees in all our confessions to God. And therein she follows the steps of devout men in all ages, who have always expressed the inward humility of the soul, by the outward lowly postures, and prostrations of the body ; and never approached the divine majesty without a lowly sense of their unworthiness, and the most profound humility. Abraham debased himself even to “*dust and ashes*.” Job clothed himself with ashes, &c. (*Hole*.)

To kneel in prayer is an humble and decent posture, and receives a sanction from the custom of our country, as it is a mark of the highest deference among us.—Thus according to the various offices of the Church, the posture of the body is diversified, that the variety, corresponding with the nature of the service, might give life and efficacy to it, keep up the attention of the suppliant, relieve and refresh his mind. (*Fludger, Preface*, xv.)

Our gesture in prayer must be reverend and humble. Ps. xcv. 2. Ezra. ix. 5, 6. Kneeling is the fittest gesture to express both these, and most proper to prayer.—They that cannot kneel should stand, or shew as much reverence, with some other gesture and posture of their bodies, as they can : for standing there are directions, Neh. ix. 25. Mark. xi. 25. and for the bodily reverence that they should strive to shew, who can neither kneel nor stand up, we have old and weak Jacob’s example, Gen. xlvii. 31. (*Leigh’s Body of Divinity*, 876.)

When the Prince comes by a prison, all the prisoners fall on their knees, and every man begs a pardon ; but if one or two are silent or stand off, we should judge that they were confident in their innocence, or obstinate in their wickedness, and fearless of the punishment. Such a censure may too justly be passed upon those who either come not to the Confession, or do not speak the words of it, in that humble, and audible voice which the Church requires, and God expects. (1 *Comber*, 24.)

None are too *good* to make confession of sins, and none are too *great* to bow, and bend their knees at it ; and therefore *all*, without exception, or respect of persons are required to do it in that humble gesture ;—

Solomon, who was the wisest of men, and one of the greatest of princes, disdained not to kneel at his prayers.—It hath not been heard of in any age of the Christian Church, till very lately, that those men would be allowed to be Christians, or indeed of any religion at all, that betrayed such slight thoughts of God, or served him with such irreverence, as too many in our days are guilty of. And indeed this indecent and slovenly way of worship was never known in this kingdom, till the late great Rebellion, when some bad men, to serve some bad ends, started a dispute about Ceremonies; which was carried on with that eagerness and violence, as to banish all order and decency out of the Church, and to let in all manner of rudeness, confusion and irreverence into God's service: which evils have taken such deep root in some weak minds, that they cannot be thoroughly cured, or cast out, to this day. This was the first rise or occasion of men's *sitting* at their prayers; which, in all ages of the Church before, were offered up in the humble postures of prostration, standing, or kneeling. (*Hole. 1.*)

No. I. DIFFERENT OPINIONS.—SECTS, &c.

Under this head it is proposed to introduce, and generally in the place where the subject requires it, a concise account of the various opinions that have been entertained on doctrines and discipline professed by the Church of England; and of the different Sects that have arisen in the Christian Church: occasionally noticing also, the peculiarities of Heathen doctrines and worship. The limits of the present work will not permit a discussion of the particular objections that are made, or a detail of the arguments by which they are opposed; but the mere notice, even, of the speculations in which the imagination has indulged, when in religious, as in civil society, every man has considered himself at liberty to do “that which is right in his own eyes,” may not be without its use.

The setting up the direction of a private spirit, or a supposed inspiration, as a *rule of conduct*, is perhaps one of the “heresies” which St. Paul. 1 *Cor.* xi. 19. declares “must be,” in order “that they which are approved may be made manifest,” they being thereby excited to guard against the snares that are laid, as well for their *understanding*, as for their *passions*.

The devout Christian will therefore examine the *motives*

which may tempt him to look to this supposed Director within, rather than to the plain word of God, openly revealed. The idea is equally flattering to the *pride*, and congenial to the *indolence* of human nature: for this fancied inspiration——this untried spirit——being considered as a token of the peculiar favour of God, naturally begets an extraordinary conceit of superior worth—an indisposition to exertion—and a contempt of the means by which the more humble Christian is endeavouring to “work out” his salvation “with fear and trembling.”

The great mischief of this *too common* delusion is, that the victory of the tempter is not confined to *hypocrites*, or men of *bad minds*, only, but that he deceives and entraps many whose sincerity and desire for the truth cannot be questioned;—many, who from a natural melancholy of disposition—from an artless simplicity—or from a fear of suspecting that which carries the semblance of piety—unwittingly lend their aid to a delusion, which, if they could detect, they would be amongst the first to “shudder at, and abhor!—When however thus “deceived,” they themselves become “deceivers,” they unconsciously give strength to the adversary, and having fallen into “the depths “of Satan,” he handles this master weapon with the most complete success; turning,” as a sagacious writer observes, “their “very *graces* into *snare*s, and as it were foiling them with “their own artillery.”

A serious reflection on this, and on the discordant sentiments entertained in objection to the doctrines and service of the nationally established Church,—the opposite extremes to which they diverge,—and the lengths to which even a holy zeal itself, when badly regulated, or unaccompanied by sound knowledge, have carried many well-meaning persons, cannot fail to have considerable weight on all those who have a due sense of the evils of *Schism*—the most destructive enemy of the Church, and of the benefits of *Union*—the characteristic of the Christian religion, and the key-stone of the Christian virtues.

TRUTH is single,—ERROR is complex, and infinite: hence

the innumerable divisions that rend the seamless coat of Christ “woven,” as it is, “from the top throughout,” and equally shake the faith of the believer, and add to the temerity of the Infidel. In this unhappy discordancy, all indeed may be wrong, but all cannot be in the right; and if there be a sincere wish to prevent schism—and to produce union, a conscientious investigation must take place, and something, somewhere, must be yielded. Can the opposers of the Church of England *agree* in pointing out what *she* shall yield as her share in the price of this valuable purchase?—They have never yet agreed in this, and it is presumed they never can agree in it.—On her part, her public formularies at the same time that they contain a record of her creed,—her opinions, and her practice,—afford also a sufficiently explicit protest against what she considers to be erroneous. And if the consistency apparent on the one side, and the discordancy on the other, be well weighed,—if *uniformity* be of any moment in the service of a God, who is “not the author of confusion but of peace,” may not the devout members of the national Church,—safe as they are from the charge of schism, and desirous of Union,—see cause to acknowledge that *their* “*lot* is fallen” to them “in a fair ground,” and that they “have a goodly *heritage*?”

The Church of England “is built,” like “Jerusalem of old,” “as a City that is at unity in itself;” “her foundations are “upon the holy hills,”—firmly fixed in the Rock of ages—the “Rock” which is “Christ,”—and upon this foundation—apostolically laid—are built “gold, silver, precious stones;”—rich materials—tried by the fire—and cemented by the blood of the builders! Sound and consistent in her doctrines—primitive and uniform in her rites—temperate in profession, but unshaken in practice—she stands firm in native dignity. Begirt with a wall of adamant, she opposes a barrier to the tumultuous waves that foam around her,—that vainly lash her shores,—and threaten to overwhelm her honours in the deep. Thus fixed on an impregnable, and immutable basis, she is not moved—she is not “carried about with every wind of

doctrine ;” but having been “ able to withstand in the evil day, and having done all,” she stands, and will, by the blessing of her God, be still found to stand, when the weak fabric of Error, raised on the shifting sands of unstable opinion, and inconsistent objection, shall fall, and crumble into dust.

Let those who have undertaken to guard her sacred walls,—those whose duty it is to “ mark well her bulwarks, and set “ up her houses for them that come after,” be vigilant at their posts ;—zealous, and active. “ Let us hold fast the profession “ of our faith without wavering ; and let us consider one another to provoke unto love, and to good works : not forsaking “ the assembling of ourselves together, as the manner of some “ is ; but exhorting one another : and so much the more as “ we see the day approaching.” Hoping *then* to be found watching, we may, in the mean while, trust with confident expectation, that the Lord will “ keep the City,” and that the watchmen shall not wake “ in vain.” *Ps.* 122.—that “ peace” shall still “ be within her walls, and prosperity within her “ palaces,” and that all men, “ BECAUSE OF THE HOUSE OF THE “ LORD OUR GOD,” “ will seek to do her good.”

Account of those who differ most widely as to a PUBLIC MINISTRY, and a PUBLIC SERVICE.

BRETHREN AND SISTERS OF THE FREE SPIRIT, called in Germany *Beghards*, a Sect that arose in the 13th century, and spread imperceptibly over Italy, France, and Germany. They adopted their title from the passage of St. Paul. *Rom.* viii. 2—14. “ The law of the Spirit of life, in “ Christ Jesus, hath “ made me free from the law of sin and death,” &c. They maintained that the true children of God had a *perfect freedom* from the jurisdiction of the Law, that by long meditation they acquired a most glorious liberty, and were not only freed from *sinful lusts*, but even from *the common instincts of nature*. They went entirely naked, and hence were sometimes called *Adamites* : and treated with contempt *every external act of religious worship* ; looking upon prayer and the sacraments as the *elements* only of piety, adapted to the capacity of *children*, and as unnecessary to the perfect man, whom long meditation had raised into the *bosom and essence of the Supreme*.

FAMILISTS, or FAMILY OF LOVE, a set of enthusiasts who appeared in Holland about the year 1555, and derived their origin from one Henry Nicholls, who asserted that there was no knowledge of Christ but in *his family*. They held that the essence of religion consisted in the feelings of *Divine Love*, and that possessing these, the *opinions* entertained by Christians were matters of indifference: and that the Scriptures ought to be expounded *allegorically*, and not literally. They appeared in England about the year 1580, but were speedily dispersed, and their books burnt. George Fox, the leader of the Quakers, inveighed severely against them, and called them “a motley tribe of fanatics.”

SEEKERS, a denomination which arose in the year 1645, and derived their name from their declaring that they were *seeking* the true Church—ministry,—scripture,—and ordinances; which they asserted were *lost*. They maintained that the Scriptures were *obscure and doubtful*; that *miracles* were necessary, to warrant faith,—and that *the ministry* of modern times was *without authority*, and their *worship vain and useless*.

PETROBRUSSIANS, a denomination formed in Languedoc and Provence, about the year 1110, by Peter de Bruys. He taught that the building *Churches* for the service of God was an *idle superstition*; and that they had no peculiar sanctity attached to them.

MENNONITES, a society of Anabaptists: so called from Menno Simon, of Friesland, who lived in the 16th century. He was a man of genius, and originally a Romish priest, and joined a party of the Anabaptists, whose extravagancies he lessened; reducing their system into some degree of consistency and moderation. The Mennonites maintained the essential necessity of a devout life;—denied the propriety of infant baptism: of ministers receiving any reward; and the lawfulness of war, on any occasion; and carried many of their speculations to an extreme. In their private meetings *every one* had liberty to *expound the scriptures, and to pray*. They assembled twice a year at Rynsbourg, a village near Leyden, when they received the Holy Sacrament, sitting at a table in the manner of the Independents; though in their general form of discipline they more resembled the Presbyterians, having Bishops, or Presbyters, and also Teachers, and Deacons.

ALMARICIANS, so called from Almaric, professor of logic and theology at Paris, who in the 13th Century opposed the worship of Saints and images. It is not clear that he himself maintained any very erroneous tenets, but his followers adopted the most extravagant notions, asserting that *the reign of the Holy Spirit* commenced in his time, and that *the sacraments and all external worship* were therefore to be abolished.

ECLECTICS, *New Platonists* or *Ammonians*, which latter appellation

was given them from Ammonius Saccas, the founder or restorer of this sect in the 2d century. He taught with great reputation in the schools of Alexandria, and improving on the more ancient Eclectic system, and the doctrines of Plato, maintained that all religions, including the Christian, were to be explained by the principles of the *ancient philosophy* of the East; and his creed was therefore a most heterogenous mixture of truth and error. He permitted the more ignorant to live after the *dictates of nature*; but the wise were to rise above all *terrestrial* objects, and aim at the liberty of immortal spirits. Origen and some of the early Christians, were tainted with this vain philosophy, which for a time was highly prejudicial to the beautiful simplicity of the Gospel; and, by too strongly enforcing the necessity of *contemplation*, gave rise to the mystic and monkish systems. The Ammonian doctrines extended, under Plotinus, over almost the whole Roman empire; and continued to be taught at Alexandria till the 6th century.

AGONYCLITÆ, Christians of the 7th century, who preferred *standing* to kneeling, in prayer.

HENRICIANS, Followers of Henry, an Italian, who was opposed by St. Bernard at Toulouse, and committed to prison A. D. 1148, where he soon died. He rejected the baptism of infants, and treated the institutions and ceremonies of the Church with contempt.

DAVIDISTS. Followers of David George, a seceder from the Anabaptists in the 16th century, who attaining a high degree of fanaticism, rejected *as mean and useless* the *external services* of piety and religion; and like the Mystics reduced all worship to *contemplation and silence*. Their leader denied the doctrine of a future judgment and the existence of Heaven and Hell, and called himself “the son of God,” and “the fountain of Divine Wisdom.” The senate of Basil had his body dug up after his death, and publicly burned.

EUSTATHIANS—excluded all *married people* from salvation, prohibited *praying in houses*, and gave up all they possessed as incompatible with their salvation.

ASCORDRUTES, a sect in the second century who rejected the use of all *symbols and sacraments*, alledging that *incorporeal* things cannot be communicated by things *corporeal*, nor divine mysteries by any thing visible.

ANGELICS, an order of Italian nuns, who by assuming this name, and thus constantly hearing it pronounced, considered themselves excited to imitate the *purity of Angels*.

THERAPEUTÆ, a sect of Jewish Enthusiasts, who affected extraordinary *silence*, and decorum in their worship, and remarkable austerity in their

lives. Of this sect some probably fell into Paganism, and others were converted to Christianity ; and hence difficulties have arisen respecting them which the learned have been unable to solve.

CAMALDOLITES, a religious order, some of whom observed an inviolable *silence*, for the space of *an hundred days*.

PASSALORYNCHITES, a branch of the Montanists, who held, that it was necessary to observe a *perpetual silence*, and not to open the mouth *even for prayer*.—Contrary to these were the

MASSALIANS, a sect whose distinguishing tenet was that it is necessary to salvation to “*pray without ceasing*” in the *literal* sense of the word. —and the

ACOEMETI, certain Monks in the ancient Church, who held a *never ceasing* divine service ; being divided into three bodies which relieved each other, and performed the duties in succession.

NYCTAGES. These were so called from their inveighing against the practice of *waking in the night* to sing the praises of God—as they conceived the night was made for *rest*.

ALMIRISTS, a Sect in the beginning of the 13th century, who held that every one is to be saved by the *internal operation of the Spirit*, without any *external acts of religious worship*.

QUINTILIANS, a party of Montanists, who derived their name from their prophetess Quintilia. Their peculiar tenet was, that *women* ought to be admitted to perform the *sacerdotal and episcopal functions*, grounding their practice on Gal. iii. 28. “there is neither male nor female, for ye “are all one in Christ Jesus,” and they affirmed that the four daughters of Philip the deacon, who were prophetesses, were of their sect. Virgins in white robes, affected to appear as prophetesses, in their assemblies.

As agreeing in these particular points, here may be partially noticed the Society of

FRIENDS, OR QUAKERS. These, amongst other peculiar tenets, consider *external* forms as diverting the attention of the mind from the secret influences of the Holy Spirit, and therefore as obstructions to pure worship. Under this idea, they object to any *repetition of the words of others*, but wait *in silence* the gift of the Holy Spirit before they speak. They however think it incumbent on Christians often to meet together, to testify their dependance on God, and to obtain a renewal of spiritual strength. They acknowledge *no established ministry*, and therefore refuse to pay *tithes*; nor do they limit the acts of the ministry to the *male sex*, taking the authority of Joel, ii. 28, 29. the prophecy noticed by St. Peter, Acts, ii. 16—18. which probably related to private exposition and instruction, (see Macknight on 1 Cor. xiv. 34.) By so doing they appear to act in direct

contradiction to the *express injunction* of St. Paul to the Corinthians, *Let your women KEEP SILENCE in the Churches : for it is not permitted unto them to speak ; but they are commanded to be under obedience, as also saith the law.* (Gen. iii. 16.) 1 Cor. xiv. 34. and also to Timothy, *Let the woman LEARN in SILENCE with all subjection ; but (for) I suffer not A WOMAN TO TEACH, nor to usurp authority over the man, but to be IN SILENCE.* 1 Tim. ii. 11, 12.

DUNKERS, a sect founded A. D. 1724, by Conrad Peysel, a German baptist, who settled a little colony near Philadelphia, which he called Euphrata, in allusion to the Jews singing Hymns on the Euphrates. They baptise with a trine immersion ; allow *any one* to speak in the congregation, and the best speaker is usually ordained to be minister. The men and women live entirely separate, and the men do not shave their beards. Their principal tenet is, that future happiness is to be obtained through *penance and mortification* of the body, and that as Christ became the Redeemer of mankind *by suffering*, so each individual should work out his own salvation by a life of *abstinence*. They are said to hold the doctrine of supererogation, and to deny the imputation of Adam's sin, and the eternity of future punishments.

SANDEMANIANS. This sect arose in Scotland in the year 1728. They were originally called *Glassites*, from John Glass of Perth, who was a minister of the established Church, but expelled for preaching against the Scotch League and Covenant, and maintaining the spirituality of Christ's kingdom ; and afterwards *Sandemanians* from Robert Sandeman, an elder in one of their Churches, who attacked Mr. Hervey's Theron and Aspasia on his doctrine of Faith. The practices in which they principally differed from others are,—their *love feasts*, of which every member is absolutely *required* to partake, and which consist in their dining at each other's houses between the morning and afternoon services ;—the *kiss of charity* on the admission of a new member :—*mutual exhortation* ;—abstaining from *blood*, and *things strangled* ;—and the *washing each other's feet*. Every member considers his property as liable to the claims of the *poor*, and the *Church* ; and they hold it to be unlawful to lay up treasure upon earth. They allow of even theatrical diversions, but disapprove of Lotteries, and all games of *chance*, considering the *lot* as *sacred*. They have a plurality of elders and pastors, in the appointment of whom they regard not *learning*, or *occupation*, but look only for the qualifications mentioned by St. Paul in his Epistles to Timothy, and Titus. *Second marriages*, however, disqualify for these offices. They esteem *unanimity* to be so *absolutely necessary*, that whenever a member *differs* from the rest he must *yield* or be *excommunicated*, and with these they hold it *unlawful even*

to eat, or drink. So likewise they consider it unlawful to *join in prayer* with one who is not a brother or sister ; and as they think they do not find any *express* precept in the Scriptures for *family prayer*, it is commonly disregarded by them.

Let the sentiments of the pious Bishop Jeremy Taylor, and of the excellent Mrs. Trimmer be heard on this subject.

God is dishonoured, when any thing is the more despised by how much it relates nearer unto God. No religion ever did despise their chiefest ministers ; and the Christian religion gives them the greatest honour. For honourable Priesthood is like a shower from heaven, it causes blessings every where : but a pitiful, a disheartened, a discouraged clergy, waters the ground with a water-pot, here and there a little good, and for a little while ; but every evil man can destroy all that work whenever he pleases. — *All the people of God were holy* ; Corah and his company were in the right so far ; but yet Moses and Aaron were more holy, and stood nearer to God. All the people are *Prophets*. It is now more than Moses' wish, for the spirit of Christ hath made them so : “ any man, or woman prophesying,” &c. 1 Cor. v. 11. “ *In the latter days I will pour out of my Spirit, and your daughters shall prophesy,*” &c. Joel. ii. 28.—Acts. ii. 16—18. and yet God hath appointed in his Church Prophets above these, to whose Spirit all the other Prophets are subject ; and as God said to Aaron, and Miriam, concerning Moses, *to you I am known in a dream, or a vision, but to Moses I speak face to face*. So it is in the Church,—God gives of his Spirit to all men, but you he hath made Ministers of his Spirit.—Upon you (the authorised ministry) God hath poured his Spirit plentifully ; you are the Choicest of his choice, the Elect of his election, a Church picked out of the Church, Vessels of honour for your Master's use, appointed to teach others, authorized to bless in his name ; you are the Ministers of Christ's priesthood, Under labourers in the great work of mediation and intercession, *Medii inter Deum, et Populum* ; you are for the people towards God, and convey answers and messages from God to the people. (*Jeremy Taylor's Sermons, &c.*)

I am most zealously attached to the Church of England ; yet believe me, I am not such a bigot as to entertain illiberal prejudices against those who dissent from its peculiar tenets : on the contrary, I frequently read with pleasure and edification the works of good Dr. Watts, Doddridge, and other nonconforming divines ; and have long lived in habits of friendship with persons of the Presbyterian persuasion, who, both by faith and practice, do honour to the Christian Religion. At the same time, give me leave to say, I am so fully persuaded of the superior excellence of our mode of

public worship, that I cannot help wishing there were no dissensions among us. (1 *Mrs. Trimmer's Works*, 256.)

I have read the Scriptures very frequently, and hope to know them better and better every year ; and I prefer reading the works of orthodox divines, because they help me in understanding the Doctrines of the Established Church, that Church of which I now may profess myself a zealous member upon principle, if I was so originally by prejudice or education : for though I have not employed myself in reading objections against its tenets, I have examined all its doctrines, and find them agreeable to Scripture, and perfectly satisfactory to my reason and understanding. (*Ibid.* 96.)

The Confession.

IV. In the earliest examples we have of what may be termed *popular worship*, Confession precedes petition ; and to this,—a prime duty of sinful man—is the greatest of blessings granted “ —the forgiveness of sins. “ I said I will confess my transgressions unto the Lord ; and thou forgavest the iniquity of my sin.” Ps. xxxii. 5. The practice of the first Christians accorded with that of the Patriarchs.—“ With us,” says Basil, “ all the people come early in the morning, while it is yet dark, to the house of prayer, and with sorrow, and with affliction, and with profusion of tears, make confession of their sins to God.” And this was done by all. “ All,” says he, “ as it were with one voice, and one heart, make their confession unto the Lord ; each man expressing his own repentance with his own mouth :” and he declares this to be the general custom in all Churches.

With this primitive practice does the service of our Church agree ; and by directing a general and comprehensive acknowledgment of offences,—of sins both of omission, and commission,—it tends to make the congregation meet for the pardon, that in God’s name is afterwards to be declared, and to join

in the praises about to be offered up for all his mercies. “If I regard iniquity in my heart, the Lord will not hear me.” Ps. lxvi. 18.

A word or two may here be addressed to those who are accustomed to make their appearance in Church so late, as, while greatly disturbing others in their devotions, to lose all the benefits to themselves resulting from this Confession. This is not meant to apply to persons who, from any cause whatever, may *sometimes*, and that *unavoidably*, and *unintentionally*, be later than others; but to any who, unfortunately, may have very inadequate notions of the solemn office with which our Church begins her Service, or who, for want of due consideration, attach less importance to the prayers, and the psalms and lessons—to our addresses to God, and God’s language to us,—than to the Sermon, or the address of man to man. A part of the service, which, however beneficial, through God’s blessing, it may prove, cannot without gross impropriety, be ranked with the words proceeding as it were from God’s own mouth; or even with the well digested prayers which so many holy men have joined in composing, and rendering in some degree worthy to be offered to the Lord God Almighty. A frequent reading of that excellent little treatise, “*DIRECTIONS FOR A DEVOUT AND DECENT BEHAVIOUR IN THE HOUSE OF GOD*,” published by the venerable Society for Promoting Christian Knowledge, and bound up with their Prayer Books, would serve to correct this, and all other erroneous conduct in the professing worshippers of the Church of England. This publication is mentioned and recommended here, once for all, as an admirable compendium of what is humbly offered in the present more diffuse Illustration.

ANALYSIS. This devout Confession, regularly composed, as the excellent prayers of our Church all are, naturally divides itself into *four* principal parts.

First. An Introductory ADDRESS. 1. To our omnipotent, and most merciful Father.

Second. An humble CONFESSION. 2. Of the nature, and manner of our transgressions. 3—Of our original sin—and 4—Of our actual sins. 5—Of those of omission. 6—Of those of commission—and 7—Of the sad effects of them.

Third. An earnest DEPRECATION of evil. 8—From the guilt of sin, and why. 9—From the punishment of it, and for

what cause. 10. From the power of it, and why. And this, 11. according to the promises made to fallen man, and through whom.

Fourth. A devout PETITION for good. 12. To God, for the sake of his Son, our sacrifice. 13. For power to live hereafter in piety to God, in charity to man, and in temperance to ourselves. 14. To the glory of God's holy name ;—with, 15. A concluding earnest aspiration, *Even so be it !*

It is highly reasonable, that the Minister should make such a pause between the end of the Exhortation, and the beginning of the Confession, that the whole congregation may have sufficient time, deliberately, and without the least hurry, to put their bodies in a praying posture, and to direct their minds to God, and fix them upon the Divine Majesty ; so that they may be thoroughly composed for so solemn and heavenly an exercise, by that time the Minister begins the Confession. (*Bennett's Paraph.* 21.)

1. “ALMIGHTY and most merciful Father,”

I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. vi. 17, 18. *God who is rich in mercy.* Eph. ii. 4. *The Father of mercies, and the God of all comfort.* 2 Cor. i. 3. *God, even our Father, which hath loved us.* 2 Thess. ii. 16. *Thy mercy is great above the heavens,* Ps. cviii. 4. *Be ye therefore merciful, as your Father also is merciful.* Luke vi. 36.

For an illustration of the term ALMIGHTY, see *post* THE ABSOLUTION, and THE APOSTLES' CREED. And of the term FATHER, see *post* THE LORD'S PRAYER.

We shall here particularly notice, once for all, a beauty and propriety, which, in our admirable Liturgy, we may every where observe. I mean the extreme care of the Church in framing *introductions* to her prayers and collects. In all her addresses to the Deity, she has, it may almost be said, uniformly, selected such titles, attributes, and perfections, as are most appropriate to the petitions to which they are prefixed, and best calculated to produce correspondent affections in the minds of those that use them. Whoever, with an eye to this point, will examine the prayers and collects, throughout all our different offices, will be highly gratified, and convinced of the general truth of the remark. (*Shepherd.*)

God, whom we have offended, is set before us under these two titles ; the first to shew us his power, and strike us with a holy fear of his anger ; the second to manifest his love, and melt us with a sense of his mercy :

The former minds us with the danger of standing out in our disobedience the latter declares the hopes of being received into his favour again upon our repentance; and though his omnipotence might terrify us, yet his mercy invites us to return, and confess all our sins, both great and small. (*Comber's Short Discourses.*)

The reflection that we have deliberately, and presumptuously offended that Being from whose power there is no escaping—from whose wrath nothing can deliver us, must fill our hearts with terror and dismay. But though we have offended a terrible, and *Almighty* God, the second term, *most merciful Father*, reminds us, that he still retains the affections, as well as the name of a Father. Of all Fathers he is the most merciful. His omnipotence will teach us humanity, and contrition. His infinite goodness will inspire faith and hope. (*Shepherd.*)

God is the most merciful of all Fathers. For what natural parent would not have cast out and disinherited his once dearest child for the one half of what we have done against our heavenly Father? (*Comber.*)

2. “We have erred and strayed from thy ways, like “lost sheep:”

You shall walk in all the ways which the Lord your God hath commanded you, that ye may live. Deut. v. 33. They who do no wickedness walk in his ways. Ps. cxix. 3. Do they not err that devise evil. Prov. xiv. 22. The wicked are estranged from the womb, they go astray as soon as they be born. Ps. lviii. . Ye were as sheep going astray. 1 Pet. ii. 25. I have gone astray like a lost sheep. Ps. cxix. 176. All we like sheep have gone astray, we have turned every one to his own way. Isa. liii. 6. Rejoice with me for I have found my sheep which was lost. Luke xv. 6.

God's laws are frequently in holy Scripture compared to a way that leads to everlasting life, and thither we are going, while we are walking in them. But our sins and iniquities are *errings*, and *strayings* out of this path. In our lesser, sudden, and unobserved sins we *err*, and step aside: vain thoughts, rash, and idle words, light and foolish carriages, make our way crooked.—But besides these lesser wanderings, we *stray* farther, and stay longer, we fall into greater transgressions, and evil habits; these are open forsaking of God's ways, and a plain passing over those bounds which God hath set to us, as Solomon did to Shimei, and by so doing we forfeit our lives (as he did his) if the divine mercy did not spare us. (*Comber.*)

The Church chooseth to express our departure from God in the language of the Holy Ghost: for God and his Son Jesus are compared to the

shepherds, and we to the sheep of their pasture ; by our sins we become lost sheep, as David, and those in Isaiah confess themselves to be. But Jesus comes to seek and save us. Alas ! how frequently do we forsake the safe fold, the pure streams, and the green pasture, which God hath provided for us, and wander into a dry and barren wilderness !——By this one significant metaphor, we own God for our true shepherd, and ourselves to be his sheep ; poor helpless creatures, apt to stray, and in our wanderings likely to perish by many enemies, and great dangers, unlikely and unable ever to return, unless He please to forgive our sin, forget our folly, pity our misery, and come to seek and save us. (*Ibid.*)

To understand the propriety of this phrase, it should be observed, that in the eastern countries, which are open and full of wild beasts, the danger of straying is great, and its consequences too commonly fatal. Such “a great and terrible wilderness,” in the spiritual sense, is the world in which we live.——In Judea, and other eastern countries, where flocks and herds constituted the riches, and the feeding of them, the chief employment of the principal inhabitants, practices prevailed, very different from aught that we have been accustomed to see. Instead of a keeper following the sheep, and the barbarous usage of employing dogs on all occasions to drive them, the shepherd himself walked before the sheep, whether he led them to pasture, water, or the fold. The shepherds going before the sheep, and leading them to pure waters and verdant pastures, is a very striking and beautiful representation of God’s preventing grace, and continual help. (*Shepherd.*)

On this resemblance between sinners and sheep, our Lord builds his most beautiful parable. Had we not wandered into the wilderness, there had been no necessity for the good shepherd’s search after us. Could we have found our way back, he needed not to have come in order to show it to us. Had we been able, on a discovery made to us of our sin and danger, to return by our own strength, he needed not to have laid us on his shoulders, and to have encumbered himself with a weight which no power but Omnipotence could have supported.——When God had created Adam, he placed him in Paradise, and fed him in green pastures, through which the waters of holy delight flowed in rich abundance.——Alas ! what strange event has brought us into the awful situation in which we find ourselves ? The Scripture informs us, that our first parent, who was constituted by his Creator the federal head and representative of all his posterity, transgressed the gracious law which was given him as the condition of life, and thereby involved himself, and all his children to the latest generations, in guilt, misery, and ruin. (*Biddulph.*)

3. “ We have followed too much the devices and desires “ of our own hearts.”

There are many devices in a man's heart : nevertheless the counsel of the Lord, that shall stand. Prov. xix. 21. I know your thoughts, and the devices which ye wrongfully imagine. Job xxi. 27. A man of wicked devices will he condemn. Prov. xii. 2. Woe to them that devise iniquity, and work evil, upon their beds, when the morning is light they practise it, because it is in the power of their hand. Micah ii. 1. Every one turned to his course—as the horse rusheth into battle. Jer. viii. 6.

The folly of this is so great, and the consequences so sad, that we ought to reflect upon the cause of these our desperate wanderings, *viz.* our Original Sin, which is here properly expressed by *the devices and desires of our own hearts*, for the Jews call that corruption of our nature, *the evil device*, and our ninth article, *the desire of the flesh* ; and both together imply, That since the fall, our understanding is apt to imagine and devise evil, and our affections to lust after it. We devise false notions of evil things, and call them good, and under that false disguise we naturally desire them. But we do not charge God as the author of this corruption, but confess it springs from *our own hearts*, James i. 13, 14, 15. Nor do we accuse ourselves for *having*, but for *following* these evil devices and desires ; it is our misery that we have them, but that which we confess as our sin, is our aptness to follow them *too much*, our not checking these desires as we ought, but too often fulfilling them, and then they produce actual sins, which St. John defines to be the transgression of God's law. 1 John iii. 4. (*Comber's Short Discourses.*)

Our personal wanderings are, in our general confession, traced up to their proper source, the corruption of our nature.—Are our hearts full of evil devices, and desires ? Who will deny it ? The evil is not adventitious, but natural to us. The fountain is corrupt, therefore the streams are filthy. The tree is bad, therefore the fruit is sour. On this subject the Scripture is very plain ; and volumes might be filled with evidence drawn from thence, and from matter of fact. “ Adam begat a son in his own likeness, after his image.” And this was not the image of God in which Adam had been created, because that was lost ; but the image and likeness of the fallen spirit, to whose temptation he had yielded. (*Biddulph.*)

4. “ We have offended against thy holy laws.”

We have offended against the Lord—our trespass is great. 2 Chron. xxviii. 13. Neither have we obeyed the voice of the Lord our God to walk in his laws. Dan. ix. 10. In many things we offend all. James iii. 2. There is not a just

man upon earth that doth good, and sinneth not. Eccles. vii. 20. *Whosoever shall keep the whole law, and yet offend in one point, is guilty of all.* Jas. ii. 10. *The law is holy; and the commandment holy, just and good.* Rom. vii. 12. *The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend.* Matt. xiii. 41.—*The law of the Lord is perfect:—the statutes of the Lord are right:—the commandment of the Lord is pure:—the judgments of the Lord are true, and righteous altogether.* Ps. xix. 7—9. *Do we then make void the law through faith? God forbid: yea we establish the law.* Rom. iii. 31. *Ye shall do my statutes, and keep my judgments, and do them.* Lev. xxv. 18. *That ye may be sincere, and without offence, till the day of Christ.* Phill. i. 10. *Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.* Rev. xxii. 14.

Our gracious God hath made his law a *lamp*—Ps. cxix. 105.—to lighten the darkness of our minds; a *counsellor*—Ps. cxix. 24.—to direct the weakness of our judgment; a *guide*—Ps. xxxii. 8.—to conduct our unsteady actions, that we might not miss our way to true happiness: But when we will be our own directors, and call that good which God calls evil, neglecting what he commands, and desiring what he forbids, then we forsake this our guide, we come into a wrong way by our false *devices*; and we run fast by our greedy and evil *desires*; and so we transgress God's holy laws. (*Comber.*)

It might be supposed, that no difficulty would arise in bringing home the charge to every conscience; that no man who has the ten commandments in his hand, and has ever read them with attention, especially if he has considered them in connection with our Lord's exposition of them, (Matt. v.) would hesitate to acknowledge, that either in thought, word, or deed, and in respect of omission, or commission, he has broken them all. (*Biddulph.*)

5. “We have left undone those things which we ought
“to have done;”

Ye have omitted the weightier matters of the law, judgment, mercy, and faith: These ought ye to have done, and not to leave the other undone. Matt. xxiii. 23. *The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.* Gal. v. 22, 23.

It is not religious offices can expiate our guilt; and though perhaps we may be constant in our public and private devotions, yet let us not scruple to make this confession; for if we consider the deadness of our affections, the unfixedness of our thoughts, the hardness of our hearts, and the sad mixtures of hypocrisy and pride, that cleave to us in all holy

offices, we shall see we have left undone the best, the most acceptable and evangelical part of every duty ; so that all truly good men do acknowledge God might justly reckon their ill performances for total omissions. (*Comber.*)

Here we confess that we have neglected our positive duties, and have committed actual offences. These by divines have been denominated, sins of *omission*, and sins of *commission*. Under the *former* head may be classed the duties of prayer, praise, and thanksgiving ; hearing and reading God's holy word, and frequenting the Lord's table ; with the Christian social virtues of instructing the ignorant, relieving the distressed, comforting the afflicted, loving and doing good to all men ; and the evangelical graces of faith, repentance, humility, and patience. Among the sins of *commission* may be ranked blasphemy, perjury, and profaneness ; lying, and slandering ; pride, malice, and revenge ; gluttony, drunkenness, and lust ; covetousness and oppression ; with every species of fraud and deceit, whether in deed or word. (*Shepherd.*)

6. “ And we have done those things which we ought
“ not to have done ;”

They shall confess their sin which they have done. Num. v. 7. *They have done that which was evil in my sight, and have provoked me to anger since the day their fathers came forth out of Egypt, even unto this day.* 2 Kings xxi. 15. *They sleep not except they have done mischief.* Prov. iv. 16. *I am carnal, sold under sin.—For that which I do, I allow not : for what I would, that do I not ; but what I hate, that do I.—*Rom. vii. 14, 15.

The works of the flesh—are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. Gal. v. 19—21.

He that neglects to hear God's word, shall become an ignorant, secure sinner, and in a while be hardened : but the liar shall be punished by discovery, shame, poverty, and scorn ; which I do not remark, as if sins of *omission* needed little, but because those of *commission* need much repentance. (*Comber.*)

To offend against the laws of our country, which have many defects and imperfections, is many times highly criminal ; but how vastly worse is it, to offend against the most holy laws of God ? Laws that tend to purify and perfect our nature, and advance it to the highest state of holiness. In a word, his *laws are holy, just, and good* ; and therefore we have great reason to confess with shame and sorrow, our manifold breaches and violations of them. (*Hole.*)

We often omit what we ought to do, and do that which God forbids ; and is there any other cause for this, but the patience and goodness of God, who does not instantly punish every act of disobedience ? Or did he not leave us to the exercise of our liberty, to try what sentiments of gratitude towards him, we feel in our hearts ; or had he compelled our services, we should be always obedient, at least, and but obedient. Thus it is, that conscience forces me to answer. How it may work or sleep in others, I am not to judge. There is one that judgeth. Yet the behaviour of my neighbours forces me to fear, they are too like myself. I have had, in succession, a variety of servants, one better, and another worse ; but I am sensible, I never had one, who was not a better servant to me, than I was to God, purely, because he knew my pride and severity would not brook such failures in him, as I found in myself towards God. (*Skelton's Senilia.*)

7. “ And there is no health in us,”

There is no health in my flesh. Ps. xxxviii. 3. Why should ye be stricken any more ? Ye will revolt more and more : the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it : but wounds, and bruises, and putrifying sores : they have not been closed, neither bound up, neither mollified with ointment. Is. i. 5, 6. The heart is deceitful above all things, and desperately wicked. Jer. xvii. 9. The heart of the sons of men is full of evil. Eccles. ix. 3. I know, that in me, that is in my flesh, dwelleth no good thing.—Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. Rom. vii. 18, 20. What is man, that he should be clean ? and he which is born of a woman, that he should be righteous. Job. xv. 14. Behold, I was shapen in iniquity, and in sin did my mother conceive me. Ps. li. 5. God hath made man upright, but they have sought out many inventions. Eccles. vii. 29. God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Gen. vi. 5. We grope as if we had no eyes ; we stumble at noon-day. Is. lix. 10. We are all as an unclean thing, and all our righteousnesses are as filthy rags.—And our iniquities, like the wind, have taken us away. Is. lxiv. 6.—I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord. Jer. xxx. 17. They (my words) are life unto those that find them, and health to all their flesh. Prov. iv. 22. Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God. Ps. xlii. 11. Who forgiveth all thine iniquities, who healeth all thy diseases. Ps. ciii. 3.

The sicknesses and diseases of the body are by the Holy Ghost used to represent the sinful distempers of the soul : infectious sins are likened to the plague ; filthy and odious iniquities, to leprosy ; such as disquiet the conscience, to pains and wounds ; heresy, to the gangrene ; 2 *Tim.* ii. 17.

envy, the consumption, *Prov.* xiv. 30. pride, the tympany, *Jude*, ver. 16. of the mind, &c. Now the poor penitent having surveyed himself within and without, presents himself before the great physician of souls, and acknowledgeth his want of *health*; he finds the head sick with evil *devices*, *Is.* i. 5, 6.; the heart faint with pursuing evil *desires*, and the whole body, from inward corrupt principles, overspread with Egyptian ulcers. (*Comber.*)

It is frequent in Scripture to set forth the corruption and unsoundness of the mind, by the maladies and distempers of the body, and to express the weakness and want of spiritual strength in the one, by the natural defects and decays of the other. Hence we find David, in confessing of his sins, often saying, that there was no *health* in him, nor any sound part in his body, by reason of his sin. And the prophet Isaiah, in bewailing the public iniquities, expresses himself in like manner, saying, *the whole head is sick*, &c. (*Hole.*)

How sad would be the state of the body, if wholly destitute of health! Behold that wretched object! The unhappy person to whom your attention is requested, has fallen down a tremendous precipice. He has not only broken his legs and arms, though that were terrible, but he has shattered every bone in his poor mangled carcase! Your heart bleeds for him; and well it may. If his fall had not stunned him, so as to produce a temporary delirium, he would fill the air with lamentation, and mourning, and woe. O sinner, thou art the man! A complication of diseases, though but of two or three, is grievous: but what would be the situation of a man who laboured under all the diseases at once to which human nature is subject. This is the state of the soul of man: *there is no health in it*. The understanding is darkened; the will is perverted; the affections are carnalized; the conscience is defiled. “From the sole of the feet, even unto the head, there is no soundness in it, but wounds, and bruises, and “putrifying sores.” (*Biddulph.*)

8. “But thou, O Lord, have mercy upon us, miserable
“offenders:”

God be merciful to me a sinner! *Luke* xviii, 13. *Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions.* *Ps.* li. 1. *Lord, be merciful unto me; heal my soul, for I have sinned against thee.* *Ps.* xli. 4. *O Lord, in wrath remember mercy.* *Habk.* iii. 2. *It is of the Lord's mercies that we are not consumed, because his compassions fail not.* *Lam.* iii. 22. *God hath concluded them all in unbelief, that he might have mercy upon all.* *Rom.* xi. 32,

In all our woes and distresses our recourse must be wholly unto God. So our Church here directs us: for having enumerated our manifold sins and transgressions, together with the sad and wretched estate we are thereby reduced to, it wills us not to fly from God whom we have offended, but to fly to him; *But thou, O God, look upon us, miserable offenders. (Hole.)*

Misery is the proper object of mercy. That benign attribute is ever looking upon the creatures present sufferings, without reflecting on the deserts of the sufferer; it is moved with the sight of a distressed person whatever be the cause of his calamity. Therefore when nothing else in God can give comfort to a poor sinking sinner, then he can lay hold of his mercy. The publican that dares not look up to Heaven, can yet say "*Miserere!*" (Comber.)

9 "Spare thou them, O God, which confess their faults:"

Remember me, O my God,—and spare me according to the greatness of thy mercy. Neh. xiii. 22. I said, I will confess my transgressions,—and thou forgavest the iniquity of my sin. Ps. xxxii. 5. If any say I have sinned, &c. he will deliver his soul from going into the pit, and his life shall see the light. Job xxxiii. 27. 28. I will spare them as a man spareth his own son that serveth him. Mal. iii. 17. This evil people which refuse to hear my words—I will not pity, nor spare, nor have mercy, but destroy them. Jer. xiii. 10. 14. Who can understand his errors? cleanse thou me from secret faults. Ps. xix. 12.

God is in his own nature gracious and merciful; and willing to spare us; but sin is still calling upon his justice, and even compels him to take vengeance: Cain's sin cried to Heaven for it; and indeed all sin hath a voice that calls for the rod, and makes us feel the smart of it. And the way to avert the stroke and the smart, is not by hiding or excusing, but by confessing our faults: the Church's petition extends no farther, nor is offered up for any other; it is, *Spare thou them, O God, that confess their faults.* There is nothing to be gotten from God by pleading not guilty, or standing upon our innocence; that rather aggravates the fault, and increases the punishment: for such must be beaten with many stripes, to bring them to a sense and acknowledgement of their sin; and one end of God's temporal judgments, is to force sinners to a confession. (Hole.)

Thus God opened the mouths of Josephs' brethren, of Adonibezek, and Manasseh, and made them to display their former and almost forgotten cruelties; and thus he forced Pharoah himself to cry "I have sinned." (Comber.)

10 “Restore thou them that are penitent ;”

I will go and return to my place, till they acknowledge their offence, and seek my face. Hos. v. 15. Return, ye backsliding children, and I will heal your backslidings: behold we come unto thee, for thou art the Lord, our God. Jer. iii. 22. I will restore health unto thee, and I will heal thee of thy wounds. Jer. xxx. 17.

The word restore is used for the rebuilding a ruined and depopulated city, the sad emblem of a soul laid waste by sin, which defaceth its beauty, dismantles its strength, and brings down its highest and noblest faculties, fitting men for converse with low and base things, making a heap of a defenced city. Which when we consider to be our case, how can we but weep over our own soul, as Nehemiah over the ruins of Jerusalem, never ceasing to pray that by the holy Spirit it may be re-edified, and restored to its former beauty and strength. Either of these metaphors afford useful meditations; but it is most probable this petition refers to that clause of the confession “there is no health in us,” and signifies our desires to be restored to health according to God’s promise, *Jer. xxx. 17. (Comber.)*

All sin hath a *stain* as well as a guilt, for it at once defiles and destroys the soul; and therefore we are taught to pray here to be purged, as well as pardoned, to be cleansed from all iniquity, and in some measure to be restored to the primitive purity and perfection of our nature.—Now as a ruinous place or city is said to be restored, when it is rebuilt, and its ruins repaired; so when the soul recovers its strength and beauty, when its faculties are so fortified, as to be able to withstand the force of temptation, then it is said to be *restored. (Hole.)*

We pray against the power of sin, to shew that we abhor the crimes for their own sakes, as well as for the smart which follows them. We find that frequent sinning hath darkened our minds and hardened our hearts, strengthened our corruptions, and emboldened our enemies; weakened our graces, and made God’s spirit ready to withdraw from us; out of which unhealthful state of soul, we beseech him to restore us, that we may recover our wonted strength and vigour, and shew it in resisting evil, and doing good. *(Comber’s Sh. Disc. 18.)*

Restore us, gracious Lord, to the light that sin has deprived us of, and to thy favour, which we have justly forfeited by our numberless transgressions: *restore* the faculties of our minds, our reason, our understandings, our wills, from their present depraved state to some degree of that perfection for which they were originally designed: *restore* both our souls and bodies from being instruments of sin, to be instruments of holiness, and of promoting thy glory! Not that we are to expect an intire renovation of our nature to its primitive purity in this life;—but we may

expect, and humbly pray, for, such a change in it, as may make us “meet to be partakers of the inheritance of the saints in light;” in which blessed state alone we shall be perfectly free from sin, and perfectly happy. (*Waldo’s Com.* 15.)

11 “According to thy promises declared unto mankind in Christ Jesu our Lord.”

I entreated thy favour with my whole heart; be merciful unto me according to thy word. Ps. cxix. 58. If they shall confess their iniquity,—if their uncircumcised hearts be humbled,—then will I remember my covenant. Lev. xxvi. 40—42. I will save them,—and David my servant shall be king over them, and they all shall have one shepherd. Ezek. xxxvii. 23, 24. In that day there shall be a fountain opened—for sin and for uncleanness. Zec. xiii. 1. And all the ends of the earth shall see the salvation of our God. Is. lii. 10. The hope of the promise made of God unto our fathers. Acts xxvi. 6. Whereby are given unto us exceeding great and precious promises. 2 Peter i. 4. The gift of god is eternal life, through Jesus Christ our Lord. Rom. vi. 23. Whom God hath set forth to be a propitiation, through faith in his blood. Rom. iii. 25. To him give all the prophets witness, that through his name whosoever believeth in him, shall receive remission of sins. Acts x. 43. For the son of man is come to save that which was lost. Matt. xviii. 11. That he might reconcile both unto God in one body by the Cross. Eph. ii. 16. He became the author of eternal salvation unto all them that obey him. Heb. v. 9. Your sins are forgiven you for his name’s sake. 1 Jo. ii. 12. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved. Acts iv. 12.

We hope in these promises, because they are made in Christ Jesus, for he first clearly revealed them to us, 2 Tim. i. 10.—He procured them of God, and sealed them as a mediator between both, wherefore they are made in him. 2 Tim. i. 1.—And because they are made in him, we believe they shall be faithfully performed, they are yea, and amen, 2 Cor. i. 20. That is they were really intended, and shall be certainly fulfilled. Christ is the first, Gen. iii. 15, and great promise; and God having given him already, hath both evidenced his love to us, and manifested his reality in promising, and his resolution of performing all the rest in due time, Rom. viii, 32. And farther, it is surer comfort that they are made in him, than if they had been made immediately to us; for so, whenever we had broke any condition, we had lost our title to all that was promised.—I advise all that would repent, not to dwell so long in the dark meditations of their own vileness, as to be unable to endure the splendor of God’s grace and mercy: for though a serious apprehension of sin will make that

bitter, yet nothing can make God sweet, but that faith which represents him willing to receive all those that humbly come to him. (*Comber.*)

We humbly hope that the general promise made to all, will eventually extend to us. To ourselves we modestly apply it, not because we fancy that we are favourites of heaven, or better than others, but because we know, that we have offended, feel that we are miserable, and are certain, that none can more stand in need of mercy than ourselves. (*Shepherd.*)

12 “ And grant, O most merciful Father, for his
“ sake ;”

Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Jo. xvi. 23. God for Christ's sake, hath forgiven you. Eph. iv. 32. Your sins are forgiven you for his name's sake. 1 Jo. ii. 12. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Tit. ii. 14. Then hath God also to the Gentiles granted repentance unto life. Acts xi. 18.

Most merciful Father. Mercy itself! We have erred.—we have wittingly, and willfully, run from! Like lost sheep; like untamed heifers, Jer. xxxi. 18. The devices,—absurd devices, brutish desires! We have offended,—we have been offended at! We have left undone,—we have not done at all! We have done,—we have done nothing but! There is no health,—no hope of health! Miserable offenders,—yea most miserable! That be penitent,—that desire to be penitent, wish they were, would be glad if they were so, fear they are not enough, are sorry that they are no more. According to thy promises,—most precious, most gracious, most sweet! (Bp. Andrews's Notes.)

It is certain we must not come in our own names; for the very heathens thought it unreasonable to approach their Gods without a mediator: and hence the Platonists feigned their numerous demons, who conveyed the notices of human affairs (especially prayers) to the superior deities: This multiplying mediators in the heathens may be a pardonable mistake; but it is inexcusable in Christians, who know it was never allowed by the Jews to use the intercession of any creature, and that Daniel prayed then for the Lord's sake, *Dan. ix. 17.* And that there is but one mediator. *1 Tim. ii. 5.* And Jesus is he, *1 Jo. ii. 12.* Nor is there one example (as themselves confess) of any in Scripture that prayed by the mediation of saints or angels. The Jews were taught indeed, in imitation of Daniel, to use the name of *Adonai* in their prayers, which they called the key to *Jehovah*, the storehouse to contain, and steward to dispense all blessings, the same which we affirm of Christ. (*Comber.*)

That it cannot come by way of merit, is evident, because we cannot satisfy divine justice for the least sin, and so cannot of ourselves claim, or merit a pardon for any: all our hopes must be, not from our own, but from the merits of Christ, who hath satisfied for us, and so may claim it as the merit of his purchase; and therefore our church teaches us to sue unto Almighty God, in his name, and for his merits, and not in our own, who can challenge or deserve nothing. (*Hole.*)

This is the best and safest course that we can take; for there we may be sure of help, which can be found no where else: all others, like Job's friends, will prove but miserable comforters, that rather increase than ease the burden of our sorrows. To trust to any worldly succour is to lean upon a broken reed, which will rather wound than support. (*Hole.*)

The deeper our search into this unfathomable mine, the riches of the grace of God, the firmer the foundation appears on which we build our hopes. For what we ask is according to God's promises, declared unto mankind in Christ Jesus our Lord; Christ has merited for us all that we want; and for his sake God has promised to bestow it on us. (*Biddulph.*)

13 “That we may hereafter live a godly, righteous, “and sober life.”

We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Eph. ii. 10. Teaching us that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world. Titus ii. 12. The Lord hath set apart him that is godly for himself. Ps. iv. 3. The Lord loveth the righteous. Ps. cxlvi. 8. The hope of the righteous shall be gladness. Prov. x. 28. The righteous hath hope in his death. xiv. 32. Then shall the righteous shine forth as the sun, in the kingdom of their father. Matt. xiii. 43. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness, of the flesh and spirit, perfecting holiness in the fear of God. 2 Cor. vii. 1. That we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. Luke i. 74, 75. And they that are Christ's have crucified the flesh, with the affections and lusts. Gal. v. 24. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour. 1 Peter v. 8. Follow after righteousness, godliness, faith, love, patience, meekness. 1 Tim. vi. 11. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works. Titus iii. 8.

This refers to the power, as the two former did to the punishment, and pollution of sin: and as we prayed before to be delivered from the guilt and stain of our iniquities, so do we beg of God here to subdue the

dominion of them by the power of his grace, that sin may not reign in our mortal bodies; but where sin abounded, there grace may much more abound. And to that end, we beseech him to enable us to lead a godly, righteous, and sober life in this present world, which are the three great branches of virtue, and contain the sum and substance of all religion; the first comprising our whole duty to God, the second to our neighbour, the third to ourselves. (*Hole.*)

The Jews call that place, Mic. vi. 8, the Law in three words, Justice, Mercy and Humility; and St. Paul hath given us both law and Gospel in as few, Titus ii. 12, from whence this petition is taken; for the principal end of Christ's coming, of the preaching of the gospel, and of the communications of God's grace, he there shews to be, that we may live, 1. Godly, in observance of all duties of piety to God; 2. Righteously, in discharging all offices of justice and charity to others; 3. Soberly, in performing what relates to our own bodies and souls; which is the whole duty of man. And surely, he that confesseth he hath offended in all, and desires forgiveness of all, must needs pray for the amendment of all that been amiss, or his repentance cannot be sincere.—Those therefore that would excuse their injustice and uncharitableness to others, or their own voluptuousness, by a strict devotion, have never truly repented.—God allows none of these commutations, nor this Church neither, which orders us to pray for piety, justice, and sobriety, all together. Some of them perhaps may please us better, but they all alike and only together please God! (*Comber.*)

14. To the glory of thy holy Name." (1)

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. Jo. xiv 13. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. v. 16. Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples. Jo. xv. 8. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are Gods. 1 Cor. vi. 20. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. x. 31. That God in all things may be glorified through Jesus Christ. 1 Peter iv. 11. Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. Phill. i. 11. All have sinned, and come short of the glory of God. Rom. iii. 23.

(1) The Scotch Liturgy adds, "and the salvation of our own souls."

Having an eye to his glory, Rom. xiv. 5. 6. not our own estimation, or to obtain the praise of men. That we may live godlily, righteously, and

soberly, not to our own credit, but his glory ; and when we have done all, may in gratitude cast all at his feet, to let all the world see, by whose long-suffering we are spared, by whose mercy we are forgiven, and by whose grace we are reformed. And that our holy lives hereafter may shew, that we are so in love with God and his ways, that we may esteem it our chiefest happiness to be like him, and walk in them all our days. (*Comber.*)

Strictly and properly speaking, the glory of God is in itself perfect and complete, and absolutely independent of all created beings : not all the adoration and obedience of the highest angels, much less the imperfect services or praises of sinful men, can make any addition to the glory of the great Creator ; neither can their disobedience diminish or detract from it ; but the manifestation of his glory does, in some sense, depend on the willing obedience of rational creatures ; on the right use they make of the faculties he endows them with, and on their grateful return for all his undeserved bounty and goodness : for so God himself is pleased to assure us : Whoso offereth praise, glorifieth me. Ps. l. 23. ; and, to offer it acceptably, it must be not with our lips only, but in our lives. For, as it follows in the Psalm now referred to, To him that ordereth his conversation aright, will I shew the salvation of God. The glory of God, therefore, should be the end of all our actions : Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. x. 31.

Not that we are forbidden to have any view to our own happiness ; (for even of Moses it is recorded, with seeming approbation, that he had respect unto the recompense of the reward, Heb. xi. 26. and of our blessed Saviour himself, that for the joy that was set before him, he endured the cross. Heb. xii. 2. but the truth is, that our happiness, and the glory of God, should be considered by us, in one point of view, as inseparably connected ; since our promoting the one will infallibly secure us the other. For, if we make the advancement of his glory the constant and ultimate end of all our actions here, we shall not fail to receive from him a crown of glory hereafter ; even that crown of life that fadeth not away, which the Lord hath promised to them that love him. Jam. i. 12. (*Waldo* 17.)

15. “ Amen.”

See Rubrick after the subsequent ABSOLUTION, *post p.* and why the word is here printed in a roman, and not an *italic* letter.

¶ The word “ *Amen*” was added here, and at the end of all other Prayers and Collects, in the last Review.

Paraphrase on the Confession, abridged from Nicholls.

I. O Lord ! we address thee, in consideration of those attributes which most dispose thee to pardon sinners : Thy *omnipotence*, by which thou art endowed with a sufficient power to help us ; and thy *mercifulness*, by which thou hast always a will to do it : having likewise a comfortable expectation of forgiveness from that relationship of *Father*, which thou art pleased to own thou dost bear towards us. II. We must, to our shame, *confess*, that we have sometimes by sins of surprise and infirmity, *erred*, and made smaller steps out of the path of our duty ; and, at other times, *strayed*, and made larger excursions from *those ways* which thy holy religion has chalked out to us, to walk in ; and this *like lost sheep*, that straggle from their shepherd, and are thereby exposed to innumerable dangers. We acknowledge that we have, too often, consented to unlawful *desires*, prompted by our corrupt nature, and original depravation. We have added to these, many actual *offences against thy holy laws*, which we are so strictly obliged to observe. We acknowledge ourselves guilty of many actual sins ;—many sins of *omission*, by *neglecting* the several duties commanded us—and many sins of *commission*, by a wilful *doing* what was forbidden us. So that there is no part of our souls *healthy*, or free from sin, nor can we hope for *health* or *salvation* from ourselves. III. We fly therefore to thy goodness, O God, for a deliverance from this burden, and beseech thee to be *merciful* to us, *miserable sinners*. *Remit*, we pray thee, upon our confession of them, *the punishment* which is due to our sins. And, upon our being truly *penitent*, *restore* us to thy favour, *according* as thou hast *promised* in the charter of the Gospel delivered us by *Jesus Christ*. IV. Therefore we beseech thee, O gracious God, for the *sake* of thy dear *Son*, in whose name we ask, to afford us such a powerful assistance of the grace of thy Holy Spirit, that, *for the future*, we may faithfully discharge all the parts of our Christian duty : That we may live *godly*, in paying a devout worship to Almighty God—*righteously*, in doing all acts of justice and charity to our neighbour—and *soberly*, in performing all the duties of temperance, chastity, and other virtues. Nor do we desire this, to reflect any honour upon ourselves, or to acquire any merit by such a life, but only that the greater *glory* may be ascribed to *thy goodness*, by whose grace we expect to obtain those dispositions and habits. Even, so, Lord ; *Amen*.

¶ This **Confession** was first introduced in the second book of King Edward VI. in order to revive the primitive custom which had been laid aside by the Church of Rome.

On the practice of Confession of Sins.

All that can plainly be deduced from scriptural doctrine, concerning Confession, is this: That in common or ordinary sins, we are to acknowledge them before Almighty God, either particularly in our private, or generally in our public devotion; but as for some sins of a more extraordinary kind, the heinousness whereof ordinary Christians may not be sufficiently apprised of, or which may be attended with such nice circumstances as perplex their consciences, here resort is proper to be made to the ministers of the Church, who as physicians of the soul, are best able to advise the fittest remedies, upon such uncommon emergencies. Matters of this kind stood within these limits for a considerable time after the first propagating of the Gospel; but during the piety of very early times, another sort of confession came in use, for it having been the practice for Excommunicates, before their reception into the Church, to make a solemn confession of their faults before the whole congregation, some persons who had fallen into a great sin, though they had never been censured for it, thought it a part of their duty to take upon themselves a public shame for it, by discovering it to the whole congregation they were members of, and to desire their prayers to God for their pardon.—Some difficulties, and inconveniences arising from this practice, about the year 360 the office of a Public Penitentiary in the Greek Church began, who was to be a presbyter of good conversation, prudent, and one who could keep a secret; to whom those who were lapsed into any great sin might confess it; and he, according to his discretion, was to enjoin a penance for it. But still there was no command for all people to confess their sins to this presbyter.—In the Latin Church, the practice of public confession to the whole congregation, continued 100 years longer: viz. till the time of Pope Leo, which was about the year 450, who, by an injunction of his, did abrogate it; and after some time, the Greek church began to grow weary of this private confession to a Penitentiary, and so laid it aside.—But whilst private confession to Ministers was practised, in some of the earlier ages of the church, recourse was had to them only as spiritual physicians and counsellors, as appears by many passages of antiquity.—In the council of Lateran, A. D. 1215, every person, of each sex, was obliged once in a year to confess to the Minister of his parish, the sins which he had been guilty of. Auricular confession to the priest being thus established, some of the school-divines of the Romish Church carried it to further lengths, making it to be an article of faith; To be received by the priest, not ministerially, but judicially and authoritatively; That every single sin

must be discovered to them, with all its aggravating circumstances, &c. All which horrible tyranny over men's consciences, and diving into the secrets of families, and governments, was confirmed by the council of Trent. The excellent compilers of our Liturgy, willing to settle this upon the ancient bottom, ordered only a General Confession of sins to be pronounced by all persons indifferently, not requiring any particular confessions to be made; thereby coming much nearer to the apostolical practice than the Roman Liturgy can pretend to, in all which service there is no confession which the people share in; for their "*Confiteor tibi, Domine,*" &c. in the mass relates to the priest, and the "*Confiteor Deo omnipotenti,*" "*Beatæ Mariæ,*" &c. in the breviary, is the confession only of the clergy. (*Nicholls—and see Cave's Prim. Christianity, 463.*)

Forms of confession are generally to be met with in the Liturgies of antiquity, but a form superior, or equal to our own, is no where to be found. Our confession, like the prayer which Jesus taught us, though concise, is comprehensive and full. It is conceived in general terms, yet at the same time, it is so particular, that it includes every kind of sin. Where the Minister is not too precipitate, when he allows the congregation time to repeat it, with such deliberation, that their hearts may go along with their words, each individual may, and ought, under the general form, to make a particular mental confession of his own personal sins, known only to God and his own conscience. (*Shepherd.*)

At the time of the review of the Liturgy, A. D. 1661, it was objected by the Presbyterian Clergy, against this confession, That there was no preparatory prayer for God's assistance and acceptance; and, That it was defective in not clearly expressing "Original Sin," nor enumerating actual sins with their aggravations. To which it was answered by the Episcopalian commissioners, that the preparatory Sentences, and the preceding Exhortation, amply supplied this; and that the form being so general is rather a *perfection* than a *defect*, as in such case *all* may join, since *in many things we offend all*. And as to the notice of original sin, they conceived that to be sufficiently acknowledged in the sentence (with others, as the "*devices and desires of our own hearts,*" &c.) "*and there is no health in us.*" With respect to the general terms used throughout the Common Prayer Book, Dissenters have complained of such expressions as, *that we may do God's will—that we may be kept from all evil, &c.* to which the Episcopalians properly remark, "these are almost the very terms in the Lord's Prayer: so that they must reform *that* before they can pretend to amend our Liturgy in these petitions."

The reader may judge how far the objections are worthy of notice, by the form composed by Calvin himself, and used by the French Reformed

Churches; which is as follows, “ O Lord God, eternal and almighty Father,
 “ we acknowledge and confess before thy sacred Majesty, that we are
 “ miserable sinners, conceived and born in sin and iniquity ; prone to
 “ evil, and indisposed to every good work ; and that being vicious, we
 “ make no end of transgressing thy holy commandments. Hereby we
 “ call destruction upon ourselves from thy just judgment. But yet, O
 “ Lord, we are heartily sorry for having offended thee, and we condemn
 “ ourselves and sins by true repentance; desiring thy grace may relieve our
 “ misery. Therefore, O God, merciful Father, vouchsafe us thy mercy,
 “ in the name of thy Son Jesus Christ our Lord. Blot out our sins, and
 “ purge away all our filth, and daily increase in us the gifts of thy Holy
 “ Spirit. That we acknowledging our iniquity from the bottom of our
 “ hearts, may more and more displease ourselves, and be excited to true
 “ repentance ; which mortifying us and all our sins, may produce in us the
 “ fruits of righteousness and innocence, acceptable unto thee through
 “ the same Jesus Christ our Lord.”

There is hardly any thing in public worship which requires more caution and prudence in the ordering of it, than that Confession of sin which is to be made by the whole congregation : it may be too loose and general on the one side, or it may be too particular and distinct on the other.— There may be this inconvenience in a confession very short and general, that takes in all, that it does not so well serve to excite or to express that due sense of sin, nor to exercise that humility and self-abasement, wherewith we should always confess our sins to God. On the other hand, the inconvenience of a very particular and distinct confession of sins will be this, That some sins, with their aggravations, may be confessed in the name of the whole congregation, of which it is by no means to be supposed that all are guilty ; and then they, who through the grace of God have been kept from them, cannot in good earnest make such confession. (*Claget's Answer to Dissenters.*)

On ORIGINAL SIN.

On this important and comprehensive subject, the reader is referred to Article IX. in the several treatises on the XXXIX Articles. But not to pass the subject entirely over in this place the following extracts are selected.

The Scriptures teach us, that the sin of Adam not only made him liable to death, but that it also changed the upright nature, in which he was originally formed, into one that was prone to wickedness ; and that this liability to death, and propensity to sin, were entailed from him upon the

whole race of mankind: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v. 12.—"As by the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of one, the free-gift came upon all men unto justification of life." *ver.* 18.—"By one man's disobedience many were made sinners." *ver.* 19.—"Through the offence of one, many be dead." *ver.* 15.—"By one man's offence death reigned by one." *ver.* 17.—"By man came death." 1 Cor. xv. 21.—"In Adam all die." *ver.* 22.—"The imagination of man's heart is evil from his youth." Gen. viii. 21.—"There is no man that sinneth not." 1 Kings viii. 46.—"God made man upright, but they found out many inventions." Ec. vii. 29.—"If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John. i. 8.—"The heart is deceitful above all things, and desperately wicked." Jer. xvii. 9.—"The flesh is weak." Matt. xxvi. 41.—"The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." Gal. v. 17.—"I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members." Rom. vii. 23.—The general corruption of human nature, in consequence of Adam's disobedience, was acknowledged by the ancient fathers of the Christian Church.—The term Original Sin was first used by Augustine, and before his time it was called, the Old Guilt—the Ancient Wound—the Common Curse—the Old Sin, &c. (2 *Bishop of Lincoln's Christian Theology*, 232.)

In Scripture this is called "The sin that dwelleth in us." Rom. vii. 17.—"The body of sin." vi. 6.—The law of sin and death. viii. 2.—"Lust." vii. 7.—"The sin which so easily besets us." Heb. xii. 1.—"The flesh." Gal. v. 16.—"The old man." Eph. iv. 22.—"The likeness of Adam." Gen. v. 3.

The corruption of nature called "Original Sin," is derived by continual descent from father to son; wherewith all the powers of the soul and body are infected, and that in all men equally. And then actual sin arising from hence,—The understanding is blinded with ignorance and infidelity.—The memory is prone to forget the good things which the understanding hath conceived.—The will is disobedient to the will of God, understood and remembered by us: (the freedom of holiness, which it had at the first, being now lost,) and is wholly bent to sin.—The affections are ready to over-rule the will, and are subject to all disorder.—And the conscience itself is distempered and polluted. (*Usher's Body of Div.*)

Let us look into the world, let us look into ourselves, and we shall see

sufficient proofs of this original corruption ; even in our infancy it shows itself in many instances of obstinacy and perverseness ; and as we grow up, it increases with our years ; and unless timely checked by our utmost care and diligence, (through the assistance of divine grace,) produces habits of all manner of iniquity. Let the proud Deist boast of the dignity of his nature, the sufficiency of his reason, and the excellency of his moral attainments ; but let us Christians not be ashamed to own our own misery and our guilt ; that our understandings are darkened, our wills corrupted, and our whole nature depraved : then may we apply to the Physician of our souls for the succours of his grace, which alone can help and relieve us. (*Waldo on the Com. Pr.* 14.)

NO. 2.—DIFFERENT OPINIONS,—SECTS, &c.

On the Doctrine of Original Sin, &c.

PELAGIANS. The doctrine of original corruption was principally opposed by Pelagius, a British, and Cœlestius, an Irish monk, men greatly esteemed, even by Augustine himself, their great adversary, for extraordinary piety and good conduct. They conceived the doctrine to be prejudicial to the progress of holiness and virtue, and tending to a presumptuous and fatal security ; and maintained that though *external grace* is necessary to excite to action, there is no need of the *internal aid* of the divine spirit. The doctrines imputed to Pelagius, are summed up by Grant, in his history of the English Church, in the following *nine* propositions ;—1. The death of Adam was not the *consequence* of his transgression : he was naturally mortal and would have died had he continued innocent.—2. His sin affected only *himself* ; and not any of his descendants.—3. Children are *born innocent*, exactly in the condition of Adam before the fall.—4. Baptism does not *deliver from sin* ; but merely adopts the baptised person into the kingdom of God.—5. The resurrection of *men* does not follow from that of *Christ*.—6. The *law* qualified men for the kingdom of Heaven, and was founded on equal promises with the Gospel. 7. Men may be virtuous in most cases, by *the freedom of their own will*, and the exertion of their *natural strength*, unaided by the grace of God.—8. When the grace of God is bestowed, it is given according to *merit*.—9. Rich men must part with *all their possessions*.

In answer to these may be opposed, shortly,—to the *first*.—Gen ii. 17.—Rom. v. 12.—vi. 23.—1. Cor. xv. 21.—To the *second*, and *third*, the various texts, *ante* page 280 and 293, for as St. Clement remarks, “ there “ is no one free from pollution, though his life were but a day long.”—To the *fourth*, John iii. 5.—Acts xxii. 16.—Eph. v. 26.—1. Peter iii. 21.

and Gal. iii. 27, compared with Rom. viii. 1.—To the *fifth*, 1 Cor. xv. 20, 22.—To the *sixth*, John xiv. 6.—Acts iv. 12. Rom. viii. 5—7, 20.—To the *seventh*, John vi. 44, 65, xv. 5. Rom. vii. 18. 1 Cor. ii. 14. 2 Cor. iii. 5. Phil. i. 11, ii. 13. Heb. xiii. 21. Jude. 19.—To the *eighth*. Rom. v. 15. Titus iii. 4, 5. *All* are guilty, Rom. iii. 19. There is none righteous, no *not one*. Rom. iii. 10.—To the *ninth*, Ps. lxii. 10. Acts v. 4. Philemon 14. and the directions to give alms *of* such things as ye have, Luke xi. 41. And see also Is. lviii. 7. Dan. iv. 27. To be willing to *commu-nicate*, 1 Tim. vi. 17. See hereon particularly 1. Grant's English Church, 16, 33, and Wall on Infant Baptism.

The doctrine, “that the personal and actual transgression of the first man is imputed to his posterity,” was attacked by La Place and Capel, French divines, in the 17th century, who affirmed “that Original Sin is *indirectly* and not *directly* imputed to mankind,” which opinion was condemned as erroneous in the Synod of Charenton, A. D. 1642.

SEMI-PELAGIANS, followers of Cassian, an eastern monk who settled in France early in the 5th century. These adopted a system which they conceived to avoid the extreme doctrines of Augustine and Pelagius. They supposed that an *inward preventing grace* was not a necessary preparative to the *first beginnings* of repentance and amendment, but that the natural faculties were sufficient for these—for the increase of faith in Christ—and for the forming purposes of a holy and sincere obedience. But they acknowledged that a *perseverance* in such a course was impossible without the perpetual support, and assistance of the *divine grace*. Their tenets are summed up in the following five propositions. 1. That God did not dispense his *grace* to one *more* than to another, in consequence of the *decree of predestination*; but was willing *to save all men, if they complied with the terms of his Gospel*.—2. That Christ *died for all men*.—3. That the grace purchased by Christ, and necessary to salvation, was *offered to all men*.—4. That man, *before he received grace*, was capable of faith and holy desires.—5. That man, born *free*, was consequently *capable of resisting* the influences of grace, or of *complying with* its suggestions.

The state of the subject seems to be this. In the work of conversion and sanctification, according to Augustine *all* is to be attributed to a *divine energy*, and *nothing* to *human agency*. According to the Semi-Pelagians, this divine energy is not essential to the *beginning* of the work, but it cannot be *carried on*, and *completed*, without it. While according to the Pelagians, the *human faculties* are of themselves *sufficient* to the attainment of the highest degrees of piety and virtue; an *external grace* exciting to action, but no *internal succours* of the divine spirit being

necessary. These last opinions were generally combated in all parts of the Christian world, and stifled in their infancy. The medium opinion spread more widely, and was more generally received. The sentiments of Augustine were not always consistent, but naturally underwent shades of difference according to the tenets he was immediately opposing: and from these have arisen the various denominations of Supralapsarians, Sublapsarians, &c.—distinctions subsisting amongst his admirers and followers to this day.

SOCINIANS. These also, deny the doctrine of Original Sin, affirming that nothing is requisite to the making men the objects of divine favour, but such moral conduct as they are capable of.

PLATONISTS. The disciples of Plato supposed that the Creator formed the universe out of a mass of eternally pre-existing matter, in which there is a *refractory force* resisting his will, and being the cause of the mixture of good and evil, the relation which the human soul originally bore to matter being the source of the latter. That God separated from the soul of the world, inferior souls which were imprisoned in mortal bodies, whence the *depravity* and *misery* to which human nature is liable; but that the soul, being immortal, might, by disengaging itself from all animal matter, rise above worldly objects, and be prepared to return to its original habitation.

STOICS. Heathen philosophers, disciples of Zeno, who flourished about 350 years before Christ, and deriving their name from a portico at Athens where he delivered his lectures. It was their great object to divest men of their passions and affections, and they believed that a wise man might be happy in the midst of extreme torture. They maintained not merely the *dignity* of man, but even the *divinity* of human nature, as a part of their deity, the soul of the world; and like the Pharisees, were so proud of their good works as to require neither a divine teacher, nor the satisfaction of a Mediator or Redeemer. Their virtues, however, in fact, all centered in self, and self-approbation was the reward they looked to.

HINDOOS. The doctrine of the *metempsychosis* or transmigration of the soul, is built upon the idea that man is a *fallen creature*, and is condemned to ascend through various gradations of toil and suffering, to that exalted perfection and happiness which he enjoyed before the fall. They represent the Deity as punishing only to reform his creatures, and the universe as a theatre for the probationary exertion of millions of degraded spirits, whose souls are to be restored to their *primitive purity* by a long series of severe sufferings and discipline. Hence the most costly oblations and the most sanguinary sacrifices loaded the altars of the pagan deities. They had sacrifices of *regeneration* profusely stained with blood.

ALLENITES, the disciples of Henry Allen of Nova Scotia, who died A. D. 1783. His doctrine was that the souls of all the human race are *parts* of the one great spirit; that they were all present in Eden, and *actually* in the first transgression. That our first parents were pure spirits, and that the material world was not then made; but that mankind might not sink into utter destruction in consequence of the fall, the world was created, and men clothed with material bodies; and that all the human race will, in their turn, be invested with such bodies, and in them enjoy a state of probation for immortal happiness.

FLACIANS. Disciples of Mathias Flacius, the defender of Luther in the extreme points to which he carried the doctrines of absolute predestination, irresistible grace, and human impotence, and the opponent of Strigelius, who defended the more moderate sentiments of Melancthon. Flacius maintained the extravagant proposition, that "*original sin is the very substance of human nature*;" which though condemned by the soundest part of the Lutheran Church, as savouring of Manichæism, he persevered in, even at the loss of worldly honour and advantages.

FRANCISCANS. An order of friars founded A. D. 1209, who maintained, against the Dominicans, that the Virgin Mary was born *without Original Sin*; which doctrine being more suited to the superstitious temper of the times, brought them into high repute, to the great mortification of their opponents; who, in order to retrieve their credit, attempted a most impudent fraud, through the medium of an ignorant lay brother of the name of Jetzer. After he had been alarmed by the most horrible appearances, and subjected to the most severe flagellations, the Virgin (who was the prior in disguise) appeared to him, *acknowledged* herself to have been conceived in original sin, and incited him to defend this, imprinting on him, as a mark of her favour, the *five wounds* of our Lord, by thrusting a large nail through his hands, &c. The poor dupe, after a long course of desperate alarm and suffering, at length discovered the imposture, when, after a vain attempt to poison and get rid of him, the prior, and his three accomplices were degraded, and burnt alive, A. D. 1509. (For the particulars of this extraordinary imposture, see 4 Mosheim's Eccl. Hist. 18.)

MYSTICS. The late Rev. William Law supposed that the material world was the region which originally belonged to the fallen angels, and which by the Spirit of God was at length changed into a paradise, in which man was placed after his creation. That being made in the image of God, and endowed with immortality, he was to live on earth as the angels do in heaven, the elements of the world not acting on his body. That by his fall he died to the Spirit of God, as man now dies to the world when his soul leaves the body, becoming earthly, and standing only in the highest

rank of animals. That the Redeemer restored the divine spark in the soul, bringing forth by degrees a new birth of the life that was born in paradise : and that no son of Adam can be lost except by turning away from the Saviour within him.

From relying on this *internal righteousness*, or Christ formed within them, the Mystics are said to undervalue the atonement made by our Lord, and to deny the doctrine of imputed righteousness.

PIETISTS. A denomination of Christians originating with Philip James Spener, who formed private societies at Frankfort, for the promotion of vital religion. He published a book called “*Pious desires*,” in which were exhibited the disorders of the Church, and the remedies he proposed. He deprecated the systematical theology of the academies, and, in a great degree, polemical divinity ; inculcating a diligent study of the Holy Scriptures, and disclaiming the mixture of philosophy and human learning with divine wisdom. Their professions, however, soon rose to fanaticism, and their disputes threatening to endanger the Lutheran Church, in many countries severe laws were enacted against them.

PERFECTIONISTS. These also seem to deny the doctrine of Original Sin, since they hold it possible to attain *perfection* in the present life. Mr. Wesley adopted the doctrine of perfection, which he explained to mean “such a degree of the love of God, and the love of man, such a degree of the love of justice, truth, holiness, and purity, as will remove from the heart every contrary disposition towards God or man ; and that this should be our state of mind in every situation, and in every circumstance of life.” Dr. Whitehead, in his life of Wesley, remarks on the pretensions to *instantaneous perfection* by sudden, sensible, and irresistible impulses of the Holy Spirit, that “this *instantaneous* manner of attaining perfection in the Christian temper, seems to have no foundation in Scripture ; it even appears contrary to reason and to the constitution and order which God has established throughout all animated nature, where we see *no instance of any thing arriving at perfection in a moment*.”

SAMOKRESTSCHENTSI. Russian seceders from the national Church, who baptized themselves under an opinion that no others are *sufficiently pure* to perform this rite for them.

HUNTINGDON, Countess of, daughter of Earl Ferrers. This pious lady, who may be considered as a non-conforming conformist, always professed herself a member of the Church of England, and an admirer and strenuous defender of its doctrines. She was the patroness of Mr. Whitfield, and others of his mode of thinking, whom she made her chaplains. Having been brought by illness from habits of gaiety to a serious, if not melan-

cholic turn of mind, she devoted the whole of her fortune to what she considered the more effectual propagation of the Gospel. She erected chapels in different parts of the kingdom, which at first were supplied with ministers of the Established Church; but this, from an increasing opinion of its irregularity, becoming difficult, she permitted laymen to address her congregations; and at length retiring into Wales, she founded a college at Trevecca, since removed to Cheshunt, for the education of her future ministers. She died A. D. 1791, after a life of extensive charity, and with the best intentions.

V. The Congregation having made an open and unqualified confession of their sins, in conformity to the introductory SENTENCES, and the EXHORTATION of the minister, grounded on them, may now be supposed more particularly to require, and in some sort to be more fitted for, the declaration of the pardon God is pleased to promise, through Christ, to all penitent sinners. The Church, therefore, provides a form for this purpose, in pursuance of the primitive method; directing by whom, and in what manner, the glad tidings shall be declared.

SPEAK UNTO AARON, AND UNTO HIS SONS, SAYING, ON THIS WISE YE SHALL BLESS THE CHILDREN OF ISRAEL, SAYING UNTO THEM,—THE LORD, BLESS THEE, AND KEEP THEE:—THE LORD MAKE HIS FACE SHINE UPON THEE, AND BE GRACIOUS UNTO THEE;—THE LORD LIFT UP HIS COUNTENANCE UPON THEE, AND GIVE THEE PEACE. *Numb. vi. 23—26.*

GOD WAS IN CHRIST, RECONCILING THE WORLD UNTO HIMSELF, NOT IMPUTING THEIR TRESPASSES UNTO THEM; AND HATH COMMITTED UNTO US THE WORD OF RECONCILIATION.—NOW THEN WE ARE AMBASSADORS FOR CHRIST. *2 Cor. v. 19, 20.*

¶ *The Absolution (1), or Remission of sins (2), to be pronounced by the Priest (3), alone (4) standing (5); the people still kneeling (6).*

If they shall CONFESS their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;—Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember

the land. Lev. xxvi. 40, 42. *Thou shalt go before the face of the Lord, to prepare his ways: to give knowledge of salvation unto his people, by the remission of their sins.* Luke i. 76, 77. *And that REPENTANCE and REMISSION OF SINS should be preached in his name, among all nations, beginning at Jerusalem.* Luke xxiv. 47.

(1) *The Absolution.*] In the reign of Edward I. A. D. 1290, the form of Absolution was, "I absolve thee from the sins which thou hast confessed to me, and from all other which thou dost not remember, by the authority of God, the Almighty Father, and the Apostles Peter and Paul, and that of the office entrusted to me." So that the priest pronounced the absolution as from himself, judicially and authoritatively, in the first person. Our Church has changed this into "Almighty God pardoneth." Not that she condemns forms of absolution, in the first person, having enjoined one of that kind, in the Office for the Visitation of the Sick: but that is only at the earnest desire of the sick persons, on a confession of their sins, and upon a very extraordinary occasion. She thinks the declarative form more proper for daily use; as being less liable to the exceptions of those, who would be apt to accuse the Clergy, for aggrandizing their office, by so frequently repeating the power which they are vested with. (*Nicholls.*)

After the Confession follows the Absolution: which some have apprehended to be a very Popish form. But indeed neither of them is taken out of any popish service. On the contrary, both of them appeared for the first time in the second edition of King Edward the Sixth's Common Prayer Book; which was made with the advice of foreign, and even presbyterian Protestants. Nay, this Absolution was directly levelled against Popery. For the Popish absolutions were given in private, separately to each particular person, positively, and without reversion, in the name of the priest: and this is given in public, to all persons at once, conditionally, if they are truly penitent, in the name of God. The people were misled by the former Absolutions to a groundless trust in sacerdotal power: and would have taken offence, if after their confession none had been subjoined. This therefore was drawn up, to be used over them: which tends very powerfully to comfort men, but can never mislead them: because it leads them to trust only in God's mercy; and in that no otherwise, than if they "truly repent, and unfeignedly believe his holy Gospel," proving their sincerity, by their reformation: on which terms alone he hath given "his ministers power and commandment to pronounce to his people the absolution and remission of their sins." (*Archbishop Secker's Sermons.*)

(2.) *Or remission of sins.*] This was added after the conference at

Hampton Court, 1 King James, for the satisfaction of those that took exception against the word "Absolution," as being of too Popish a sound. (*Cosin's Notes.*)

It is curious and singular that these words, "or remission," added at the suggestion of the non-conformists, by way of explanation, the more learned commissioners of 1689 should have agreed to *put out*, as "not very intelligible." (*Birch's Life of Tillotson.*)

(3.) *By the Priest.*] The Greek and Latin words which we translate "Priest," are derived from words that signify holy: and so the word Priest according to the etymology signifies him whose mere charge and function is about holy things; and therefore seems to be a most proper word to him, who is set apart to the holy public service and worship of God, especially when he is in the actual ministration of holy things.—If it be objected, that according to the usual acceptation of the word, it signifies him that offers up a *sacrifice*, and therefore cannot be allowed to a minister of the Gospel, who hath no sacrifice to offer, it is answered: That the ministers of the Gospel have sacrifices to offer, 1 Peter ii. 5. "Ye are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices of prayer, praises, thanksgiving," &c. In respect of these the *ministers of the Gospel* may safely in a metaphorical sense be called Priests; and in a more eminent manner than other Christians, because they are taken from among men to offer up these sacrifices for others. But besides these spiritual sacrifices mentioned, the ministers of the Gospel have another sacrifice to offer, viz. *the unbloody sacrifice*, as it was anciently called, the commemorative sacrifice of the blood of Christ, which does as really and truly shew forth *the death of Christ*, as those sacrifices under the law did; and in respect of this sacrifice of the eucharist, the antients have usually called those that offer it up Priests. (*Fludger's Comm.* 16.)

That it might not be doubted by whom this form of absolution may be pronounced, the Rubrick expressly informs us, that it is the priest who officiates. By *priest*, in Church language, is understood, a person who is advanced in the ecclesiastical orders, to the dignity of a presbyter: and no person in any age of the church, who was under this degree, did ever pretend, as of right, to pronounce absolution. The penitentiaries, in the ancient and more modern ages of the church, were always of this degree. It was adopted into an axiom in the canon law, *ejus est absolvere, cujus est ligare*. No one could pronounce absolution, but he who had power to excommunicate. In the body of that law, absolutions of all kinds are reserved either to presbyters, or bishops; and in our provincial constitutions it is strictly enjoined, *de pœnitentia præcipimus quod diaconi, pœnitentias*

dare non presumant; unless the priest be away when a man is dying. (*Lindwood.*)—Our church in the last review of the Liturgy, has chosen to put in the word *priest*, instead of *minister*, (which was in King Edward VI. second book, and in Queen Elizabeth's) to the end that no one might pretend to pronounce this, but one in priest's orders; being sensible that some bold innovations have been made herein, by reason of some persons misunderstanding, or misapplying the word *minister*. But the first compilers of the Common Prayer understood the same by *minister*, as we do now by *priest*; that being the general acceptation of the word at that time.—The compilers of the second book of Edward VI. (in which the Confession and Absolution were first inserted) put into the Rubrick, *to be said by the minister* (or priest) *alone*, to avoid the imputation which the Papists had charged some of the reformed with, for permitting Absolution to be pronounced by persons not of this order: for in the provincial council of Sens, A. D. 1528, which was before that of Trent, and twenty years before the compiling our Common Prayer, we find the Protestants found fault with for affirming, That laicks and women, among them might pronounce Absolution. Which indeed was Luther's opinion, but only so (as Chemnitius explains it) that in case of extreme necessity they might use it; which doctrine he had from the Papists themselves. (*Nicholls*, and see his long note on the subject, if necessary, in the Evening Service.)

In the diocese of Alexandria, the privilege of giving absolution to great criminals and scandalous offenders, was reserved to the patriarch; as appears in the case of Lamponianus, an excommunicated presbyter. "Though," says he, "he expressed his repentance with tears, and the people interceded for him, yet I refused to absolve him; only assuring this, that if he should be in manifest danger of death, any presbyter should receive him into communion by my order." And in general, in the primitive church, the granting absolution to reconcile penitents, was the bishop's sole prerogative; and rarely committed to presbyters; but never to deacons, except in cases of extreme necessity, when neither bishop nor presbyter was at hand. (*See 1 Bingham. Ec. Ant. 72, 88. and 2 ib. 252.*)

The privilege was also allowed in times of persecution, to martyrs and confessors in prison, but then they always signified what they had done to the bishop. (*See Cave's Prim. Ch. 464.*)

At the last review of the Common Prayer Book, A. D. 1661, the Presbyterian divines requested, that "whereas the word Minister, and not Priest or Curate, (this statement is not perhaps quite accurate) stands in the Rubrick for the absolution, and divers other places, this usage may be continued." To which the Episcopalian commissioners replied, that

“ It is not reasonable the word *minister* only should be used in the Common Prayer. For since some parts of the liturgy may be performed by a deacon ; and others, such as Absolution and Consecration, by none under the order of a priest, it is fit, that some such word as Priest should be used for those offices which are appropriated to his character, the word Minister being of too loose and lax a signification for this purpose.” Accordingly the word “ *priest*,” in its exclusive sense, and in contradistinction to the word deacon, was inserted, and the sense of the Church of England on this subject, ascertained through the objection made by the Presbyterian divines, was adopted and ratified by the act of Parliament.

In the primitive Church, the deacons were ranked among the “ sacred orders,” and though their office has not always been so accurately defined as that of the presbyters, or priests, yet in the Church of England they are to most purposes considered as an inferior degree of “ *the priesthood*.” Their duties are laid down in the office of “ the form and manner of making deacons :” and “ for the resolution of all doubts” the Preface to the Book of Common Prayer has wisely directed, that “ the parties that so doubt, or diversely take any thing, shall always resort to the bishop of the diocese, who by his discretion shall take order for the quieting and appeasing of the same : so that the same order be not contrary to any thing contained in this book.” (*See ante*, p. 48.)

It has generally been customary for deacons to *substitute* a prayer taken from the Liturgy, which has been usually one of the collects in the conclusion of the Communion Service ; and a pious commentator (Mr. Waldo) countenances this by saying, “ a deacon, when he officiates, is never to use it, but is to offer up some short prayer in its stead.” But this is improperly said,—for if a deacon, an officiating minister of the lowest order, may be considered at liberty to make this *alteration* in breach of the act for uniformity, where is the point at which he shall stop? See *ante*, p. 20, and note (9.) and see also p. 49, note (1.) What in this case he should do seems settled by the authorities referred to by Shepherd.

If a deacon is neither to read the Absolution, nor to substitute a prayer in its room, what is he to do? The rule is plain, and leaves him no alternative. After the confession, *he is to remain kneeling and to proceed to the Lord's Prayer*. This always appeared to me to be the necessary and only conclusion, to be drawn from the premises. Suspecting, however, the validity of my own arguments, I requested the opinion of a respectable divine, for whose modesty I have such regard, that I dare describe him only as having been for many years the confidential and intimate friend of bishop Lowth. By his judgment, the opinion already given was sanctioned and confirmed. In consequence of farther inquiry

I have since learned that the heads of a cathedral church lately recommended the same practice. It is the business of *priest vicars*, I understand, in some cathedrals, to read Morning and Evening Prayer; and it *once* happened, that a *deacon* was appointed a priest vicar. When it came to his turn to officiate, he was directed to omit the Absolution, and after the Confession to say the Lord's Prayer. (*Shepherd.*)

The subject naturally leads me to mark another irregularity, which the friends of the Church will hear, if not with indignation, yet certainly with regret. In some places, even within the metropolis, when a charity sermon is to be preached, the appointed lessons are omitted, and others are substituted, which the officiating minister fancies to be better adapted to the occasion.—What is yet more surprising, clergymen, in other respects men of judgment and discretion, have been known seriously to undertake the defence of this manifest impropriety. Of these irregularities our spiritual rulers must disapprove, and their practice ought to deter every clergyman from attempting such innovations. They do not think themselves at liberty to make the slightest deviation from the established form of worship. Was it ever known, that at an episcopal visitation, where the clergy compose a principal part of the audience, the smallest alteration took place in the performance of the daily service?—At the anniversary of one of the most conspicuous charitable institutions in this kingdom (Feast of the Sons of the Clergy, celebrated at St. Paul's), which the two archbishops, the bishops, and many of the dignified clergy think it their duty to attend, the ordinary collects and lessons are invariably read. In a word, all wilful deviation from the service appointed is indecent, irregular, illegal, and amounts to little less than a direct violation of ordination vows. (*Shepherd.*)

On the part the Priest takes in the office of Absolution, see Law's Second Letter to Hoadly, (1st vol. of the Scholar Armed, &c.)

(4.) *Alone.*] The word *alone* here is of very comprehensive signification: For, 1. It denotes, That no one must pronounce this but a *priest*. 2. It denotes, That whereas the confession is ordered to be said by the *whole congregation, saying after the minister*, here the people must leave off speaking, and let the priest pronounce the absolution *alone, by himself*. 3. It implies, that the priest alone must *stand*, and the people *kneel*. (*Nicholls.*)

We must not say the words of this absolution after the minister, because it is his privilege, and the property of his office, only to pronounce it; but our hearts must be intent upon the directions, and our souls must embrace the comforts thereof. (*Comber's Short Discourses.*)

The Church enjoins, and the nature of the thing requires, that this

form of absolution should be pronounced by none but the Minister, the people not bearing any part therein. It is the people's business, therefore, not to run over the form by themselves, or to speak it even mentally, together with the minister; but only to listen whilst he speaks it, and reverently to hear it. It is the declaration of God's will made to them by the minister; and therefore they are not to make it themselves, but to receive it from him who is commissioned by God to make it. Those persons therefore are greatly mistaken, who mutter over the Absolution to themselves, and thereby confound the beautiful order of our Liturgy. (*Bennet C. P.*)

(5.) *Standing.*] Because he speaks it *authoritativè*, in the name of Christ and his Church: and because none has received that power but a priest, he must not kneel, but stand up. (*Bishop Andrews' Notes.*)

¶ The direction that the Absolution should be read standing was introduced at the last review.

(6.) *The people still kneeling.*] This was also added at the last review.

To preach *repentance* and *remission* of *sins* in the name of the blessed Jesus, to preach *Christ crucified*, and to declare *his salvation*, is certainly the first and principal part of the ministerial office: (would to God it were more attended to!) These are the "GOOD TIDINGS" spoken of by the prophets. Is. lii. 7. Nahum, i. 15. Those "*good tidings of great joy*," which the angels brought at our Saviour's birth—that GOSPEL, which our Lord commanded his apostles *to preach to every creature*. Mark xvi. 15. that *Gospel*, which St. Paul calls "*the power of God unto salvation*," and of which he was not ashamed. Rom. i. 16.—that *Gospel*, which he charges his disciple Timothy to preach, when he bids him *do the work of an Evangelist*. 2 Tim. iv. 5. For the words which we translate "*good tidings*," and "*gospel*," are the very same in the original: so, to *preach the Gospel of peace*, and *bring glad tidings of good things*, as cited by St. Paul from the Prophets, Rom. x. 15. is precisely the same, both in the expression and meaning, as to do the work of an Evangelist; which word literally signifies, a messenger of good news, or of *good tidings of good*, as Isaiah expresses it; even of those *truly good things*, which the prophets foretold, the angels proclaimed, the Apostles published, and which every minister of the Gospel is strictly bound, and as solemnly promised, to preach to his flock. (*Waldo, 23.*)

In the Greek church, which our form appears in some degree to follow, the sentence is, "Almighty God pardon you by me his unworthy servant."

The Absolution.

VI. Both priest and people being thus prepared, the one with affection, but suitable dignity, to pronounce God's pardon: and the other in silent and grateful humility to receive it, the Church prescribes a most scriptural form.

ANALYSIS. This comprehensive declaration and address contain *three* distinct parts.

First. The COMMISSION, delegated by Him, that is—1.—able, as Almighty. And, 2.—willing, as the Father of our Lord, with whom we are joint-heirs. And this, 3.—on account of his great mercy, easy to be entreated. By which He directs—4.—the ministers of his good pleasure to declare his readiness to pardon, on the conditions prescribed.

Second. The EXECUTION of the commission, in the name of—5.—Him who alone can forgive sins, but who will absolve from all guilt on repentance towards God, and—6.—faith in our Lord Jesus Christ.

Third. The APPLICATION, shewing,—7.—where we are to look for power, and—8.—by what means this is to be received, in order to—9.—a present acceptance,—10.—a future life of holiness, and—11.—eternal happiness in the world to come—12.—through that medium by which we are emboldened to ask, and by which alone we can have.

In reading the absolution, it is usual to begin it in the same manner, and tone of voice, as if it were a prayer addressed to the Almighty, instead of speaking of him, and delivering a commission in his name; as thus—'Almighty God!—the Father of our Lord Jesus Christ!'—instead of the authoritative tone of one speaking in his name, and who has received *power* and *commandment* from him, to declare his gracious pleasure to his people. The words as they stand, have indeed the same air as several prayers beginning in the same manner: which probably has betrayed most into the same mode of delivering them. (*Sheridan.*)

If there be any necessity of having the conditions of the Gospel and God's general promises of pardon declared to us, and applied to our souls then there is an equal necessity of a general laratory absolution, to

excite our hopes, and invigorate our faith, and engage us to a true repentance and holy obedience.—If there be any necessity of the public prayers of the Church, to implore God's mercy for the remission of sins to public penitents, then there is the same necessity of a precatory absolution.—And so far a respect is due to them, as the ordinances of God: insomuch as that where they may be ordinarily had, they are not ordinarily to be omitted; much less to be despised or neglected; because that, in other words, is the same thing as contemning the sacraments of Christ, and public prayer, and preaching, and the discipline and censures of the Church, which are ordinances of God's own appointing.—If the declaratory absolution be of any use and comfort to true penitents, that should make men strive to be among the first and foremost in God's service, and rather wait at the posts of his doors before the service begins, than come dropping in afterwards, as if they were haled into God's presence, when they have lost both the benefit of their own confession, and his absolution. (2 *Bingham's Antiq.* 263, 270.)

1. "Almighty God,"

By this name God entered into the covenant with Abraham,—*I am the Almighty God.—I will make my covenant between me and thee.* Gen. xvii. 1, 2. By this name Isaac blessed Jacob; *God Almighty bless thee, &c.; and give thee the blessing of Abraham.* Gen. xxviii. 3, 4. By the same name also Jacob blessed Joseph. Gen. xlviii. 3. xlix. 25. This was the first name by which God appeared. *I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.* Ex. vi. 3. The omnipotent God is celebrated by the Church triumphant in heaven, *Alleluia: for the Lord God omnipotent reigneth.* Rev. xix. 6.

See more particularly as to the attribute of *might* or *power*, THE APOSTLES' CREED. "The Father *Almighty*."

We shew them our commission from *Almighty God*, whose power none can question, it being a part of his name,—Ex. xxxiv. 7.—to be the pardoner of iniquity, transgression, and sin, viz. of all sorts, in thought, word, and deed. His laws indeed forbid sin, and his word decrees punishment for it; but this doth not tie his hands, nor take away his privilege to forgive, by which indeed he shews himself *Almighty*, *Αυτοκράτωρ*, Supreme Lord of all the world, above us and his own laws, so that he can dispense with them: He that bound can loose without appeal or controul, Rev. iii. 7. (*Comber.*)

2. "The Father of our Lord Jesus Christ,"

Unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a

Son? Heb. i. 5. *The Father loveth the Son, and hath given all things into his hand.* John iii. 35.

How Christ was foretold and manifested, as the Son of God, see *post* THE APOSTLES' CREED.

The Son hath merited our pardon, and the Father hath promised it thereupon; so that as his mercy inclines, so his justice now requires him to forgive, 1 John i. 9. Nothing now lies in our way, for as he is *Almighty*, he is able to pardon; as he is the *Father of Christ*, who purchased it, he is ever willing and ready to bestow it. (*Hole.*)

3. “Who desireth not the death of a sinner, but rather
“that he may turn from his wickedness, and live;”

As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Ezek. xxxiii. 11. *Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live. I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.* Ezek. xviii. 23, 32.: and see xxxiii. 19. *How shall I give thee up, Ephraim,—mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim; for I am God, and not man.* Hosea xi. 8, 9. *The Lord is long-suffering—not willing that any should perish, but that all should come to repentance.* 2 Peter iii. 9. *Who will have all men to be saved, and to come unto the knowledge of the truth.* 1 Tim. ii. 4.

God is backward to all acts of severity, which nothing but men's obstinate wickedness extort from him; but he is forward to all acts of mercy and pardon, upon the least submission and turning to him: He *desireth not the death*, but delighteth in the *life* of every returning sinner; to which end he exhorts and expostulates with the rebellious Israelites, saying, *Turn ye, turn ye from your evil ways, for why will you die, O House of Israel.* (*Hole.*)

We find in St. Hierome that this comfortable place of Scripture was read in the Liturgy every day, which contains the very words of God himself, Ezek. xviii. 23, and for better confirmation they are again repeated, Chap. xxxiii. 11, and are strengthened by an oath, which he is pleased to take by his life, that is, himself. Heb. vi. 13. (*Comber.*)

4 “And hath given power and commandment to his
“Ministers, to declare and pronounce to his people,
“being penitent, the Absolution and Remission of their
“sins:”

The glory which thou gavest me, I have given them. Jo. xvii. 22. I will give unto thee the keys of the kingdom of Heaven; and whatsoever thou shalt bind on earth, shall be bound in Heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven. Matt. xvi. 19. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. Jo. xx. 23. Go ye therefore, &c.; and lo, I am with you alway, even unto the end of the world. Matt. xxviii. 19, 20. Now then we are ambassadors for Christ. 2 Cor. v. 20. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 1 Cor. iv. 1. If I forgave any thing, to whom I forgave it, for your sakes forgave I it, in the person of Christ. 2 Cor. ii. 10.

We are taught whom he did chuse. Matt. xxviii. 19. viz, The Apostles and their successors, who are his ambassadors, 2 Cor. v. 20. His ministers and stewards of divine mysteries, 1 Cor. iv. 1. Nay, the presidents of souls, 1 Thes. v. 12. Heb. xiii. 17, and the familiar friends of God; the Scripture calls them *Angels*, because they have the same employment which the ancients ascribed to angels, to convey messages between God and men, to present their prayers unto him, and bring back the news of his love, and especially to bring this pardon to the penitent, yea to proclaim it even to the impenitent. Wherefore let those that despise the priest, or who invade his office, or allow no difference between a pardon pronounced by him, and an ordinary person, take heed of contemning those whom God so highly honours, and beware they intrench not upon the supreme power of the Sender, in disallowing the subordinate power of those that are sent. (*Comber.*)

The Church here vouches the authority and command by which the Minister pronounces the absolution, which is, that of God Almighty, made known to us in his holy word: and the place principally pointed at it is that of St. John, xx. 23. "Whosoever sins ye remit, &c." Whereby a power of absolution was for ever vested in the Apostles, and the Ministers of the Gospel, who were to succeed after them. (*Nicholls.*)

5. "He pardoneth and absolveth all them that truly "repent,"

I abhor myself, and repent in dust and ashes. Job. xlii. 6. See ante, p. 226, 229, 230, 237, and 282-4.

We do not pretend to do this in our own names, but being to publish a pardon, we do it *in nomine Domini* (not *we*, but *HE pardoneth*) for it is God's sole privilege to forgive sins. The Scribes and Pharisees called it blasphemy for any to pretend to this power, Luke v. 21, and the Fathers of the Christian Church prove Christ to be God, because he forgave sin, which none can do but God, and his son Jesus, who is also very God, and

purchased this mercy of absolution with his own blood; wherefore we give to God the things which are God's, and plainly declare, He is the Author, we the dispensers only of this favour, the witnesses and messengers to bring certain news thereof. The supreme Judge, He from whose sentence is no appeal, *pardoneth* thee; fear not then the state of Agag whom Saul had pardoned, but God had not; whereupon Samuel hewed him in pieces in the midst of his vain hopes that the bitterness of death was passed. (*Comber.*)

Whereas the Popish forms run in absolute terms, without conditions, our absolution is pronounced as limited to such as *truly repent*, *i. e.* who are under hearty sorrow for sin, and are fully resolved upon amendment; and not such as are only *attrite*, in the Romish phrase, *i. e.* have some faint wishes to be good; which persons, in the Romish Church are allowed the benefit of absolution. (*Nicholls.*)

Presumption and Despair are the two rocks against which many dash to their utter perdition: And therefore David prayed against both; "keep back thy Servant (saith he) from presumptuous sins, and let not secret sins prevail over him." It is the pernicious policy of Satan to run men against the one or the other, knowing that he gains his point upon them by either. Sometimes he tempts them to build their hopes of salvation upon the sandy foundation of external privileges and performances; and if he cannot persuade them to hope for mercy without repentance, he will get them to delay and put it off till it is too late; and from the example of the penitent thief upon the Cross, make them believe they may repent and be saved at the last hour. At other times he tempts them to despair of mercy, from the greatness of their sins, and the insincerity of their repentance, as if it were not sound, or soon enough. From both these temptations, the fore-mentioned example of the penitent thief upon the Cross may afford us a remedy: for there was one pardoned at the last hour, that none may despair; and there was but one, that none may presume. If then we would receive any benefit by this act of grace, or proclamation of pardon, let us duly weigh and work in us the conditions on which it is published and granted. (*Hole.*)

Here the observation formerly made recurs, of the slight manner in which the Almighty is often mentioned, and which must be much more striking on this occasion, where his minister is commanded in his name, to declare his pleasure to his people, upon so important an article. Surely this cannot be done with too much solemnity, and may be effected by dwelling with a tone of reverential awe, on the relative which stands for his name, followed by a suitable pause; thus—"HE—*pardoneth* and *absolveth*," &c. (*Sheridan.*)

6. "And unfeignedly believe his holy Gospel."

Jesus preached saying, Repent ye, and believe the gospel. Mark i. 15. I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance towards God, and faith toward our Lord Jesus Christ. Acts xx. 20. 21. That repentance and remission of sins should be preached in his name among all nations. Luke xxiv. 47. The end of the commandment is charity, of faith unfeigned. 1 Tim. i. 5. What shall the end be of them that obey not the Gospel of God? 1 Peter iv. 17. To whom sware he that they should not enter into his rest, but to them that believed not? Heb. iii. 18, Let us therefore fear, lest a promise being left us of entering into his rest, many of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them, Heb. iv. 1. 2.

The words "unfeignedly believe his holy Gospel," are added, because repentance and remission of sins are preached only in Christ's name, Luke xxiv. 47, and the wisdom of our Church is remarkable, in putting both these qualifications together; one of which, being either omitted in the absolution form used by some in other reformed Churches; or faith in its general signification, being alone mentioned as a qualification for it, has given occasion to the Papists to revile them for Solifidians. (*Nicholls.*)

Faith is a venturing of the soul on the narrative of facts, and those deductions from them, of which the Gospel is composed. The Gospel, considered not as a system of ethics, but as a revelation of divine mercy, is the foundation on which the believer builds. Take this away, and he has nothing left to support the fabric of his hopes and prospects.—On what ground then may one who hears the declaration of absolution, safely build a hope that he is interested in it? Some risk their eternal all on an unfounded conclusion, that, since sin is so common, God will not punish such multitudes of His creatures. Many compare themselves with others, and found their claim on a comparative innocence of manners, and an exemption from grosser pollutions. Others conclude favourably for themselves on the score of God's forbearance of executing His threatenings, forgetting that this is not the world of Judgment. These are sandy foundations. An inference of the favour of God drawn from outward prosperity, is of the same kind, it receives no support from Scripture. They "who truly repent, and unfeignedly believe His holy Gospel," are the only persons on whom a pardoning God will smile with approbation. (*Biddulph.*)

Faith, presupposes our ignorance, *Repentance* presupposes our malice and iniquity; the whole design of Christ's coming, and the doctrines of the Gospel being to recover us from a miserable condition, from ignorance to spiritual wisdom, by the conduct of *Faith*; and from a vicious, habitually depraved life, and ungodly manners, to the purity of the sons of God, by the instrument of *repentance*. (*Taylor's Great Ex.* 269.)

Remember you come to Him for pardon *that searcheth the heart*, and strive that your repentance may be true, your faith cordial and sound; and learn by this order first to repent of your former evil ways, before you entertain too particular confidences of God's love and your interest in Jesus: For when you have truly repented, the more firmly you believe, the greater will be God's glory, the sweeter your comfort, and the sooner will your absolution be confirmed. Though your iniquities are heinous and innumerable, if upon the sight of them you do condemn yourself, with real purposes of amendment, and (notwithstanding your unworthiness), do trust to the merits of Jesus, and believe all the gracious promises of the Gospel, I doubt not to assure you, this your repentance and faith, shall pass the test of God himself, and your desires shall be satisfied in his mercy. (*Comber.*)

7. "Wherefore let us beseech him to grant us true "repentance,"

The Lord is not—willing that any should perish; but that all should come to repentance. 2 Peter iii. 9. *They shall all be taught of God.* Jo. vi. 45. *If God peradventure will give them repentance.* 2 Tim. ii. 25. *I will give them one heart, and one way, that they may fear me,* Jer. xxxii. 39. *Unto you it is given—to believe on Christ.* Phil. i. 29. *Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.* Acts v. 31. *For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God.* Eph. ii. 8. *Godly sorrow worketh repentance to salvation not to be repented of.* 2 Cor. vii. 10.

Let us earnestly pray for true penitence; we are encouraged by his gracious nature, engaged by his courteous offer of a treaty, urged by necessity, as being not like to be forgiven without it. Farther, we must ask those favours of him, from whom comes *every good and perfect gift*. James i. 17, and if we consider what we ask, *viz. Repentance*, and the *Holy Spirit*, we shall discern they must not be sought any where else. *Repentance*, is a change of the notions of the mind, the choices of the will, the actings of the affections, and passions, inducing us with new joys and sorrows, hopes and fears, desires and aversions: so that it is a kind

of new creation, and he alone that brought life out of death, and light out of darkness, can bring us from the death of sin, and darkness of iniquity, to the life and light of holiness and piety. We can fall down by our own weight, but we cannot rise out of this narrow pit without help, nay, we sink lower, for our hearts are as backward to repent as forward to sin, and by frequent commission we love sin more, and are more loth to part with it; yesterday we mistook by accident, to-day we desire to be again in such circumstances, to-morrow we shall *run* into them, so that we must seek repentance from God, and his *Holy Spirit*, also.—If we have this gracious assistance, no doubt we shall repent truly, and not fall into Ahab's hypocrisy, Israel's treachery, nor Judas's despair.—When repentance hath taken us from our evil courses, this will keep out those lusts which repentance began to exclude. (*Comber.*)

In this repentance must the life and work of religion begin in a sinful world, and a sinful heart. 'Tis this repentance that must, 1. Make sin bitter, frightful, and odious to the wounded soul. Thereupon, 2. Must break the force and power of it where it reigned before. 3. Must humble the proud, rebellious spirit, and make it stoop to God, and all the demands of his law. "*Lord, what wouldst thou have me to do?*" 4. Must prepare the soul for the reception of mercy, for a mediator, and a pardon through his atonement. And, 5. It will repair (as well as it can) the divine glory that has been injured. It will acknowledge the dignity and dominion of the divine majesty, the equity of his law, the righteousness and honour of his government, the unreasonableness and disingenuity of sin and rebellion against him, the justice of his condemnation and judgment. How little do we read of this sacred repentance in the volumes of Pagan morality, or in a Mahometan Alcoran! How little do they open and enforce the various motives to this repentance! It must be an eminent congruity and commendation of the Christian religion, that it digs deep, ploughs up the fallow ground, awakens and convicts the mind and conscience, and lays the foundation of sound religion, that must be planted in a sinful world, and in a sinful soil, in a deep and thorough repentance towards God. (*Religion of Jesus delineated.* 20.)

8. "And his Holy Spirit,"

I will pour out my Spirit upon you. Prov. i. 23. *If ye then, being evil, &c. how much more shall your heavenly Father give the Holy Spirit to them that ask him.* Luke xi. 13. *The Spirit, which they that believe on him should receive.* Jo. vii. 39. *Who hath also given unto us his Holy Spirit.* 1. Thes. iv. 8. *The Holy Ghost which dwelleth in us.* 2 Tim. i. 14. *The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought.* Rom. viii. 26.

This Spirit of God helps us to ask, inclines him to give, and fits us to receive all we pray for; so that God is not pleased when we worship him without it, and denies nothing when we have it: yea, our Saviour accounts it all one, to give us the *Holy Spirit*, and to give us all *good things* that spring from it. And now who would not earnestly beg for such a *true repentance*, as might invite this *Holy Spirit* into their hearts, which will be the seal of their pardon, and make all they do well pleasing to God. To please him is the Christian's highest aim; it was David's prayer, Ps. xix. 14. and the greatest blessing the priest could wish, Num. vi. 24, 25, 26. Ps. xx. 3, 4, that Almighty God might accept them. This one petition granted will procure you present acceptance, future assistance, and endless happiness; but if you pray not so devoutly and earnestly as to obtain *repentance* and the *Holy Spirit*; your absolution must be cancelled, your services rejected, your souls continue polluted here, and be condemned to endless misery hereafter. (*Comber.*)

Our Confessions are insincere, and our supplications are a mockery of God, unless they are accompanied with an anxious desire after divine grace, that we may conform our future lives to his holy law. (*Biddulph.*)

We are to repent, not only before, but after pardon; and even the more deeply for the mercy and love shewn in our pardon, else it would be justly revoked; and the continuance of God's Spirit with us depends on the continuance of our supplications for his presence, which will also procure us greater degrees of it. (*Archbishop Secker's Sermons.*)

9. "That those things may please him which we do at "this present;"

The God of peace—make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ. Heb. xiii. 20, 21. For it is God which worketh in you, both to will and to do of his good pleasure. Phil. ii. 13. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work. Col. i. 10. Enoch—had this testimony, that he pleased God. But without faith it is impossible to please him. Heb. xi. 5, 6. So then they that are in the flesh, cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Rom. viii. 8, 9. Christ said, I do always those things that please him. John viii. 29. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. 1 John iii. 22. But with many of them God was not well pleased. 1 Cor. x. 5.

Whatever necessity there be of an external absolution, yet there is still a greater necessity of the internal qualifications of men's own minds in

order to receive it. These qualifications are a true faith, a true repentance, and new obedience of life; which are the Gospel conditions, required to make any human absolution effectual to our pardon. God may, and sometimes does (where there is no contempt, dispense with the want of the former, but he never dispenses with the latter: for *without holiness no man shall see the Lord*. It is neither Confession, nor Attrition, nor an external Absolution of any kind, but only a sincere conversion, that will qualify us for his pardon. (2 *Bingham's Antiq.* 263.)

We are directed to pray for "true repentance and God's Holy Spirit, "that those things may please him which we do at this present:" that is, that the duties which we are at present performing, the prayers, praises, and thanksgivings which we are now offering up "in the habitation of "God's house," and in "the place where his honour dwelleth," may meet with his gracious acceptance, be a sacrifice well-pleasing in his sight, and may also be the means of deriving to us the choicest of his blessings. Now, of how great advantage it is, thus to please the Sovereign Ruler and Arbiter of the world, upon whom all our hopes of happiness depend, no one, certainly, who has any true notions of religion can be ignorant. To please the God, whose "hands have made and fashioned us," whose almighty power perpetually sustains us in being, whose kind providence protects and defends us against all perils and dangers, whose rich and generous bounty supplies us with food and raiment while here, and whose unbounded love and goodness have prepared for all his faithful and obedient servants, even at the inestimable price of the blood of his only begotten Son, a place of everlasting rest and happiness with himself hereafter;—to please so good, so gracious and merciful, so great and powerful a Being, ought certainly to be the chief desire and endeavour of all his rational creatures. And it is evident from the whole tenour of scripture, that, for this purpose, nothing is so effectual as "true repentance and God's Holy Spirit;" that is, "repentance from dead works," and the assistance of divine grace, so that our hearts may thereby be endowed with all those holy and heavenly dispositions, which the apostle enumerates as "the fruit of the Spirit." These, through the merits of Christ, will infallibly secure to us the approbation of God. (*Clarke on the Morning Service.*)

The service of God appears to some people, no other than an irksome, tiresome task, a grievous and intolerable burden; concerning which they are ready to say, with the rebellious Israelites of old, "what a weariness "is it!"—But what saith the Lord of Hosts to such? "Ye have snuffed at "it, and ye brought that which was torn, and the lame, and the sick; "thus ye brought an offering: should I accept this of your hand? "saith the Lord?" Mal. i. 13. (*Ibid.*)

10. “And that the rest of our life hereafter may be pure,
“and holy;”

That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God, For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquettings, and abominable idolatries. 1 Peter iv. 2, 3. And the times of this ignorance God winked at; but now commandeth all men every where to repent. Acts xvii. 30. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. James i. 18. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God. Eph. iv. 17, 18. Keep thyself pure. 1 Tim. v. 22. As for the pure, his work is right. Prov. xxi. 8. Every man that hath this hope in him, purifieth himself. 1 John iii. 3. Ye are a holy nation. 1 Peter ii. 9. As he which hath called you is holy, so be ye holy in all manner of conversation. 1 Peter i. 15. If the root be holy, so are the branches. Rom. xi. 16. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power. Rev. xx. 6.

The deep wounds of the true penitent make sin hateful to him while he lives, and he that gets on a white garment with so much pains, will not easily sully it, but carefully preserve it *pure* as his tears have made it: And upon this ground also we must be very pressing for the Holy Spirit, which if we can obtain, we shall not only be preserved from the spots of sin, but shall shine with the lustre of a *holy life*; our goodness is apt to vanish, Hosea vi. 4.; we are wavering and soon weary, unless we have that establishing spirit, Ps. li. 14. which David prays for, and then all duties will be easy. Our love and the sense of his assistance will carry us so cheerfully through them all, that they shall be our pleasure, not our burthen: and when we are arrived to this, nothing can bribe us to forsake them. (*Comber.*)

True repentance is such a great and thorough change of the mind, as we cannot make for ourselves; it bespeaks such an absolute command of our will and affections, and such a complete victory over our lusts, passions, and appetites, that nothing but the power of Divine Grace can work or effect in us.—We may observe from the order of the words, that repentance must go before, to prepare the soul for the coming of this Holy Spirit: for this Spirit of God is a Spirit of holiness and purity, and will not enter into a corrupt heart, and much less inhabit a polluted mind. All filthy lusts and impure desires must be banished, and purged out from thence, to make room for this divine guest. (*Hole.*)

It is possible indeed to obtain a pardon from man, when the offenders mean not to reform; Cæsar was stabbed by Brutus, a reconciled enemy, whom he had adopted for his son; Cicero was beheaded by Popilius, whom he had saved from public justice. But the all-seeing God knows your purposes, and can tell what you will do hereafter; so that you may deceive yourselves in hoping for forgiveness, while you turn not from your wickedness. (*Comber.*)

The awakened soul is solicitous "that the rest of his life hereafter may be pure and holy." The time past of his days he accounts more than sufficient to have been devoted to the service of sin. But he knows that he can become *holy*, only in proportion as the Sanctifier makes him so; and therefore he earnestly beseeches God to grant him his Holy Spirit for this end. (*Biddulph.*)

11. "So that at the last we may come to his eternal joy;"

Keep innocency, and take heed unto the thing that is right; for that shall bring a man peace at the last. Ps. xxxvii. 38. Enter thou into the joy of thy Lord. Matt. xxv. 21. In thy presence is fulness of joy, at thy right hand there are pleasures for evermore. Ps. xvi. 11. Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. Heb. xii. 22. He—is able to present you faultless before the presence of his glory with exceeding joy. Jude, ver. 24. The things which are not seen are eternal. 2 Cor. iv. 18. Life eternal, Matt. xxv. 46. An eternal weight of glory. 2 Cor. iv. 17.

Blessed be God, there is a state before us, in which the tear of repentance will be wiped away from our eyes, the sigh of sorrow be suppressed, and the conflict of faith be changed for everlasting triumph. "For they who sow in tears, shall reap in joy; he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Many weary steps the industrious husbandman takes, while waiting for the time of harvest; but, when that season comes, his labours are amply repaid, while with joy and gladness of heart he carries the golden grain to his barns in safety. So shall it be with the humble believer. The present time is the time of sowing and waiting. We are now to live by faith, and that faith must be tried. Blighting winds and nipping frosts will threaten to destroy our pleasing prospects. The time of harvest may be long delayed. But there is a reaping season to come; our utmost wishes will then be more than realized. "We shall enter into his eternal joy." That joy will be greater than "the joy in harvest, or that of those who divide the spoil." It will not be, like the

short-lived joy which arises from worldly prosperity, and which resembles "the crackling of thorns under a pot," a momentary blaze, and nothing more. But it will be "eternal!" (*Biddulph.*)

12. "Through Jesus Christ our Lord."

For Scripture authorities hereon, see the next and following pages.

The frequency of mentioning the *merits* and *mediation of Christ*, is profitable for the strengthening of our faith and assurance that we shall be heard. And to pray unto God in the name of Christ, being the most distinguished character of our Christian devotion, this also will justify our frequent use of it. And the reason is so much the stronger, because this is one main thing that distinguishes us from the Church of Rome, which pretends the mediation of the Virgin Mary, and the angels, and the departed saints, as well as of Jesus Christ. (*Claget's Answer to Dissenters, London Cases, 268.*)

Paraphrase on the Absolution, Comber, Nicholls, &c.

I. The Almighty God (our reconciled Father in Christ Jesus) who is not willing that the sinner should perish, but that, turning from the evil of his ways, he should be saved; and to this end has given authority and express command to his ambassadors—the ministers of the Gospel—to announce his willingness to be entreated, and to declare to the penitent and returning prodigal the remission of his guilt;—II. He, who alone can forgive sins, does, by the mouth of his ministers, pronounce pardon and absolution to every one here present, who is prepared and qualified to receive the gracious message, by a sincere repentance, and a stedfast belief in the truths of the holy gospel. III. Wherefore, that we may receive the benefit of this holy ordinance, let us pray to God, of whom cometh every good and perfect gift, to afford us the grace of true repentance, and to send down upon us his Holy Spirit to help our infirmities, by whose inspiration our present devotions may be made well-pleasing to him, and through whose blessed influence we may be in future preserved from all sin;—that our lives, hitherto polluted with many vices, may henceforth be as the shining light, shining more and more in the holiness which the Gospel requires, unto the perfect day. So that when the evening of life shall come, and we appear before our Judge, we may be received as faithful servants, and admitted into the joy of our Lord, the blessed inheritance purchased for us by the sacrifice and atoning merits of Jesus Christ, our blessed Saviour and Redeemer.

¶ This declaration of *Absolution*, and Address, first appeared in the second book of King Edward VI.

Conclusion.—“Through Jesus Christ our Lord.”

We conclude our petitions and thansgivings to God, generally “THROUGH JESUS CHRIST OUR LORD,” according to apostolic language and example. *The gift of God is eternal life* THROUGH JESUS CHRIST OUR LORD. Rom. vi. 11, 23. *I thank God* THROUGH JESUS CHRIST OUR LORD. Rom. vii. 25. Sometimes “THROUGH OUR LORD (AND SAVIOUR—OR THY SON) JESUS CHRIST,” as we have also example in Rom. v. 1, 11. 1 Cor. xv. 57.—or “THROUGH CHRIST (OUR LORD.)” Phil. iv. 7, 13.—or “IN OUR SAVIOUR JESUS CHRIST.” Rom. viii. 39. 1 Thess. i. 3. Phil. iv. 21. And we do this in, and through, the “*one Lord Jesus Christ, by whom are all things.*” 1 Cor. viii. 6.—Sometimes we say, “BY JESUS CHRIST,” grounded on Eph. v. 27. Phil. iv. 19. Col. i. 22. Jude, ver. 24.—Sometimes “FOR THE LOVE OF JESUS CHRIST”—“FOR THE SAKE OF”—“FOR THE WORTHINESS OF”—“AND THROUGH THE MIGHT OF;”—but more frequently “THROUGH THE MERITS AND MEDIATION OF JESUS CHRIST,” &c.

When the address is to GOD THE FATHER, as is the most common case, in pursuance of the direction of our Lord, “When ye pray, say, OUR FATHER,” &c. we never conclude without mention of the name of the SON, in compliance with the same authority; “Hitherto ye have asked nothing in my name: Ask, and ye shall receive.”—“Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name he will give it you.” Jo. xvi. 24, 23, and then is the more frequent ending, “Through our Lord Jesus Christ.”—When the SON is mentioned in the prayer, &c. then we say “through”—or “by,”—“the same thy Son Jesus Christ our Lord.”—or “Who liveth and reigneth with thee and the Holy Ghost,” &c.—or “who, with thee and the Holy Ghost,” &c.

When the prayer is addressed to GOD THE SON, whom, with the disciples, we “worship,”—Luke xxiv. 52.—according to our Lord’s own direction, that as the Father—hath committed all judgment unto the Son, all men should honour the Son, even as they honour the Father. John v. 23.—with all that in every place call upon the name of Jesus Christ our Lord. 1 Cor. i. 2. to whom the Church triumphant gives honour, and glory, and dominion.—Rev.—we say, “who livest and reignest with the Father, and the Holy Spirit, ever one God,” &c.; or “thee, (or “through”) our only Mediator and Advocate.” Or, as in the case of the prayer of St. Chrysostom, without any common conclusion.

And lastly, when mention is made of GOD THE HOLY GHOST, we conclude, as in the Collect for Christmas day, “With thee, and the same Spirit,”—or, “with thee, O Holy Ghost,” “ever one God,” &c.

Thus we always address the Son, or the Father through his name;

or address, or make mention of, the whole Trinity, in which the Son is of course included. *Jesus saith unto him, I am the way, and the truth, and the life : NO MAN COMETH UNTO THE FATHER BUT BY ME.* Jo. xiv. 6.—*And whatsoever ye do in word or deed, do all IN THE NAME OF THE LORD JESUS, giving thanks to God, and (even) the Father BY HIM.* Col. iii. 17. See also, *Jo.* xiv. 13, 14. *Eph.* v. 20.

The prayers, &c. addressed to the *second* person of the Holy Trinity are—that of St. Chrysostom—the Collect for the third Sunday in Advent—for St. Stephen's day—the first Sunday in Lent—and part of the Angelical Hymn, or Great Doxology, in the Communion Service. Those to *the Holy Trinity* are—that for Trinity Sunday—the Preface for that day in the Communion Service—the Apostolic Benediction—and some perhaps may suppose, the Lord's Prayer. The Collect for the sixth Sunday after Epiphany appears to be more particularly addressed to the *first* and *third* persons of the Holy Trinity.

In order to avoid unnecessary repetition, the following compendium, a work of some labour, is presented to the reader ; and a reference will be made to it at the end of every Prayer, Collect, &c. : by which the intention of the various conclusions will be illustrated.

We conclude “ **THROUGH JESUS CHRIST OUR
“ LORD,”**

I. AS HE IS

1. OUR SAVIOUR.

I will place SALVATION in Zion. Is. xlv. 13. *Behold thy SALVATION cometh.* Is. lxii. 11. *I that speak in righteousness, MIGHTY TO SAVE.* Is. lxiii. 1. *Thou shalt call his name Jesus, for he shall SAVE his people from their sins.* Matt. i. 21. *The Father sent the Son to be THE SAVIOUR OF THE WORLD.* 1 Jo. iv. 14. *To be a Prince and a Saviour.* Acts v. 31. *The author of ETERNAL SALVATION.* Heb. v. 9. **GOD OUR SAVIOUR.** Titus ii. 10. *The great God, and (even) OUR SAVIOUR Jesus Christ.* Titus ii. 13. *God hath not appointed us to wrath ; but to obtain SALVATION by our Lord Christ Jesus.* 1 Thess. v. 9. *That the world through him might BE SAVED.* Jo. iii. 17. *This is a faithful saying, &c. that Jesus Christ came into the world to SAVE sinners.* 1 Tim. i. 15. *Neither is there SALVATION in ANY OTHER ; for there is none other name under heaven given among men, whereby we must be saved,* Acts iv. 12. **SEE ALSO,** *Matt.* i. 21. xviii. 11. *Luke* ii. 11.

Jo. iii. 17. iv. 42. xii. 47. *Acts* xv. 11. *Rom.* v. 9. x. 9. *Eph.* v. 23. *Phil.* iii. 20. 1 *Thess.* i. 10. *Heb.* ii. 3. vii. 25. *Titus* iii. 5, 6.

2. OUR SACRIFICE FOR SIN.

The Spirit—testified beforehand the SUFFERINGS of Christ. 1 Peter i. 11. Behold THE LAMB OF GOD, which taketh away (beareth) the sin of the world. *Jo.* i. 29. The LAMB SLAIN from the foundation of the world. *Rev.* xiii. 8. Christ our passover is SACRIFICED (slain) for us. 1 Cor. v. 7. Christ DIED FOR OUR SINS according to the Scriptures. 1 Cor. xv. 3. His own self bare our sins in his OWN BODY on the tree. 1 Peter ii. 24. And hath given himself for us an offering and A SACRIFICE to God. *Eph.* v. 2. An offering FOR SIN. *Is.* liii. 10. Once offered to bear the sins of many. *Heb.* ix. 28. Thus it behoved Christ to SUFFER. *Luke* xxiv. 46. The just for the unjust, that he might bring us to God. 1 Pet. iii. 18. Hereby perceive we the love of God, because he LAID DOWN HIS LIFE FOR US. 1 *Jo.* iii. 16. SEE ALSO, *Is.* liii. 6—12. *Dan.* ix. 26. *Luke* xxiv. 26. *Jo.* iii. 14, 15. xv. 13. *Acts* iii. 18. xxvi. 23. *Rom.* iv. 25. 2 Cor. v. 21. *Heb.* ix. 26. x. 5. 1 *Jo.* i. 7. ii. 2.

3. OUR REDEEMER.

I know that MY REDREMER liveth, and that he shall stand at the latter day upon the earth. *Job* xix. 25. THE REDEEMER shall come to Zion. *Isa.* lix. 20. Christ hath REDEEMED us from the curse of the law, being made a curse for us. *Gal.* iii. 13. REDEEMED with the precious blood of Christ. 1 Peter i. 18, 19. Having obtained ETERNAL REDEMPTION for us. *Heb.* ix. 12. SEE ALSO, *Job* xxxiii. 23, 24. *Matt.* xxvi. 28. *Rom.* iii. 24. 1 Cor. i. 30. *Eph.* i. 7. *Rev.* v. 9.

4. OUR MEDIATOR.

There is ONE MEDIATOR between God and man, the man Christ Jesus. 1 Tim. ii. 5. He is THE MEDIATOR of a new—a better—covenant. *Heb.* viii. 6. xii. 24. THE MEDIATOR of the New Testament. *Heb.* ix. 15. No man cometh to the Father but BY ME. *Jo.* xiv. 6. SEE ALSO, *Job* ix. 3. *Jo.* xvi. 23. *Heb.* vii. 22. x. 9. 1 Peter ii. 5.

5. OUR ADVOCATE.

We have AN ADVOCATE with the Father, Jesus Christ the righteous. 1 *Jo.* ii. 1. SEE ALSO, *Heb.* ix. 24.

6. OUR INTERCESSOR.

He saw that there was no man, and wondered that there was NO INTERCESSOR: therefore HIS ARM brought salvation. *Is.* lix. 16. He—

made INTERCESSION for the transgressors. Is. liii. 12. *He ever liveth to make INTERCESSION for them.* Heb. vii. 25. SEE ALSO, Rom. viii. 34.

7. OUR PROPITIATION.

He is the PROPITIATION for our sins: and not for ours only, but also for the sins of the whole world. 1 Jo. ii. 2. *Whom God hath set forth to be A PROPITIATION, through faith in his blood.* Rom. iii. 25.

8. OUR RANSOM.

He is gracious unto him, and saith, deliver him from going down to the pit, I have found A RANSOM. [Job xxxiii. 24. *The Son of Man came—to give his life a RANSOM for many.* Matt. xx. 28. *A RANSOM for all, to be testified in due time.* 1 Tim. ii. 6.

9. OUR RIGHTEOUSNESS.

THEIR RIGHTEOUSNESS is of me, saith the Lord. Is. liv. 17. *THE RIGHTEOUSNESS OF GOD which is in faith by Jesus Christ to all.* Rom. iii. 22. *The Lord OUR RIGHTEOUSNESS.* Jer. xxiii. 6. SEE ALSO, Is. lxi. 10. Dan. ix. 24. 1 Jo. ii. 1, 29.

10. OUR WISDOM.

Christ Jesus, who of God is made unto us WISDOM. 1 Cor. i. 17, 30. SEE ALSO, Is. ix. 6. Eph. i. 17. iii. 4.

11. OUR SANCTIFICATION.

Jesus also that he might SANCTIFY THE PEOPLE with his own blood, suffered without the gate. Heb. xiii. 12. *We are SANCTIFIED through the offering of the body of Jesus Christ.* Heb. x. 10. SEE ALSO, Mal. iii. 3. Matt. iii. 12. Jo. xvii. 19. 1 Cor. i. 2. vi. 11. Eph. v. 25, 26. Heb. x. 14. 1 Jo. i. 7.

(Of him are ye in CHRIST JESUS, who of God is made unto us WISDOM, and RIGHTEOUSNESS, and SANCTIFICATION. 1 Cor. i. 30.

12. OUR LORD AND OUR GOD.

Jo. xx. 28.

II. AS HE IS

1. THE MESSIAH.

MESSIAH the prince. Dan. ix. 25, 26. *We have found THE MESSIAS, which is, being interpreted, the Christ, (the anointed.)* Jo. i. 41. *Anointed—to preach good tidings unto the meek.* Is. lxi. 1. *To preach the gospel to the poor, &c.* Luke iv. 18.

3. THE HEAD OF THE CHURCH.

Christ is THE HEAD OF THE CHURCH. Eph. v. 23. *God—gave him to be THE HEAD over all things to THE CHURCH, which is his body.* Eph. i. 22, 23. SEE ALSO, *Ps. cxviii. 22. Matt. ii. 6. xxi. 42. Jo. x. 14. Acts iv. 11. Rom. xii. 5. 1 Cor. vi. 15. xii. 27. Eph. ii. 20. iv. 12—15. v. 29. Col. i. 18, 24. Heb. iii. 1. xiii. 20. 1 Pet. ii. 6, 25.*

3. THE POWER OF GOD.

Unto them which are called—CHRIST THE POWER OF GOD. 1 Cor. i. 24. *Declared to be the Son of God WITH POWER.* Rom. i. 4. *The brightness of his glory, and the express image of his person, and upholding all things by the WORD OF HIS POWER.* Heb. i. 3. *For in him dwelleth all THE FULNESS of the Godhead bodily.* Col. ii. 9. SEE ALSO, *Matt. ix. 6. xxviii. 18. Luke iv. 32. Acts xx. 32. Eph. i. 20. 21. Col. ii. 10. 2 Tim. i. 12. 1 Pet. iii. 22. Rev. xi. 15.*

4. THE TRUTH.

I AM THE TRUTH. Jo. xiv. 6. *Grace and TRUTH came by Jesus Christ,—the only begotten of the Father, FULL of grace and TRUTH.* Jo. i. 17, 14. *THE AMEN, the faithful and true witness.* Rev. iii. 14. SEE ALSO, *Is. xlii. 3. Jo. viii. 14, 32. xviii. 37. 2 Cor. xi. 10. Eph. iv. 21. 1 Jo. v. 20. Rev. xix. 11. xxii. 6.*

5. THE KING OF KINGS, AND LORD OF LORDS.

Rev. xvii. 14. xix. 16. And SEE ALSO, Ps. lxxxix. 27. Dan. vii. 14. 27. Zech. xiv. 9. 1 Tim. vi. 15. Rev. i. 5. xi. 15.

6. THE LORD OF GLORY.

1 Cor. ii. 8. Jas. ii. 1.

7. THE LORD OF ALL.

Jesus Christ he is LORD OF ALL. Acts x. 36. *To this end Christ both died, and rose, and revived, that he might be LORD both of the DEAD AND LIVING.* Rom. xiv. 9. *And that every tongue should confess that Jesus Christ is LORD.* Phil. ii. 11. SEE ALSO, *Josh. v. 14. Micah v. 2. Jo. xiii. 13. xvi. 15. Acts ii. 36. Rom. x. 12. 1 Cor. viii. 6. xii. 5. xv. 47. 2 Thes. i. 7. 2 Tim. iv. 8. Col. iii. 24. Heb. i. 2. ii. 8. xiii. 20. Rev. i. 8. v. 5.*

III. THROUGH HIM WE HAVE

1. GRACE. *Jo. i. 16. Acts xv. 11. Rom. i. 5. iii. 24. v. 2, 15—21. xvi. 20. and similar passages. 1 Cor. i. 4. xv. 10. 2 Cor. viii. 9. xii. 9. Eph. i. 7. ii. 7. iv. 7. vi. 24. 1 Tim. i. 2, 14. 2 Tim. i. 9. 2 Pet. iii. 18.*

2. POWER. 1 *Cor.* i. 18. 2 *Cor.* xii. 9. *Eph.* vi. 8. *Phil.* iv. 13. *Col.* i. 29. 1 *Tim.* i. 12. 2 *Tim.* i. 9, 12. *Heb.* ii. 14, 18. xiii. 21.

3. FAITH. *Matt.* ix. 2. *Jo.* vi. 45. *Acts* xxvi. 18. iii. 16. *Rom.* iii. 22, 25. v. 2. 1 *Cor.* iii. 5. *Gal.* ii. 20. iii. 22. *Eph.* ii. 8. *Phil.* i. 29. iii. 9. *Col.* ii. 5, 7. 1 *Tim.* iii. 13. iv. 6. 1 *Pet.* ii. 6. 1 *Jo.* v. 14.

4. FORGIVENESS OF SINS. *Zech.* xiii. 1. *Matt.* ix. 6. *Luke* xxiv. 47. *Jo.* i. 29. *Acts* ii. 38. v. 31. x. 43. xiii. 38. *Rom.* viii. 1. 2 *Cor.* ii. 10. *Eph.* i. 7. iv. 32. *Heb.* ix. 26. 1 *Jo.* iii. 12. *Rev.* i. 5.

5. JUSTIFICATION. *Is.* liii. 11. *Acts* xiii. 39. *Rom.* iii. 24, 26. iv. 25. v. 1, 9, 16, 18. viii. 1. x. 4. 1 *Cor.* vi. 11. *Gal.* ii. 16, 21. iii. 8, 11, 24. *Phil.* iii. 9. *Titus* iii. 7.

6. PATIENCE. *Ps.* xxxvii. 7. (with 2 *Thess.* iii. 5.) 1 *Thess.* i. 3. 2 *Thess.* i. 4. 2 *Tim.* ii. 24. *Heb.* vi. 12. x. 36. xii. 1. *Jas.* v. 7, 8. *Rev.* i. 9. ii. 2, 3, 19. iii. 10. xiv. 12.

7. LIGHT. *Is.* xlix. 6. *Luke* ii. 32. *Jo.* i. 9. iii. 19. viii. 12. ix. 5. xii. 35, 36, 46. 2 *Cor.* iv. 4, 6. *Eph.* v. 14. 1 *Jo.* ii. 8. *Rev.* xxi. 23.

8. LIFE. *Jo.* i. 4. iii. 36. v. 21, 24. vi. 27, 33, 40. x. 10, 28. xi. 25. xiv. 6. xx. 31. *Acts* iii. 15. *Rom.* v. 15—21. vi. 8, 11, 23. viii. 2. xiv. 9. 1 *Cor.* xv. 22. 2 *Cor.* iv. 10. *Phil.* i. 21. *Col.* iii. 4. 1 *Thess.* v. 10. 2 *Tim.* i. 1, 10. 1 *Jo.* i. 1. ii. 25. iv. 9. v. 11, 12, 20. *Jude*, ver. 21.

9. PEACE. *Is.* ix. 6. *Ezek.* xxxiv. 25. *Zech.* ix. 10. *Luke* i. 79. ii. 14. xix. 38. *Jo.* xiv. 27. xvi. 33. *Acts* x. 36. *Rom.* i. 7. and the similar passages, and v. 1. x. 15. *Eph.* ii. 14—17. vi. 15. *Phil.* iv. 7. *Col.* i. 20. 1 *Pet.* v. 14.

10. BLESSING. *Gal.* iii. 14. *Eph.* i. 3. 2 *Tim.* iv. 22.

11. ALL WE NEED. *Ps.* xxiii. 1. *Jo.* xv. 7, 16. 1 *Cor.* viii. 6. *Phil.* iv. 19.

12. JOY AND CONSOLATION. *Luke* ii. 25. *Jo.* xvi. 20. *Rom.* v. 11. xv. 13. 2 *Cor.* i. 5. *Phil.* ii. 1. iii. 1. iv. 4. 2 *Thess.* ii. 16.

13. VICTORY. *Rom.* viii. 37. 1 *Cor.* xv. 57. 2 *Cor.* ii. 14. 1 *Jo.* iv. 4. v. 4, 5. *Rev.* xii. 11.

14. THE KINGDOM OF HEAVEN. *Luke* xxii. 28, 29. *Jo.* xiv. 3. *Eph.* ii. 6. v. 5. 1 *Thess.* iv. 17. 2 *Tim.* ii. 12. iv. 8. 2 *Pet.* i. 11. *Rev.* iii. 21. xxi. 22.

IV. THROUGH HIM WE ARE

1. RECONCILED TO GOD. *Dan.* ix. 24. *Jo.* xi. 52. *Rom.* v. 1, 10. xi. 15. 2 *Cor.* v. 18, 19. *Eph.* i. 10. ii. 13, 16. iii. 6. *Col.* i. 20, 21. *Heb.* ii. 17. 1 *Jo.* iv. 10.

2. MADE SONS OF GOD. *Is.* lvi. 5. *Luke* xii. 32. *Jo.* i. 12. *Gal.* iii. 26. iv. 5—7. *Eph.* i. 5. 1 *Jo.* iii. 1.

V. THROUGH HIM WE MUST

1. OFFER THANKS. *Rom.* i. 8. vii. 25. *Eph.* i. 6. v. 20. *Col.* iii. 17. 1 *Thess.* v. 18. *Heb.* xiii. 15. 1 *Pet.* ii. 5.

2. GIVE GLORY TO GOD. *Jo.* xiv. 13. *Rom.* xvi. 27. 2 *Cor.* viii. 23. *Eph.* iii. 21. 1 *Pet.* iv. 11.

3. BE ACCEPTED. *Eph.* i. 6.

VI. IN HIM WE MUST

1. HAVE FAITH. *Is.* xxviii. 16. *Jo.* i. 12. iii. 16. vi. 29, 47. xx. 31. *Acts* xvi. 31. xviii. 8. xx. 21. xxiv. 24. *Rom.* ix. 33. x. 9. *Gal.* ii. 16. *Eph.* ii. 8. *Phil.* i. 29. 2 *Tim.* i. 13. 1 *Jo.* ii. 22. iii. 23. v. 1, 10.

2. HOPE. *Acts* xxviii. 20. 1 *Cor.* xv. 19. *Col.* i. 27. 1 *Tim.* i. 1.

3. TRUST. 2 *Cor.* i. 20. iii. 4. xi. 10. *Eph.* i. 12.

4. DIE. *Rom.* vii. 4. viii. 10, 36. 1 *Cor.* iv. 9. ix. 15. xv. 31. 2 *Cor.* i. 5. iv. 10, 11. vi. 9. *Phil.* ii. 30.

5. BECOME NEW CREATURES. 2 *Cor.* iv. 16. v. 17. *Gal.* vi. 15.

6. HAVE OUR CONVERSATION. *Jo.* xv. 16, 22. *Rom.* vi. 4. viii. 9. xiii. 14. 1 *Cor.* iii. 23. 2 *Cor.* iv. 10. xiii. 5. *Gal.* i. 10. ii. 17. v. 24. *Eph.* iii. 19. iv. 15. vi. 6. *Phil.* i. 10, 11, 27. ii. 5, 21. iii. 18. *Col.* i. 10. ii. 6. iii. 1, 16. 1 *Thess.* ii. 11, 12. iv. 1. 2 *Tim.* ii. 1—3, 19. *Titus* ii. 10. *Heb.* ix. 14. 1 *Pet.* iii. 16. *Rev.* vii. 14.

VII. IN HIS NAME

1. WE ARE EXHORTED. 1 *Cor.* i. 10. iii. 1. v. 4. 1 *Thess.* iv. 1, 2. 1 *Tim.* v. 21. vi. 13. 2 *Tim.* iv. 1.

2. WE MUST SPEAK. *Rom.* ix. 1. 2 *Cor.* ii. 17. xii. 19. 1 *Tim.* ii. 7.

3. WE MUST ASK. *Matt.* xviii. 19, 20. *Jo.* xiv. 13. xv. 7. xvi. 23, 24. 2 *Cor.* xii. 8, 9. 1 *Jo.* v. 14, 15.

VIII. WE MUST

1. ACKNOWLEDGE HIS POWER. *Is.* lxiii. 1—6. *Jo.* v. 23. *Rom.* xiv. 11. *Phil.* ii. 10, 11. *Rev.* v. 13.

2. CONFESS HIS NAME. *Matt.* x. 32. *Luke* xii. 8, 9. *Acts* viii. 37. *Phil.* ii. 11. 1 *Jo.* iv. 15. 2 *Jo.* ver. 7. *Rev.* ii. 13. iii. 8.

3. AND IN HIS NAME DO ALL THINGS. *Eph.* vi. 7. *Col.* iii. 17, 23.

IX. IN HIM WE ARE UNITED

Rom. viii. 17, 39. xii. 5. xvi. 7, 9—13. 1 *Cor.* i. 13. iii. 1. vi. 15. vii. 22. x. 17. xii. 13, 20, 27. 2 *Cor.* xii. 2. *Gal.* i. 22. iii. 27, 28. *Eph.* i. 10, 22, 23. ii. 14, 16, 21. iii. 6. iv. 12, 16, 20, 25. v. 30. *Col.* i. 18, 24. 1 *Thess.* iv. 16. *Heb.* iii. 14. 1 *Jo.* i. 3. v. 20.

X. FOR HIM WE MUST SUFFER.

Matt. v. 11, 12. xvi. 24. *Acts* xiv. 22. *Rom.* v. 3. viii. 17. 1 *Cor.* iv. 9. 2 *Cor.* i. 5. iv. 10. vi. 10. vii. 4. xii. 10. *Gal.* ii. 20. *Phil.* i. 12. iii. 8. xiii. 28, 29. *Col.* i. 24. 1 *Thess.* iii. 3. 2 *Tim.* ii. 11, 12. iii. 12. *Heb.* x. 34. xi. 26. xiii. 13. *Jas.* i. 2. 1 *Pet.* i. 6. ii. 21. iv. 13, 14, 16. *Rev.* i. 9. ii. 3.

XI. HE JUDGETH ALL THINGS.

Jo. v. 22. *Acts* xvii. 31. *Rom.* ii. 16. xiv. 10. 1 *Cor.* iv. 5. 2 *Cor.* v. 10. 2 *Tim.* iv. 1. 1 *Pet.* iv. 5. *Jude*, ver. 14, 15. *Rev.* xx. 12.

ON FAITH AND HOLINESS.

In the Exhortation, now illustrated, and the consequent Confession, and Absolution, four leading features of the doctrines published in the Gospel, may be remarked: 1st, Repentance—that is, “repentance towards God, and faith towards our Lord Jesus Christ,”—and remission of sins, which have been fully treated of. 2. The corruption we inherit from our first parents, called Original Sin, and which has been noticed *ante*, p. 292. 3. The offer of salvation made to ALL who believe and repent; and are willing to be converted, and live. And, 4. The distinction between a naked sterile faith, and the lively and true faith, bringing forth “fruit unto holiness,” and the end “everlasting life.”

On this third head, in which the opinions of Augustine and Calvin have so much concern, and on the question how far the Church of England adopts the doctrine of predestination and reprobation, as generally understood by the term “CALVINISM,” more may be said hereafter: but in the mean while the following extract is offered to the reader.

The Articles—have, for their object, to preserve the peace, as well as to guard the faith of the Church; the Liturgy is intended to guide the

faith and worship of its members. In the former, therefore, the Church is neutral with regard to the Calvinistic controversy upon the subject of predestination ; for, otherwise, she could not hope to prevent that controversy from disturbing her peace. Her Articles, therefore, are neither Calvinistic, nor anti-Calvinistic, but merely scriptural. But in her Liturgy, the Church could not, consistently with her duty, maintain neutrality upon this subject. Nothing, indeed, is there said expressly respecting absolute Decrees. But finding in Scripture, that salvation is offered to all upon the terms of the Gospel—finding it there declared, that “ he that believeth and is baptized shall be saved ;” that “ God our Saviour will have all men to be saved, and to come to a knowledge of “ the truth ;” and that Christ came “ to taste death for every man ;” the Church was bound, as a faithful interpreter of Scripture, to declare, that “ Almighty God pardoneth and absolveth *all them* that truly repent, “ and unfeignedly believe his holy Gospel ;” and with that declaration the whole tenor of her Liturgy is in exact conformity. All this is certainly at direct variance with the doctrine of absolute Decrees. The Church is, therefore, *really* anti-Calvinistic, though for reasons already stated, she frames her Articles in such a manner as not to exclude, even from her ministry, those of a different opinion ; who, if they can join in her forms of worship, and yet remain Calvinists, (which, it must be owned, seems rather surprising,) are nevertheless chargeable with no breach of the engagement entered into by them, when they subscribed her Articles, provided they remember, that the declared object of such subscription was the “ avoiding of diversities of opinion, and the establishment of consent, “ touching true religion.” (*Claims of the Established Church considered.*)

On the last head, that of “ faith” exemplifying itself by “ good works,” the Church of England is urgent, and uniform ; constantly praying for that grace that may enable its members to “ live a godly, righteous, and sober life ;” and that the conversation of all professing Christians “ may be pure and “ holy :”—and the whole spirit of her service is in beautiful harmony with the patterns of virtue and godliness held out “ for reproof—for correction, for instruction in righteousness,” in almost every page of the Holy Scriptures. In order to do full justice to her intentions, and that the word of God may be “ profitable,” in its doctrines, let us consider the weight of evidence which the sacred history supplies.

Scripture Examples of Faith and Holiness.

Let us remember the *innocency* of ABEL, and his suffering for conscience sake, *Gen. iv.*—The *holiness* of ENOCH, who “walked with God.” *Gen. v.*—The *righteousness* of NOAH, who was “a just man and perfect in his generations,” and “did according unto all that the Lord commanded him.”—The *faith* of ABRAHAM, who “withheld not even his own—his “only son,” from the sacrifice; and when called to go into a strange land, obeyed, and went out, “not knowing whither “he went.” *Gen. xxii.*—*Heb. xi.*—The *humility* and *faith* of SARAH, who believed, “because she judged him faithful who “had promised.”—The *hospitality* of LOT, who, “not forgetful to entertain strangers,”—“thereby entertained angels unawares. *Heb. xiii.*—The *fidelity* and *piety* of ELEAZER, Abraham’s steward, *Gen. xxiv.* and of Deborah, Rebecca’s nurse, whose death was thought worthy of great lamentation. *Gen. xxxv. 8.*—The *filial obedience* of ISAAC under the hard injunctions of his mother, *Gen. xxvii.*—The *zeal* and *perseverance* of JACOB, who “wrestled” with God, and, though wounded in the unequal contest, exclaimed, “I will not let “thee go, except thou bless me.” *Gen. xxxii.*—The *faith*, the *chastity*, and the *charity* of JOSEPH.

The *righteousness*, and *patience* of JOB.—The *meekness*, *disinterestedness*, and *self-devotedness* of MOSES.—The *pious submission* of AARON. *Lev. x.*—The *faith*, and *fortitude* of CALEB. *Num. xiv.*—The *holy zeal* of PHINEAS, who “executed “judgment,” which turned God’s wrath, and “was counted “unto him for righteousness unto all generations for ever—“more.” *Num. xxv. Ps. cvi. 31.*—The *devotion*, and *earnestness* of MANOAH and HIS WIFE. *Jud. xiii.*—The *ability*, and *courage* of JOSHUA.—The *faith* of RAHAB.—The *filial love* of RUTH, and the *early piety* of SAMUEL.—The *pious resignation* of ELI, “It is the Lord—let him do what seemeth him good!” *1 Sam. iii.*—The *gratitude* and *thankfulness* of HANNAH. *1 Sam. ii.*

The *devotion, humility, and perseverance* of DAVID.—The *amiable friendship* of JONATHAN.—The *prudence* of ABIGAIL. 1 Sam. xxv. The *filial reverence, the wisdom, and justice* of SOLOMON.—The *earnest desire after knowledge* of the QUEEN OF SHEBA.—The *humility and the contentment* of AGUR. Prov. xxx.—The *courage* of ELIJAH.—The *charity* of ELISHA.—The *patriotism and devotion* of EZRA, and NEHEMIAH;—of DEBORAH;—of ESTHER;—of JEHOSEPHAT;—and of the CENTURION.—Luke vii. 5.—The *patience and loyalty* of MORDECAI.—The *humility and resignation* of HEZEKIAH.—The *faith and obedience* of the SHUNAMITE.—The *charity, devotion, and fidelity* of DANIEL.—The *courage, confidence, and piety* of JOSIAH; and of the MACCABEES.

The *zeal and abstinence* of JOHN THE BAPTIST.—The *unwearied devotion* of SIMEON; and ANNA. Luke ii.—The *uprightness* of NATHANIEL, in whom was “no guile.”—The *earnest desire* of MARY to hear the word of God. Luke x.—The *confidence* in Christ’s power of MARY and MARTHA. Jo. xi.—The *bitter repentance* of PETER; and of MARY MAGDALENE.—The *earnestness* of the WOMAN OF CANAAN.—The *holy faith* of STEPHEN.—The *charity, hospitality, and justice* of ZACCHEUS.—The *penitence* of the disbelieving THOMAS.—The *humility and meekness* of the HOLY VIRGIN.—The *disinterested sacrifice* of MATTHEW;—and of the APOSTLES and DISCIPLES in general, who “left all, and followed” their Master.—The *hospitality* of LYDIA. Acts xvi.—The *industry, and readiness to teach*, of AQUILA and PRISCILLA. Acts xviii.—The *piety and devotion* of the holy Centurion CORNELIUS, and his *devout servant* and fellow soldier.—The *charity* of DORCAS, “full of good works and alms-deeds;”—of the GOOD SAMARITAN;—and of the POOR WIDOW, who “of her want did cast in all she had.”—The *PUBLICAN’S humility*.—The *REPENTANT MALEFACTOR’S confession*—and the *faith* of the CENTURION;—of the WOMAN OF SAMARIA, &c. And almost beyond all former example, the *ingenuous conviction*,—the *unwearied zeal*,—the *patient endurance*,—the *unfeigned love*,—the *highest spirit* voluntarily

bending itself to the *lowest humility*,—the *unassuming learning*,—the *inoffensive confidence*,—the *industry*, the *integrity*, the *inflexible patience*, the *unshaken perseverance* of that great pattern, ST. PAUL.

“The time would fail to tell of GIDEON and of BARAK, &c.” —“who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong,”—“of whom the world was not worthy.” *Heb. xi. 32—38.* “Faith wrought with their works, and by works was faith made perfect.” *Jas. ii. 22.* “Wherefore seeing we also are compassed about with so great a cloud of witnesses,” what exceeding motives have we to animate us to *the same faith*, and *the same holiness*!

But here, as in all things, we must look to CHRIST JESUS, “the author and finisher of our faith,” who, though the Lord of all, considered it became him “to fulfil all righteousness;” who was our example “that we should follow his steps,” and whom if we put on,” we shall be “perfect in every good work to do his will.”

Let us then ever set before us the perfect pattern of our blessed Lord, and endeavour to follow his steps, though it must be at humble distance,—and this particularly as to

1. His obedience to his parents in the flesh, and his contentment with their lowly station in life. *Matt. xiii. 55. Mark vi, 3. Luke ii. 51. Jo. vi. 42.*

2. His early love of wisdom, and disposition to piety. *Luke ii. 46. 47. iv. 22.*

3. His amiable conduct during his youth. *Luke ii. 52.*

4. His great humility. *Zech. ix. 9. Matt. x. 25. xi. 29. Mark x, 44, 45. Luke xxii. 26, 27. Jo. xiii. 14. Phil. ii. 7, 8. 1 Pet. v. 3.*

5. His contempt of wealth and power. *Mark x. 21. Luke ix. 58. xvi. 9. 1 Cor. viii. 9.*

6. His abhorrence of ostentation, and of empty professions.

Matt. vi. 16. vii. 21. xiii. 13. xxiii. 14. xxv. 11. *Luke* vi. 26, 46. viii. 21.

7. His resistance of the most violent temptations. *Matt.* iv. 1—10. *Jo.* xiv. 30.

8. His earnest performance of the duty of private prayer. *Matt.* xiv. 23. xxvi. 39. xxvii. 46, 50. *Mark* i. 35. vi. 46. *Luke* v. 16. vi. 12. xix. 28. *Jo.* xvii. 1. *Heb.* v. 7.

9.—And of public prayer. *Luke* iii. 21.

10. His attendance on public worship. *Matt.* iv. 23. ix. 35. xii. 9. xiii. 54. *Mark* i. 21. iii. 1. *Luke* iv. 15, 16—23, 44. xiii. 10. *Jo.* vi. 59. xviii. 20.

11. His zeal for its holy service. *Mark* xi. 16. *Jo.* ii. 13, 17.

12. His obedience to public authority. *Matt.* xvii. 24. xxii. 21. xxiii. 2, 3.

13. His perfect submission to his Father's will. *Matt.* xxvi. 39, 42. *Jo.* iv. 34. v. 30, 36. vi. 38. viii. 29. x. 37.

14. His perseverance in the objects of his ministry. *Matt.* x. 23.

15. His charity to the poor. *Jo.* xiii. 29. *with* xii. 6.

16. His compassion towards the miserable. *Matt.* ix. 36. *Mark* vi. 34.

17.—Towards the sick. *Matt.* iv. 24. xiv. 14.

18.—Towards sinners. *Matt.* ix. 2. *Luke* vii. 37—47.

19. His unwearied diligence in doing good. *Luke* iv. 18. *Acts* x. 38. *Gal.* vi. 2.

20. His forgiveness of his enemies. *Matt.* v. 44. *Luke* xxiii. 34.

21. His charity and candour. *Matt.* xxvi. 41. *Luke* vii. 44. *Jo.* xii. 4—8.

22. His condescending conversations. *Matt.* xi. 19. xii. 50. xxvi. 6. *Luke* v. 30. vii. 36. xix. 5. xxiv. 13. *Jo.* xv. 14, 15.

23. His edifying discourses. *Matt.* v. vi. vii. and xiii. 54.

24. His grief at sin, and sorrow for sinners. *Matt.* xxiii. 37. *Mark* iii. 5. *Luke* xix. 41.

25. His reproof of sin. *Matt.* xii. 34. xxii. 18. xxiii. 13—35. *Mark* xii. 38—40. *Luke* xi. 39—52. xiii. 32.

26. His resignation under calumny and disgrace. *Matt.* v. 39—48. *Luke* vi. 29. *Heb.* xii. 3.

27.—And under sufferings. *Is.* liii. 4—7, 10. *1 Pet.* ii. 23.

28. His glorifying God in all that he did. *Jo.* iv. 34. vi. 38. xvii. 1, 4.

29. His unblameable actions throughout; and inoffensive life. *Jo.* viii. 46. *Heb.* vii. 26. *1 Pet.* ii. 22. *1 Jo.* iii. 5.

Christ sets an example of the most perfect piety to God, and of the most extensive benevolence, and the most tender compassion to men. He does not merely exhibit a life of strict justice, but of overflowing benignity. His temperance has not the dark shades of austerity; his meekness does not degenerate into apathy. His humility is signal, amidst a splendour of qualities more than human. His fortitude is eminent and exemplary, in enduring the most formidable external evils, and the sharpest actual sufferings: His patience is invincible; His resignation entire and absolute. Truth and sincerity shine throughout his whole conduct. Though of heavenly descent, he shews obedience and affection to his earthly parents. He approves, loves, and attaches himself to amiable qualities in the human race. He respects authority, religious and civil, and He evidences his regard for his country by promoting its most essential good in a painful ministry dedicated to its service, by deploring its calamities, and by laying down his life for its benefit. Every one of his eminent virtues is regulated by consummate prudence; and He both wins the love of his friends, and extorts the approbation and wonder of his enemies. Never was a character at the same time so commanding and natural, so resplendent and pleasing, so amiable and venerable. There is peculiar contrast in it, between an awful greatness, dignity, and majesty, and the most conciliating loveliness, tenderness, and softness. He now converses with prophets, lawgivers, and angels; and the next instant he meekly endures the dulness of his disciples, and the blasphemies and rage of the multitude. He now calls himself greater than Solomon, one who can command legions of angels, the Giver of life to whomsoever He pleaseth, the Son of God who shall sit on his glorious throne to judge the world. At other times we find him embracing young children, not lifting up his voice in the streets, not breaking the bruised reed, nor quenching the smoking flax; calling his disciples, not servants, but friends and brethren, and comforting them with an exuberant and parental affection. Let us pause an instant, and fill our minds with the idea of one who knew all things heavenly and earthly, searched and laid open the inmost recesses of the heart, rectified every prejudice, and removed every mistake of a moral and religious kind, by a word exercised a sovereignty over all nature, penetrated the hidden events

of futurity, gave promises of admission into a happy immortality, had the keys of life and death, claimed an union with the Father ; and yet was pious, mild, gentle, humble, affable, social, benevolent, friendly, affectionate. Such a character is fairer than the morning star. Each separate virtue is made stronger by opposition and contrast ; and the union of so many virtues forms a brightness which fitly represents the glory of that God who inhabiteth light inaccessible. (*Abp. Newcome's Observations on our Lord's conduct.*)

Let us hear what a deist can say, under the irresistible influence of truth.

I confess, says Rousseau,—that the majesty of the Scriptures astonishes me, that the sanctity of the Gospel speaks to my heart. View the books of the philosophers with all their pomp : what a littleness have they when compared with this ! Is it possible that a book, at once so sublime and simple, should be the work of men ? Is it possible that he, whose history it records, should be himself a mere man ? Is this the style of an enthusiast, or of an ambitious sectary ? What sweetness, what purity, in his manners ! what affecting grace in his instructions ! what elevation in his maxims ! what profound wisdom in his discourses ! what presence of mind, what delicacy, and what justness in his replies ! what empire over his passions ! Where is the man, where is the philosopher, who knows how to act, to suffer, and to die, without weakness, and without ostentation ? When Plato paints his imaginary just man, covered with all the ignominy of guilt, and deserving all the honours of virtue, he paints Jesus Christ in every stroke of his pencil : the resemblance is so strong that all the fathers have perceived it, and that it is not possible to mistake it. What prejudices, what blindness must they have, who dare to draw a comparison between the son of Sophroniscus and the son of Mary ! What distance is there between the one and the other !

To conclude with Archbishop Newcome, in his interesting display of our Lord's conduct in the flesh.

I shall close this attempt to illustrate the perfection of our ever-blessed Lord's character, with a Doxology formed out of all those which are addressed to him in the books of the New Testament ; and which I, his unworthy disciple, humbly and devoutly offer up to him : " SALVATION UNTO THE LAMB: WORTHY IS THE LAMB THAT WAS SLAIN TO RECEIVE RICHES, AND WISDOM, AND STRENGTH : UNTO HIM THAT LOVED US, AND WASHED US FROM OUR SINS IN HIS OWN BLOOD,

AND HATH MADE US KINGS AND PRIESTS UNTO HIS GOD AND FATHER, BE BLESSING, AND HONOUR, AND GLORY, AND DOMINION, AND POWER, FOR EVER AND EVER. AMEN.

No. 3.—DIFFERENT OPINIONS,—SECTS, &c.

On Active Holiness.

The sound faith professed by our Church, and unceasingly urged on all her members, is calculated, by the blessing of God, to keep us from all delusions, and the snares of the wicked one.—How multifarious these are, the following instances, among others, will prove.

FARRELISTS, so called from their founder, W. Farrell, who taught that men might *dissemble* their faith to save their lives, and by this he gained many followers, who professed every religion, but secretly followed their own doctrine, *of faith without good works*.

AETIANS. Arians of the 4th century, who maintained that *faith without works* was sufficient to salvation, and that no sin would be imputed to the faithful.

AMSDORFIANS. Antinomians of the 16th century, who asserted that *good works* were not only *unprofitable*, but even *prejudicial to salvation*.

ANTINOMIANS, so called from “*anti*,” *against*, and “*nomos*,” *law*, deny the efficacy of the moral law, not merely as a covenant of life, but as a *rule of conduct*. The term was first given by Luther to the followers of John Agricola, a doctor in the Lutheran church, who recanted the opinions with which he was charged; but after the death of Luther resumed them. The extremes to which they went, seem to have arisen from the horror entertained of the popish doctrine of *merit* by good works; but their tenets have, perhaps, been much exaggerated.—Contrary to these are the

NEONOMIANS, or the advocates of a “*new*” law, the condition of which is *obedience*, which must be sincere, and persevered in, however imperfect it may be. (See an account of a controversy on this subject in H. Adam’s “*Dictionary of all Religions*,” under this title.)

GNOSIMACHI. Opposers of the *Gnosis*, or speculative knowledge of Christianity. These declaimed against the seeking for science in the Scriptures, or a knowledge of the *mysteries of religion*: and contended for the practice of a *pure morality* only.

CHINESE. *Sect of Foe*. These have an *external*, and *internal* system;

by the one, a sound morality is preached, and a future state of rewards and punishments: by the other, the future state is denied; no other God is acknowledged than the wide *void*, or *nothing*, and supreme happiness is made to consist in *total inaction*, and an *entire insensibility*!—*Sect of Confucius*. The religion of this philosopher is professed by the learned and the higher ranks, and consists in a deep veneration for God, the King of heaven, and in the practice of the moral virtues: but they have neither temples, nor priests, nor any settled form of worship. Confucius is said to have predicted in his dying moments, “*that the HOLY ONE would appear in the west.*”

TURLUPINS, were enthusiasts who appeared in Savoy and Dauphinè, about the year 1372, and who taught that when a man had attained a certain state of *perfection*, he is no longer under subjection to the *divine law*.—Similar to these are the

YOGEYS, a class of Hindoo devotees. Respecting these, there is a passage in the celebrated Indian poem, Mahabarat, in which he who has attained perfection is described as “keeping the outward accidents from entering the mind, and his eyes fixed in contemplation between his brows; making his breath to pass equally through his nostrils; keeping his head, his neck, and his body steady without motion, his eyes fixed, looking at nothing around, &c.” Some poor creatures of this sect, to insure their going to heaven, have cast themselves under the wheels, and been crushed to death by the chariot of Jaggernaut!

ZACCHEANS. Disciples of Zaccheus, a native of Palestine, about the middle of the 4th century. These also conceived that prayer was agreeable to God only when performed secretly, and in *silence*.

But of all the practices dictated by superstitious phrensy, none have been more remarkable, or have excited higher veneration from the multitude, than those of a set of enthusiasts, called

STYLITES, or PILLAR SAINTS, who stood on the *tops of pillars*, and remained there praying and preaching, amidst all the vicissitudes of weather, for several years. The first who practised this absurd discipline was Simeon Sisanites, hence well known by the name of *Simeon Stylites*, who, in order, as he conceived, or affected, to climb nearer to heaven, passed *thirty-seven years* of his life upon 5 pillars, of the respective height of 9, 18, 48, and 60 feet; remaining on them severally 4, 3, 10, 4, and 15 years; and during the last year, it is said, he stood on one leg only, the other being disabled. In addition to preaching and praying, he occupied himself in almost incessant bowings. Many persons in Syria and Palestine followed the example of this fanatic, though not with equal austerity or perseverance. But Spanheim notices one who continued on

his pillar *sixty-eight* years! This superstitious practice continued in vogue till the twelfth century.

Under this head may also be classed the subjects of a very widely differing enthusiasm :—

EICETÆ. A sect which arose A. D. 680, and affirmed that prayer, in order to be acceptable to God, must be performed with *agitations*, both of mind and *body*. They were succeeded by the **DANCERS**, who arose at Aix la-Chapelle, A. D. 1373, and spread over great part of Flanders. These began their devotions by *dancing* with great violence till they fell down breathless. They affected to treat with the utmost contempt, both *the priesthood* and *the public worship* of the Church.

JUMPERS. These were not a distinct sect, but to be found amongst many. They first appeared in Wales about the year 1760, when on the preaching of some Calvinistic Methodists, men of warm temper, and of great zeal, many were affected with such enthusiasm, as to *clap their hands, and jump for joy*. This, seeming to indicate an extraordinary degree of zealous devotion, soon became a *general practice*, and was then considered as implying the *internal presence* of God; and many of the preachers carried away by a “zeal without knowledge,” joined in the strange ceremony.

SHAKERS. A set of enthusiasts, who separated from the Society of Friends, and pretended to extraordinary visions, and new revelations. These, in addition to jumping, *swung round upon the heel* with great rapidity, and used strange gesticulations. One of the most remarkable of the sect was Ann Lee, who called herself “the Elect Lady,” “the Mother of the Elect,” and “the Woman mentioned in the Revelations,” ch. xii. Being driven from Manchester by the magistrates, she, with some of her followers, emigrated to America, where she died, A. D. 1784. They deny the doctrines of original sin, of the Trinity, atonement, and the resurrection; and their tenets are a system of fanaticism and impiety: but it is said they insist on the necessity of good works.

THE FLAGELLANTS. An extraordinary sect that sprang up in Italy, A. D. 1260, and thence spread over almost all Europe. Their practice arose from the gloomy temper of the age, and they considered that no service was so acceptable to God as a severe discipline. The custom produced the most disgusting spectacles. Multitudes of persons of both sexes, of all ages, and of all ranks, running through the public streets with whips in their hands, *lashed their naked bodies with astonishing severity*, looking up to heaven with a countenance of horror, and filling the air with their shrieks! By this severe penance they obtained the veneration of the populace, but both the practice, and the ridiculous and impious

opinions which they adopted, induced the Emperors and Pontiffs to put an end to this phrenzy, as equally contrary to law, and prejudicial to religion. The sect, however, re-appeared in the 14th and 15th centuries, and many of them were then committed to the flames as heretics. Amongst other tenets they maintained that *flagellation* was of *equal virtue* with baptism, and other sacraments; that it would procure pardon *without the merits of Christ*; that the old law of Christ was to be abolished, and a new one to be substituted, enjoining *the baptism of blood by whipping*. According to some, their tenets were not so objectionable; it is said, they denied many of the erroneous doctrines of the Romish Church, but maintained that a belief in the Apostles' Creed, and frequent repetitions of the Lord's Prayer, and Ave Maria, accompanied with *severe flagellation* of the body would obtain salvation.

FRENCH PROPHETS. These first appeared in Dauphiny and Vivarais, about the year 1688, when 5 or 600 protestants, of both sexes, gave themselves out to be prophets, and inspired of the Holy Ghost, and soon amounted to many thousands. They had strange fits, with tremblings and faintings, which made them reel and stagger till they dropped. They beat themselves, fell on their backs, shut their eyes, and heaved their breasts, as in a trance: and when they recovered, they said they had seen the heavens open, the angels, paradise and hell; and began to prophesy. The burden of their discourses was, "Repent, amend your lives, the end of all things draws nigh!" In the year 1706, a few of them came over to England, and before the year was out, increased in and about London to some hundreds of both sexes, and of all ages. They pretended to give warning of the near approach of the kingdom of God, the happy times of the Church, and the Millenium: and that an accomplishment of the numerous scriptures concerning the new heavens, and the new earth, &c. was even at the door. They also pretended to the *gift of languages*, of *discerning the secrets of the heart*, the power of *conferring the same spirit on others* by the laying on of hands, and the gift of *healing*.

The article may at present close with the notice of two modern sects with whom might be classed the Southcottians, but for the length to which it has already run in this place.

FREE-THINKING CHRISTIANS. A Society formed in London, A. D. 1799, calling itself *a Church of God* founded upon the principles of a free inquiry. Their first members separated from a congregation of Trinitarian Dissenters, in Parliament Court Chapel, Bishopsgate Street: they rejected the doctrine of the Trinity, and the atonement; then the sacraments, and the immateriality of the soul; and lastly, the inspiration

of the Scriptures, and public worship; affecting to regard the Bible only as an authentic history; and having neither singing nor prayer in their devotions. They admit, that since their first assembling as a body, their sentiments have undergone considerable alteration on points of *primary* importance; but they contend that this is the *natural consequence of free inquiry*.—Their public meetings, which are mostly on Sunday forenoons, resemble rather a debating society, than a Christian church. —This sect was little known till the year 1808, when they advertised their intention of public inquiring into the “existence of a being called “the D——l!”—The magistrates at length interfered; but as they had taken the precaution to license themselves under the Toleration Act nothing could legally be done to restrain them. Since then, they have set up a periodical publication, under the title of the “Free-thinking Christian’s Magazine.”—They called the Lord of Life and Glory, “*a member of earth, and an heir of immortality!*”

HUNTINGTONIANS.—The followers of William Huntington, an uneducated Kentish labourer, and afterwards a coal-heaver, who was born about the year 1753. He was an enthusiast of strong natural powers, but his ideas of faith, while soaring almost beyond all limits, yet descended to an indulgence of every sensual gratification. He began with living, as he said, “by the faith of the Lord for the supply of all his wants,” including even the several articles of his dress; and so abhorrent was he of the doctrine of “*good works*,” (though he could recommend a subscription for a carriage for himself,) that he said, “For three years Satan waylaid me in “a path which I knew to be charity.” Vulgar, proud, and dictatorial, his influence over his followers was wonderful, and the grossest self-interest mixed with his fanaticism, could not abate the delusion. A chapel in Gray’s Inn-lane was built by private subscription; but in this he refused to preach till it was conveyed to him as his individual property, when he affixed an inscription over the door, “This chapel was erected by William Huntington!” His opinions may be judged of by his holding even the highest Calvinistic tenets in contempt, and his declaration that only one preacher in London, besides himself, detailed the genuine sentiments of the Gospel; and his fanaticism, if not his madness, by the epitaph composed by himself, and engraved on his tomb. “Here lies the Coal “Heaver: who departed this life, July 1, 1813, in the 60th year of his “age; beloved of his God, but abhorred of men. The omniscient Judge “at the grand assize shall ratify and confirm this, to the confusion of “many thousands; for England and its metropolis shall know that there “hath been a prophet among them. W. H. S. S.” (*i. e.* Sinner Saved.) After his death his moveable effects were bought up as relics. His chair

sold for 60*l.* and was immediately re-sold for 100*l.* Notwithstanding his want of education, his works amount to no less than 20 octavo volumes. The title of one may suffice,—“ The Rule and the Riddle, or an Addition “ to the everlasting Task of slumbering Watchmen and old Women.” (2 *Grant's Eng. Church, &c.*)

May we contemplate these sad delusions with Christian charity! but let them not be without their effect upon us.— Let us hold fast communion with that Church, which inculcates the doctrine of the *true faith*, and a consequent *holy practice*; and join in the language of a worthy member.—

Let us who are members of the Established Church, observe “ to give “ none occasion,” as the apostle expresses it, “ to the adversary to speak “ reproachfully.” Rather let us, with the same apostle, endeavour to “ cut off occasion from them which desire occasion” of speaking evil against us, and of separating from the communion of our Church; so that “ they may be ashamed that falsely accuse our good conversation in “ Christ.” To this purpose, let us strive to support the honour and credit of our establishment, by living up to that purity and holiness of heart and life, which the Gospel every where recommends, and which also our Church, in concurrence with the Divine Oracles, strictly requires of all who are of her communion. Let us therefore labour inwardly to acquire that meek, quiet, peaceful, and charitable spirit—that devout, holy, and heavenly temper of mind, which eminently becometh those who are the disciples of the blessed Jesus, and which, in the sight of God, is of great price. As the fruits of such a temper, let us also remember conscientiously to practise all the duties of the Christian life, such as justice and equity in all our dealings, innocency and moderation in all our enjoyments, mercy and beneficence towards our distressed and indigent brethren;—avoiding, at the same time, all pride and profaneness, ambition and avarice, oppression, hardheartedness, and cruelty; all malice and revenge, lying and slandering, and every species of fraud or dishonesty: likewise all gluttony and drunkenness, and the various other kinds of intemperance and immorality. In a word, as we value, not only the prosperity of our religious establishment, but the everlasting welfare of our immortal souls, let us be careful to shun whatever we know will displease God, or prove injurious to our fellow-creatures. Thus shall we adorn the doctrine of God our Saviour in all things; thus shall we, instead of being a scandal and a reproach, become real ornaments to our national Church; and thus too, shall we take the most effectual means to prevent religious divisions. Nay,

more,—by such a life and conversation, we shall most assuredly conciliate the affections and esteem of at least the ingenuous and worthy part of those who may already dissent from us; and hence we may entertain the pleasing hope of being able at least to overcome the prejudices of our fellow-Christians, and to induce all cordially to unite with us in the worship of that Almighty Being, who is the God and Father of all: so that as there is but one chief Shepherd, Jesus Christ, there may be but one fold, and one flock. (*Clarke on the Morning Service*, 199.)

On the Power of Absolution.

The power of Absolution consists in removing the guilt and punishment of sin, and receiving the guilty person into favour, as if he were perfectly innocent. This is variously expressed in holy Scripture; it is sometimes made the same with Justification, which is the acquitting a person from guilt, and looking upon him as perfectly righteous. It is opposed to Condemnation, which is a laying of sin to his charge. This power is expressed by remitting or retaining of sin, which is the pardoning or punishing of it. It is called sometimes the power of opening and shutting the kingdom of heaven, which is by admitting into, or excluding out of, the Church; for none can be received into the kingdom of glory hereafter, but such as are admitted into the church or kingdom of grace here, called therefore the power of the keys. It is called in St. Matthew the power of binding and loosing, xvi. 19. "Whatsoever ye shall bind on earth," &c. Sinners are said to be "tied and bound with the chain of their sins," to be "holden with cords," and to be "in the bond of iniquity." Now to loosen this bond, to untie those cords, and so be freed from these chains, is done by what we call the power of Absolution, or Remission of sins; and so the words of St. Matthew are the same in effect with those of St. John, "Whosoever sins ye remit," &c. This power of pardoning is annexed to some acts of religion, instituted by God for this purpose, and executed only by Christ's ministers. As, (1.) Baptism was ordained for the remission of sin; so St. Peter told his converts, Acts ii. 38. "Repent, and be baptised every one of you," &c. (2.) The holy Sacrament of the Eucharist was instituted for this purpose, as we read Matt. xxvi. 28, where Christ's body is said to be broke, and "his blood shed for many for the remission of sins." (3.) The preaching the word is for the proclaiming of pardon, called therefore the ministry, or word, of reconciliation. 2 Cor. v. 18. (4.) The prayer of the elders over the sick hath joined to it the forgiveness of sins. Jas. v. 14. Now these ministerial acts for the "remission of sins," are peculiar only to the "Priest's office;" neither is the virtue

or effect of them to be imparted to any other: for to them it is said, and to no other, "whose sins ye remit," &c. ; and therefore a pardon pronounced by them must be of greater efficacy, than by any ordinary person. (1 *Hole*, 167, 169.)

The authority and power of conferring absolution on penitents, where-with our gracious Saviour hath so clearly vested his ministerial successors, "whosoever sins ye remit," &c. having been abused by the Church of Rome into a lucrative market of pardons and indulgences, it is no wonder that Luther, and all our first reformers, should have taken infinite offence at a practice so flagitious, and so directly contrary to the command of Christ, "freely ye have received ; freely give." This, however, should not have been a reason, as it was with too many, for rejecting all absolutions.—The true doctrine is, and must be this—For the consolation of his Church, and particularly of such as class with the penitent publican in the Gospel, Christ hath left with his Bishops and Presbyters a power to pronounce absolution. This absolution is on condition of faith and repentance in the person or persons receiving it. On sufficient appearance of these, and on confession made with these appearances in particular persons, the Bishop or Presbyter, as the messenger of Christ, is to pronounce it. But he cannot search the heart, God only, who can, confirms it.—The power of absolution is remarkably exercised by St. Paul, though absent, and depending on both report, and the information of the Holy Spirit, in regard to the Corinthian excommunicated for incest. The apostle, speaking in the character of one to whom the authority of absolution had been committed, saith to the Church of Corinth, "to whom ye "forgive any thing, I forgive also." 2 *Cor.* ij. 10. Thus the penitent was pardoned, and restored to communion by delegated authority, in the person of Christ, lest such an one should be swallowed up with over much sorrow, and lest Satan should get an advantage over us. As these reasons for compassion still remain, it seems evident, that the Church should still retain the same power of showing that compassion, as far as human understanding may direct its application. (7 *Skelton's Works*, 139.)

Sacerdotal absolution does not necessarily require any particular or auricular confession of private sins ; forasmuch as that the grand absolution of baptism was commonly given without any particular confession. And therefore the Romanists vainly found the necessity of auricular confession upon those words of our Saviour, *Whosoever sins ye remit, they are remitted unto them* : as if there could be no absolution without particular confession ; when it is so plain, that the great absolution of baptism (the power of which is founded by the ancients upon this very place,) required no such particular confession. We may hence infer, That

the power of any sacerdotal absolution is only ministerial : because the administration of baptism (which is the most universal absolution,) so far as man is concerned in it, is no more than ministerial. All the office and power of man in it, is only to minister the external form, but the internal power and grace of remission of sins is properly God's ; and so it is in all other sorts of absolution. (2 *Bingham's Antiq.* 240. And see his two *Sermons on the same subject*, same vol. p. 257.)

The Bishops and Priests of the whole Christian Church have ever used to absolve all that truly repented, and at this day it is retained in our Church as a part of the daily office ; which being so useful, so necessary, and founded on holy Scripture, needs not any arguments to defend it, but that the ignorance and prejudice of some makes them take offence at it, and principally because it hath been so much abused by the papal Church. —We may declare our abhorrency of these evil uses of absolution ; though in that sober, moderate, and useful manner we do perform it, we do not vary from the prime intention of Christ's commission, and the practice of antiquity ; absolution was instituted by Jesus, and if it have been corrupted by men, we will cast away the corruptions, not the ordinance itself. (*Comber*, 43, 45.)

There is nothing in the absolution of our Church that needs defence. It makes no pretensions that border on the arrogant claims of the chair of St. Peter : it is merely declaratory and conditional. As ambassadors for God, His ministers therein proclaim His readiness to receive all those "who with hearty repentance and true faith turn unto Him." (*Biddulph*, 60.)

Sin is compared to a bond, Acts viii. 23. Prov. v. 22. because it binds down the soul by its guilt and power, and hinders it from free converse with God, yea, makes it liable to eternal condemnation : but Jesus came to unloose these bonds, and actually did so to divers, when he was upon earth, and left this power to his apostles, and their successors when, he went to heaven ; and this unloosing men from the bond of their sins, is that which we properly call "*Absolution*," and it is a necessary and most comfortable part of the Priest's office. But the sectaries do wholly disown this power, and are so bold as to deride us for the use thereof : yet it is certain, that Christ did give his disciples the power of binding and loosing, Matt. xvi. 19. xviii. 18. or, as it is elsewhere called, of remitting sins, John xx. 22, 23. frequently repeating this commission, and solemnly promising to ratify in heaven what they did on earth. It is plain also, that the apostles exercised this power, Acts ii. 38. 2 Cor. ii. 10. and gave their successors a charge to use it also, Gal. vi. 1. James v. 14, 15, and the primitive histories do abundantly testify they did so very often, so that

they must cancel all those lines of Scripture, and records of antiquity also, before they can take away this power. Nor can they fairly pretend it was a personal privilege dying with the apostles, since the Church hath used it ever since, and penitents need a comfortable application of their pardon now, as well as they did then: and whereas they object with the Jews, that "none can forgive sins but God only," Luke v. 21, we reply, That God alone can exercise this power in his own right, but he may, and hath communicated it to others, who did it in his Name, and by his Authority; or as St. Paul speaks, *in the person of Christ*, 2 Cor. ii. 10. so that St. Ambrose saith, "God himself forgives sins by them to whom" "he hath granted the power of Absolution." (*Comber's Short Disc.* 20.)

Calvin's Liturgy has no such form in it: but he himself says that it was an omission in him at first, and a defect in his liturgy; which he afterwards would have rectified and amended, but could not. He makes this ingenuous confession in one of his epistles: "There is none of us," says he, "but must acknowledge it to be very useful, that after the" "General Confession, some remarkable promise of Scripture should follow, whereby sinners might be raised to the hopes of pardon and reconciliation. And I would have introduced this custom from the beginning, but some fearing that the novelty of it would give offence, I was over easy in yielding to them; so the thing was omitted."——I must do that justice to Calvin here, by the way, to say, that he was no enemy to private absolution neither, as used in the Church of England. For in one of his answers to Westphalus, he thus expresses his mind about it: "I have no intent to deny the usefulness of private absolution: but as I commend it in several places of my writings, provided the use be left to men's liberty, and free from superstition, so to bind men's consciences by a law to it, is neither lawful nor expedient." Here we have Calvin's judgment, fully and entirely, for the usefulness both of public and private absolution. He owns it to be a defect in his Liturgy, that it wants a public absolution. (*2 Bingham's Antiq.* 762.)

Calvin's own account of his facility merits attention. In his character, flexibility of disposition appears to be a lineament either so faint, or so obscured by more prominent features of a different cast, that it has generally escaped vulgar observation. His panegyrist, the learned translator of Mosheim's Eccles. Hist., describes him as surpassing most of the reformers "in obstinacy, asperity, and turbulence." (*1 Shepherd*, 58.)

This penitence our Church makes not a new sacrament, (as doth the Church of Rome) but a means of returning to the grace of God bestowed in baptism. "They which in act or deed sin after baptism (saith our

“ Homily) when they turn to God unfeignedly, they are likewise washed “ by this sacrifice from their sins.” (*Pullen Mod. C. E.* 319.)

Our Reformers have judiciously indicated, at the commencement of the form of absolution, the source from which the Minister derives his authority for the declaration that follows: “ Who can forgive sins but God “ only ?” But if Almighty God has specified in His own oracles, the way in which He communicates pardon, and the persons who may safely take the comfort of it, the conscience may well rest therein, and every feeling of the soul be tranquillized, like the sea of Tiberias when Jesus had commanded, “ Peace be still.” (*Biddulph.*)

If our confession be serious and hearty, this absolution is as effectual, as if God did pronounce it from heaven. So says the Confession of Saxony and Bohemia, and so says the Augustan Confession; and, which is more, so says St. Chrysostom in his fifth Homily upon Isaiah, “ Heaven “ waits and expects the Priest’s sentence here on earth; the Lord follows “ the servant, and what the servant rightly binds or looses here on earth, “ that the Lord confirms in heaven.” The same says St. Gregory, Hom. 26, upon the Gospels. “ The Apostles, (and in them all Priests) were “ made God’s vicegerents here on earth, in his name and stead to retain “ or remit sins.” St. Augustine and Cyprian, and generally all antiquity, say the same, so does our Church in many places, particularly in the form of absolution for the sick: but above all, holy Scripture is clear, St. John xx. 23. “ Whose soever sins ye remit, they are remitted unto them.” Which power of remitting sins was not to end with the apostles, but is a part of the ministry of reconciliation, as necessary now as it was then, and therefore to continue as long as the ministry of reconciliation; that is to the end of the world, *Eph.* iv. 12, 13. When therefore the Priest absolves, God absolves, if we be truly penitent. Now this remission of sins granted here to the Priest, to which God hath promised a confirmation in heaven, is not the act of preaching, or baptizing, or admitting men to the holy communion.—But this power of remitting sins, mentioned John xx. was not granted (though promised, Matt. xvi. 19.) till now, that is, after the resurrection, as appears by the ceremony of *breathing*, signifying that then it was given: and secondly, by the word *receive*, used in that place, *ver.* 22. which he could not properly have used, if they had been endued with this power before. Therefore the power of remitting, which here God authorizes, and promises certain assistance to, is neither preaching nor baptizing, but some other way of remitting, viz. that which the Church calls absolution. And if it be so, then to doubt of the effect of it (supposing we be truly penitent, and such as God will

pardon) is to question the truth of God : and he, that under pretence of reverence to God, denies or despises this power, does injury to God, slighting his commission, and is no better than a Novatian, says St. Ambrose. (*Bp. Sparrow's Rationale*, 11.)

Our Church has not appointed the indicative form of absolution to be used in all these senses, but only once in the office of the sick, and that may reasonably be interpreted (according to the account given out of St. Jerome) a declaration of the sinner's pardon, upon the apparent evidences of a sincere repentance, and the best judgment the minister can make of his condition ; beyond which none can go, but the searcher of hearts, to whom alone belongs the infallible and irreversible sentence of absolution. —The indicative form, “ I absolve thee,” may be interpreted to mean no more than the declaration of God's will to a penitent sinner, that upon the best judgment the Priest can make of his repentance, he esteems him absolved before God, and accordingly pronounces and declares him absolved : as St. Jerome observes, the Priests under the old law were said to cleanse a leper, or pollute him ; not that they were the authors of his pollution, but that they declared him to be polluted, who before seemed to many to have been clean. As therefore the Priest makes the leper clean or unclean, so the Bishop or Presbyter here binds or looses, not properly making the guilty or the guiltless : but according to the tenour of his office, when he hears the distinction of sins, he knows who is to be bound, and who is to be loosed. Upon this also, the master of the sentences (following St. Jerome) observes, that the Priests of the Gospel have that right and office, which the legal Priests had of old under the law in curing the lepers. These therefore forgive sins, or retain them, whilst they shew and declare, that they are forgiven or retained by God. For the Priests “ put “ the name of the Lord ” upon the children of Israel, but it was he himself that blessed them, as it is read in Num. vi. 27. (2 *Bingham's Antiq.* 247.)

Our Church maintains appealing to Scripture for the proof of it, that some power of absolving or remitting sins, derived from the apostles, remains with their successors in the ministry ; and, accordingly, at the ordination of priests, the words of our Saviour, on which the power is founded, are solemnly repeated to them by the Bishop, and the power at the same time conferred. We do not pretend it is in any sort a *discretionary* power of forgiving sins, for the Priest has no *discernment of the spirits* and hearts of men as the Apostles had, but a power of pronouncing authoritatively, in the name of God, who has committed to the Priest the ministry of reconciliation, *his* pardon and forgiveness to all true penitents and sincere believers. That God alone can forgive sins, that he is the sole author of all blessings, spiritual as well as temporal, is

undeniable : but that he can declare his gracious assurance of pardon, and convey his blessings to us, by what means and instruments he thinks fit, is no less certain. In whatever way he vouchsafes to do it, it is our duty humbly and thankfully to receive them ; not to dispute his wisdom in the choice of those means and instruments ; for, in that case, he that despiseth, despiseth not man, but God. (*Waldo on the Common Prayer*, 26.)

¶ “ *The people shall answer here (1), and at the end of*
“ *all other prayers (2), AMEN*” (3).

(1) *Here*] This is perhaps the only instance in which the word “ *Amen*” does not occur in its proper place at the end of the prayer, &c., and that merely on account of the direction now given—wherefore see the following note :—

(2) *All other prayers*] In some places it is common to close the TE DEUM with “ *Amen*,” but this is improper, both from the Rubrick not directing it, and the subject not requiring it. The case of the APOSTLES CREED is very different, as that may be considered to be a series of propositions to which a *recapitulatory assent* is given by both minister and people ; and “ *Amen*” is there added by the Rubric.

As there is no interruption of our praying, caused by the frequent beginning and ending of our collects ; so neither can this cause an interruption of attention to the people, which is rather helped by that frequency of that saying “ *Amen*,” which this way requires. Nor can it be charged with a tendency to interrupt that devout affection, and godly disposition of mind, which is the best thing in prayer : but on the other hand, this may be kept alive and more effectually secured, by calling upon the name of God, and pleading the merits of Christ so often as we do. (*Claget’s Answer to Objections, London Cases*, 268.)

(3.) AMEN.

The Church of England agrees with all churches, and all nations, in retaining this word in the original language, it being, according to Augustine and Jerome, so comprehensive, and so sacred, that it seems to be by general consent that it remains untranslated, as in some cases the words *Alleluiah* and *Hosanna* do.

The word is derived from a Hebrew root that signifies, adjectively, *true* and *faithful*, whence the translators of the

Septuagint, and lexicographers give the sense of it by words signifying *certainty, stability, steadiness, &c.* and in a *parallel* passage in the New Testament, where St. Matthew—xvi. 28.—makes our Lord to use the word Ἀμην, (*Amen*) “*verily.*” St. Luke, ix. 27, uses the word ἀληθῶς “*of a truth.*” Thus in the Old Testament—Isa. lxxv. 16.—“*He who blesseth himself in the earth, shall bless himself.*”—בְּאֱלֹהֵי אֱמֶן—τὸν θεὸν τὸν ἀληθινόν—“*in Deo, Amen*”—(*in God Amen*)—“*in the God of truth.*” And in the New Testament—2 Cor. i. 20.—“*All the promises of God are,*” ἐν αὐτῷ τὸ Ἀμην—in illo *Amen—in him Amen.*” Thus, too, is the word, untranslated, used after the doxologies, the prayers, and thanksgivings, both in the Old and New Testaments, as in 1 Chron. xvi. 36. Ps. xli. 13. lxxii. 19. lxxxix. 52. cvi. 48. Matt. vi. 13. Rom. i. 25 xvi. 20, 24, 27. 2 Cor. xiii. 14. Gal. vi. 18. Rev. v. 14. xix. 4. In some of these instances, the word is repeated, “*Amen and Amen,*” and in others the word “*Alleluia*” is added. Our Lord frequently uses the word Ἀμην in asseveration of the truth of what he speaks, and the certainty of its accomplishment; and then it is generally translated “*verily.*” In some cases he reiterates it, “*Verily—verily, I say unto you,*” as in Jo. i. 51. v. 19, 24, 25, &c.—this appears peculiar to the testimony of St. John. Once it is used untranslated, in the same sense, “*Behold, I am alive for evermore, Amen.*” Rev. i. 18, and in the same book; Christ terms himself “*THE AMEN, the faithful and true witness.*” iii. 14.

It is used also as a word of assent to any adjuration, or to any curse pronounced, as in the case of the trial of the water of jealousy, Num. v. 22; and here it is repeated, “*Amen, Amen*”—and to the curses against evil doers, Deut. xxvii. 15—26. It was also used as a word of confirmation on other occasions, as when David directed the anointing of Solomon as King. “*Benaiah—said Amen: the Lord God of my Lord the King, say so too.*” 1 Kings i. 36. In another case, “*even the Prophet Jeremiah said Amen.*” Jer. xxviii. 6. St. Paul notices it as a common termination of prayer and thanks—

giving. 1 Cor. xiv. 16, and speaking of Christ, says, “*all the promises of God in him are Yea, and in him Amen.*” 2 Cor. i. 20. In the very conclusion of the Holy Scriptures, it breathes an ardent desire, in answer to the assertion, “*I come quickly,*” —“*Amen, even so, come Lord Jesus.*” Rev. xxii. 20

It is evident from Neh. viii. 6, and other passages, that the Jews concluded their prayers with it; and this was done with great earnestness, and “with lifting up of their hands,” as the passage testifies,—The Jewish doctors have a saying, that “whosoever utters the *Amen* with all his might, the gate of “the garden of Eden is opened unto him:” and Maimonides describes the people’s answer, “Amen—be his great name “blessed for ever, and to all everlastings,” as being said with the utmost energy.—Indeed the Jews considered him as taking a higher station, and being more worthy of honour, who devoutly said *Amen*, than he who merely compiled the prayer; as by this he set his seal to it, as it were, and thus made it of force. Regarding it, then, in this light, they exhorted all to attend the Synagogue worship, though they could neither read, nor pray for themselves, since by joining in the *Amen* heartily, they made those prayers their own. They reprove, however, three modes of saying it: 1. which they call *Amen pupillum*, which is when it is said, as children would say it, to what they do not understand. 2. *Amen surreptitium*, when it is said carelessly before the prayer is ended; and, 3. *Amen sectile*, when, by sleeping or yawning, it is cut in two; from which it sufficiently appears how much consequence they attached to its being pronounced with sincerity and earnestness.

This ancient practice was adopted by the earliest Christians, as all the fathers testify. Justin Martyr translates it (with the Septuagint), by the same word, *γενωιτο*, as is used by St. Paul with the negative *με*, and in our version improperly translated “*God forbid.*” According to Clement of Alexandria, the more zealous Christians even raised themselves upon their tip-toes, when they repeated their prayers standing, as between Easter and Pentecost, (see *ante* p. 260.)—thus

endeavouring, as it were, to elevate their bodies as well as their souls to heaven. Both Christian and Heathen writers agree that the sound was like a clap of thunder, reverberating through the air ; and thus the Roman poet Ausonius says,—

“ *Et resonaturis ferit æthera vocibus AMEN.* ”

This word may be considered as of itself a prayer, “ Lord “ do all this—give us all we ask—keep from us all we pray “ against—pardon our sins, and help our infirmities ! ” It is called by Archbishop Usher a note of confidence, and a declaration of faith, without which our prayers are rejected : whereby we assure ourselves, that God will grant those things which we have prayed to him for.

When pronounced after the Creed, it is equivalent to a public avowal of our unfeigned belief of, and hearty assent to, the several articles of which it consists.

Thus it may be regarded in a two-fold light, equally expressing *desire*, and *acknowledgment*. In the Catechism taught by our Church, in summing up the petitions in the Lord’s Prayer, it is used in the first sense. “ And this I trust “ he will do of his mercy and goodness through our Lord Jesus “ Christ. And therefore I say *Amen*, so BE IT.” And in the latter sense it is evidently to be considered, though by many greatly misunderstood, in our Communion Service.

In conclusion.—To the laity we would say,

Let us, I beseech you, re-assume this most useful conclusion, and all speak it heartily and audibly, to testify both to God and men, that we have all *one Lord, one faith, and one mouth*. And as we pronounce it, let us reflect on all the sentences of the foregoing prayer, (especially such as vain thoughts hindered us from attending to,) and sum up all our desires in one devout “ AMEN—*Lord, let all and every of these things be granted “ to us.*” (Comber.)

And if elsewhere it is necessary, and “ by any means I may “ provoke to emulation them which are my flesh”—*Rom. xi. 14.*—the sentiments of the excellent Bishop Jeremy Taylor on this subject, are offered with affection, and may be worthy of serious attention.

To this purpose may the proverb of the Rabbins be rightly understood, "*Major est qui respondit Amen, quam qui benedicit;*"—*He that says AMEN is greater than he that blesses or prays:*" meaning, if he heartily desires what the other perfunctorily, and with his lips only utters, not praying with his heart, and with the acceptibilities of a good life, the *Amen* shall be more than all the prayer, and the People shall prevail for themselves, when the Priest could not.—As this is an infinite comfort to the people, so it is an intolerable shame to all wicked ministers; the benefit which God intended to minister by them, the people shall have without their help, and whether they will or no; but because the people get nothing by their ministrations, or but very little, the Ministers shall never have their portion where the good people shall inhabit to eternal ages: and I beseech you to consider what an infinite confusion that will be at the day of judgment, when they to whom you have preached righteousness shall enter into everlasting glory, and you who have preached it shall have the curse of Hanameel, and the reward of Balaam, *the wages of unrighteousness*. But thus it was when the wise men asked the doctors where Christ should be born, they told them right; but the wise men went to Christ and found him, and the doctors sate still, and went not. (*Bishop Jeremy Taylor on the Ministerial Duty.*)

It will be observed, that the word "Amen" is at the end of some prayers, the Creed, &c. printed in the same Roman letter, but of others, and indeed generally, in Italics—"Amen." This seems not to be done without meaning, though unfortunately the distinction is not correctly observed in all the modern Prayer-books. The intention, according to Wheatley, is this—"At the end of all the collects and prayers, which the Priest is to repeat or say alone, it is printed in *Italic*, a different character from the prayers themselves, to denote, I suppose, that the Minister is to stop at the end of the prayer, and to leave the "*Amen*" for the people to respond. But at the end of the Lord's Prayer, Confessions, Creeds, &c. and wheresoever the people are to join aloud with the Minister, as if taught and instructed by him what to say, there it is printed in Roman, i. e. in the same character with the Confessions, and Creeds themselves, as a hint to the Minister that he is still to go on, and by pronouncing the "Amen" himself, to direct the people to do the same, and so to set their seal at last to what they had been before pronouncing."

On this reasoning it would perhaps follow, that when the second verse of the "*Gloria Patri*," falls to the Minister, as it sometimes does in the

reading of the Psalms, the "Amen," as it is printed in the Roman letter, would be more correctly pronounced by him alone; particularly if he do not begin the Psalm that follows.

But Shepherd conceives that the above rule as laid down by Wheatley is without foundation, and was not the meaning of the Church; seeing no reason, as he says, "for the Minister's pronouncing Amen at the end of the Confession, which has not an equal tendency to prove, that he should pronounce it after *every Collect and Prayer*. In the Confession, it may be argued, he acknowledges his *own offences*, as well as those of the people, and therefore should say Amen. Upon the same principle, it may be replied, in the Prayers and Collects, he offers up his *own supplications*, as well as those of the people, and therefore should say "Amen." But it seems to have escaped his usual correctness of observation, that in respect of the *Confession*, the *Lord's Prayer*, and the *Creed*, and it is the same in the *supplication* in the Communion service, where the "Amen" is in the Roman letter, the people are expressly directed to *join* the Minister, the greater importance of the subject being probably considered—"to be used of the whole congregation after the Minister;"—"the people—repeating it with him;"—"Then the Minister, Clerks, and People shall say the Lord's Prayer with a loud voice;"—"the people shall say this that followeth after the Minister;" or, as in the case of the Creed, "it shall be sung or said;" *implying* the joining of the people; in such cases the Amen has a different meaning, see ante p. 347, and is therefore said with propriety by both Minister and people: whereas, in the Collects, and other Prayers, the people's part is "*Amen*," *only*,—"The people shall answer here, and at the end of all other prayers, *Amen*." So that there seems much reason for believing, that it was the meaning of the Church thus to distinguish, by having the word printed in a *different letter*, when the people *only* should say "Amen," and when the Minister also should say it as a part or continuation of the prayer.

Shepherd supposes that the printing the word in Italics, is in the place of a *Rubrical* direction to the people to answer "*Amen*;" and he adduces as a proof of this, that where there are alternate sentences to be pronounced by the Minister and the people, as at the beginning and end of the Litany, and the repeated answers throughout the body of it, the latter are always in *Italic*, unless, as it will be seen in two instances near the end of the Litany, and in the repeated answer or prayer to each of the ten Commandments, the words "*Priest*," and "*Answer*," printed in *Italics*, precede.

So that all the passages taken by the people, in the different parts of

the service, will be found, either to be printed in *Italics*, or with the word "*Answer*," or "*People*," prefixed. This will clearly appear on comparing the answers or prayers of the people after each sentence of the Litany, with those after each Commandment. In the former case, the first method is used, and in the latter, the second.

An exception, perhaps, is to be made to this, in the case of the Psalms, which are mentioned to be "said or sung," without specifying in what way. In particular instances, however, as in the offices of "The Visitation of the Sick," and in "The Churching of Women," the "Minister," or "Priest," (alone) is directed to say the Psalm: while, in "The Solemnization of Matrimony," the usual method is to be observed. In "The Burial of the Dead," it seems a little uncertain—"shall be read one or both of these Psalms following."

One other remark may here be made. The Litany is directed "to be sung or said," equally with the Psalms, and Creeds, and yet the part of the people is in this exclusively printed in *Italics*. Perhaps a sufficient reason for this difference may be found, in the answers in the Litany belonging to the *people alone* (except in the introductory addresses), while in the Psalms, and the Athanasian Creed, they take *equal part with the Minister*, verse for verse, and in the Apostle's and Nicene Creed, repeat the *same words* as he does.

VII. If in offering up public prayers to God, it be considered necessary, for the sake of order and uniformity, that there should be a mode adopted by which this service may be properly performed, with great reason is it prescribed when we are about to address the Almighty God in the *very words* of our divine Advocate. Our Church, therefore, with much propriety, gives directions, that as our blessed Lord himself, when employed in the most earnest supplications, knelt down, this attitude, so becoming in his servants, should here be general; and not be left, as is the case in respect of most of the other prayers, to the discretion of the worshipper.

The English service, as it has been before noticed, *ante* p. 222, formerly commenced with the Lord's Prayer, which, as it did not so well accord with the primitive practice, was altered in the 2d book of King Edward VI.; and the Sentences, Exhortation, Confession, and Absolution were prefixed:

the whole forming a very proper introduction to prayer, as “sanctity of heart as well as integrity of life is progressive;” and intended, not in derogation of this most perfect form, given us by our Lord himself, but, on the contrary, to mark the extreme reverence with which it should be used. See *ante* pp. 224, 241, 255, 272, and 299.

ΟΥΤΩΣ, ΟΤΝ, ΠΡΟΣΕΥΧΕΣΘΕ ΥΜΕΙΣ,

ΟΤΑΝ ΠΡΟΣΕΥΧΗΣΘΕ, ΛΕΓΕΤΕ.

“THUS, then, pray ye.”—“WHEN ye pray, SAY—

OUR FATHER WHO (*art*) IN THE HEAVENS;—THY NAME BE HALLOWED,—THY KINGDOM COME,—THY WILL BE DONE,—AS IN HEAVEN, EVEN (*so*) UPON THE EARTH.—GIVE US THIS DAY OUR SUFFICIENT BREAD,—AND FORGIVE US OUR TRESPASSES—AS WE ALSO FORGIVE THEM THAT TRESPASS AGAINST US;—AND BRING US NOT INTO TRIAL,—BUT DELIVER US FROM THE EVIL ONE:—FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY,—FOR EVERMORE. AMEN.

¶ “*Then the Minister shall kneel (1), and say the “Lord’s Prayer (2) with an audible voice (3); the “people also kneeling (1), and repeating it with him “(4), both here, and wheresoever else it is used in “divine service (5).”*

(1) *Shall kneel.*] On this attitude, see *ante* p. 259. (4) and the note (5) here following.

(2) *On the Lord’s Prayer.*

In this prayer we address the Almighty, not only in the name, but in the words, of our gracious Redeemer. In all others there is a mixture of human imperfection, so that we can only offer them up as it were *conditionally*, and desire to be heard, as St. Chrysostom well expresses it, *so far* “as may be most expedient for us.” But in the Lord’s Prayer there is nothing wanting, nothing superfluous; and we may therefore ask for our petitions to be granted us without any scruple or reserve. (*Waldo*, 30.)

We may discern in it a lively resemblance of its author, who was the highest and lowest, the greatest and the least, God and man. The comprehensiveness of it is the admiration of the wisest, the plainness suiting still the meanest capacity; for it is so clear that all may understand it, so short that any may learn it, so full as to take in all our wants, and so exact as to shew us what we should be, as well as what we should ask, and it is the epitome of the Gospel. Herein we glorify God in desiring his honour may be made manifest, and are mindful of ourselves in praying for all graces. We look back to our sins past, and humbly crave remission; we look forward, first to our duty, engaging ourselves in purposes of holy charity, and then to our danger, earnestly entreating his preventing grace and pity may preserve us from sin and punishment, the snares of men and devils. Finally, we look upwards, in an humble acknowledgment of his goodness, his greatness, and just deservings of all honour and glory from us, and all the world. (*Comber.*)

Our Saviour Christ, it has been observed, gave this prayer as a brief summary of all those things for which we are to ask; "for as the Creed is "*summa credendorum*, the sum of things to be *believed*; the Decalogue, "*summa agendorum*, the sum of things to be *done*: so the Lord's Prayer is *summa petendorum*, the sum of things to be *desired*.

An analogy is supposed to be found between the Lord's Prayer and the Decalogue; *thus*. (And see more fully hereon, 2 *Hales's New Anal.* 1011.)

- | | |
|--|--|
| 1. Thou shalt have no other Gods but me. I am thy God. | } Our Father, thine is the kingdom, power and glory, for ever and ever. |
| 2. Thou shalt not make to thyself any graven image. | |
| 3. Thou shalt not take the name of the Lord thy God in vain. | } Hallowed be thy name. |
| 4. Remember to sanctify the Sabbath day. | |
| 5. Honour thy parents, that thy days may be prolonged in the land, &c. | } Give us our daily bread, that we may do our duties to our superiors. |
| 6. Thou shalt not kill. | |
| 7. Thou shalt not commit adultery. | } Forgive us our trespasses, as we forgive them that trespass against us, lead us not into temptation, but deliver us from evil. |
| 8. Thou shalt not steal. | |
| 9. Thou shalt not bear false witness. | |
| 10. Thou shalt not covet any thing which is thy neighbour's. | |

(*Hayne's View of the Scriptures*, 150.)

The pious Edward Leigh says, if a man peruse all the scripture which hath frequently divers forms of prayer, he shall find nothing which may not be referred to some part of the Lord's Prayer: and he lays down these rules to be observed in the exposition of it.—1. The Lord's Prayer is to be directed to the whole Trinity. We believe in, and are baptized into, the name of all the Trinity, therefore we ought to invoke the Trinity. — 2. Each petition doth imply some acknowledgment or confession in respect of ourselves.—3. Where we pray for any good, there we pray against the contrary evil, and give thanks for the things bestowed, and evils removed, bewailing our defects with grief.—4. If one kind or part of a thing be expressed in any petition, all kinds and parts of the same are understood. — 5. Where any good thing is prayed for in any petition, the causes and effects thereof, and whatsoever properly belongs to the said thing, is understood to be prayed for in that petition, and so when evils are prayed against and their causes, occasions and events are prayed against.—6. What we pray for, we ask not for ourselves alone, but for others, specially our brethren in the faith, therefore the petitions are usually exprest in the plural number: *Give us—forgive us—deliver us.* (*Leigh's Body of Divinity.* 881.)

On the Lord's Prayer as a Form.

It is objected by many of our Christian brethren in the present day, for the objection was unknown to the primitive Church, that our Saviour did not give this as an express *form of prayer*, but only as a pattern, or direction. In support of this they quote the passage, Matt. vi. 9, &c. in which it is introduced,—“after this manner pray ye,”—not laying so much stress on the similar passage, Luke xi. 2, &c. where our Saviour expressly says, “when ye pray, say.”—On this it may be remarked, that where there are two texts on any particular doctrine, or practice, the one worded ambiguously, as in that of St. Matthew—“after *this manner*,” &c. (or as the translation would more properly be, “*pray thus*,” and the ambiguity would then almost vanish,) and the other clearly expressed, as in that of St. Luke, “*When ye pray, say*”—it is a settled and a natural rule of interpretation, that the doubtful words should be explained by those which are clear. Now he who uses these *very words as a form*, acts in evident obedience to both the letter and the spirit of the one precept, and yet not in contradiction to the other. But he who rejects this as a form, though he may act in obedience to the spirit of the one, certainly acts in disobedience to the letter, if not to the spirit of the other. “When ye pray, *say*,” &c.

Had not our Lord given this as a *settled form* of prayer, he would have

been very likely to have dilated somewhat on the various subjects it embraces, of adoration, prayer, and praise: and perhaps have introduced illustrations, according to his custom; and would not improbably have said,—“when ye pray—address yourselves in the first place to God who is your heavenly Father, but forget not his sovereignty, and ask him to give you, &c. &c.” But instead of this he dictates, in both cases, a few comprehensive sentences, convenient for all persons, and under all circumstances, and of which the eloquent Tertullian thus rapturously exclaims,—“In this compendium of few words, how many declarations of Prophets, Evangelists, and Apostles are contained! How many discourses, parables, examples, precepts of our Lord! How many duties towards God are briefly expressed! Honour to the Father, faith, profession in his name, offering of obedience in his will, expression of hope in his kingdom; petition for the necessities of life in the bread, confession of sins in the supplication, solicitation against temptations in the asking of protection. What wonder! God alone could teach *how* he chose to be prayed to.” St. Cyprian says, that “it is so copious in spiritual virtue, that there is nothing omitted in all our prayers and petitions, which is not comprehended in this epitome of heavenly doctrine.”

It is necessary to be understood that the transactions mentioned by St. Matthew and St. Luke, were not one and the same, but occurred at *different times*, and on *different occasions*. Our Lord first introduced this form of prayer, uncalled for, in the Sermon on the Mount, at the commencement of his commission; comprehending a doxology, or concluding tribute of glory and praise. But he gave it for the second time, after an interval of about two years and a half, as is clear from the various events that occurred, and that are enumerated in the chapters, Luke vii. to xi. which form the greater part of the acts of his ministry.

It is not impossible that the disciples themselves did, on the first occasion, regard it as conveying a general idea only in what terms God should be addressed, and therefore not having used it as a common prayer, the circumstance of our Lord's “praying in a certain place” induced one of his disciples, “when he ceased,” to say, “Lord, teach us to pray, as John also taught his disciples;” alluding to a well-known custom of the Hebrew masters, which it thus appears John had adopted, of teaching their scholars a particular form of words in their addresses to God, varying, no doubt, according to their particular sentiments. Our Lord's disciples here, therefore, ask of him a precise form, and that form he gives them in compliance with their wishes, not only for their use, but for the use of all who should embrace the profession of Christianity—*When ye pray say, &c.*

It is supposed by some, and there seems much reason for the idea, that

the disciple who thus asked was a new convert, and not present at the delivery of the Sermon on the Mount, and that our Lord *repeated* the *form* which he had then before given. Indeed if that which was first given, had not been considered as a *settled form*, or a ground work for it, it would appear extraordinary that it should be repeated in so nearly *the same words*, and *precisely* in the *same order of sentences*. Grotius remarks on this subject, that so averse was our Lord—the Lord of the Church—(*tam longè abfuit ipse Dominus ecclesiæ*) to unnecessary innovation, and an affectation of novelty, that he “who had not the “Spirit by measure,” but “in whom were all the hidden treasures of “wisdom and knowledge,” selected the words and phrases in a great degree from forms of prayer then well known among the Jews; as in his doctrines he also made use of proverbs and sayings, well understood in that age.

The difference between the form given in the Sermon on the Mount, on that second occasion, is, that to the latter he does not affix the Doxology, which many indeed suppose to be an interpolation; see *post* p. , leaving this perhaps to be added according to the occasion, and to the zeal of the worshipper. It cannot be imagined, that either the disciples of our Lord, or of John, had hitherto neglected the duty of prayer, or that they performed it in an uncertain, or disorderly manner, as they had set forms and hours of prayer, which all the devout Jews observed: it seems therefore obvious, that a particular form is alluded to, in the case of both; and the request to our Lord was made in pursuance of his encouraging direction, “ask, and ye shall have,” and was gratified by him in compliance with the reasonable and well-known existing custom. “Thus,” as the learned Mede says on this subject, (see his discourse on Matt. vi. 9.) “their inadvertency” (in not understanding it the first time as a form,) “becomes our confirmation. For, as Joseph said to Pharoah, the dream “is *doubled* unto Pharoah, because the thing is established by God, “so may we say here, the delivery of this prayer was doubled unto the “disciples, that they and we might thereby know, the more certainly, “that our Saviour intended and commended it for a set form of prayer “unto his Church.”

Our blessed Lord appears afterwards to refer to the custom now adopted by his disciples, and the well-known forms used, when he says, “And “when ye stand, praying, *forgive, if ye have ought against any*: that “your *Father also which is in heaven* may *forgive you your trespasses*.” Mark xi. 25, thus pointedly referring to two of its principal features, couched too in the same words. The apostle St. Peter seems to make the same allusion when he says—“if ye call on the Father,” &c. 1 Pet. i. 17.

Some have argued, that this Prayer is to be considered as temporary only, and not of perpetual obligation, because we do not in it ask *in the name of Christ*, according to his direction; but a transaction may be opposed to this, recorded in the Acts of the Apostles iv. 24, in which it is seen, unless the apostles and disciples had so quickly forgotten the direction of their Lord, that prayers may be considered as offered up in the name of Christ, though addressed to God; for there the disciples, on the liberation of Peter and John by the Jewish council, lift up their voice, and say, "Lord, thou art God which hast made heaven, and earth, and the sea, and all that in them is;" and they mention Christ as his holy child, Jesus. In our addresses to God, our heavenly Father, we cannot forget *him* through whom we have access as to a Father, being "joint-heirs with him."

Another objection is made, that it does not appear in Scripture that the apostles used this prayer; but to this it may be remarked, that neither does it appear they used any other form, and yet some form of words must have been generally known and used by them, or how could "they lift up their voice with one accord." Acts iv. 24. i. 14, See *ante* p. 216.

Bishop Jeremy Taylor justly says, "That the apostles did use the prayer their Lord taught them, I think need not much to be questioned, they could have no other end of their desire; and it had been a strange boldness to ask for a form which they intended not to use, or a strange levity not to do what they intended."

The learned Bingham observes, that if there were no other argument to prove the lawfulness of set forms of prayer in the judgment of the ancients, the opinion which they had of the Lord's Prayer, and their practice pursuant to this opinion, would sufficiently do it; and he remarks that they unequivocally looked upon it as a settled form: for Tertullian says expressly, that "our Lord prescribed a new form of prayer for the new disciples of the New Testament, and that though John had taught his disciples a form, yet that he did this only as a forerunner of Christ, so that when Christ was increased, ('he must increase, but I must decrease,') then the work of the servant passed over to the Lord.—Thus the prayer of John is lost, while that of our Lord remains, that earthly things may give way to heavenly."

In similar terms speak Irenæus, who had himself heard Polycarp the disciple of St. John, Origen, Tertullian, St. Cyprian, St. Cyril, St. Jerome, St. Chrysostom, and St. Austin. The latter says expressly, that as the Church always used this prayer, she did it at the commandment of Christ. "He said to his disciples—he said to his apostles and to us, pray thus." St. Chrysostom refers continually to the Lord's Prayer; and as in common use among them by the express commandment of Christ, and observes,

“that the Father well knows the words and meaning of his Son.” St. Cyprian says, “Let the Father recognize in your prayers the words of the “Son:” and he considers it as a peculiar instance of mercy, “that He “who made us, taught us how to pray; that whilst we speak unto the “Father in that prayer and address which the Son taught us, we may the “more easily be heard.” He adds, “since we have an advocate with the “Father for our sins, we should, whenever we pray for pardon, alledge “unto God the very words which our advocate has taught us. We have “his promise, that whatever we shall ask in his name we shall receive; “and must we not more readily obtain our desires, when we not only use “his *name* in asking, but in his very *words* present our request unto God. “Our advocate in heaven has taught us to say this prayer upon earth, that “between his intercessions, and our supplications, the most perfect harmony may subsist.” The judicious Hooker observes, that “should men “speak with the tongues of angels, yet words so pleasing to the ears of “God, as those which the Son of God himself has composed, it were not “possible for man to frame.”

There was, indeed, hardly any office in the primitive Church in which the celebration of this prayer did not make a solemn part; so that at length it was called the “*Oratio quotidiana*”—the daily—the common prayer:—the “*Oratio legitima*”—the established prayer—or the prayer of the Christian law:—the “*Epitome of the Gospel*:” and St. Augustine even terms it “the daily Baptism;” and “a daily purification:” “for,” says he, “we are absolved once by baptism; but by this prayer daily.” When in succeeding ages some of the clergy in Spain occasionally omitted it in the daily service, they were censured by a council, as “proud contemptners of the Lord’s injunction, and it was enacted, that every clergyman omitting it either in private or public prayer should be degraded from the dignity of his office.” It is worthy of remark, that the heathen writer Lucian, nearly cotemporary with the apostles, makes a Christian, in one of his dialogues, speak of the prayer which began “Our Father.”

The early fathers were even of opinion that the making use of this prayer was of vast efficacy to incline God to pardon sins of infirmity, especially those committed through want of fervour, and sufficient attention in our other prayers: “As for our daily and slight sins,” says St. Austin, “without which no one can live, the daily prayer will be accepted “by God for pardon of them:” and the fourth council of Toledo enjoins it for this, amongst other, reasons. This doctrine the Papists afterwards perverted, by their distinction of sins into *venial* and *mortal*, and by the pure *opus operatum* of repeating the Lord’s Prayer. Of this abuse there is happily no shadow in the present service of our Church; our Reformers

having wholly rejected and abolished the technical repetition of it (the "*Paternoster*,") with chaplets and rosaries; to which truly "vain repetitions" the Church of Rome had annexed indulgences.

In conclusion, in whatever else the various Liturgies differ, they all agree in the constant and frequent use of this prayer. Dr. Featley says, the reformed Churches generally conclude their prayers before sermon with the Lord's Prayer, partly in opposition to the Papists who close up their devotions with an "*Ave Maria*," partly to supply all the defects and imperfections of their own. And the learned Bingham pointedly declares, "I dare undertake to prove, that for 1500 years together, none ever disliked the use of the Lord's Prayer, but only the Pelagians; and they did not wholly reject the use of it neither, nor dislike it because it was a form, but for another reason, because it contradicted one of their principal tenets, which was, that some men were so perfect in this world, that they needed not to pray to God for the forgiveness of their own sins, but only for those of others."

For these reasons we cannot but protest against the conclusion of the following paragraph, taken from the works of Mr. Boston, a man of exemplary piety, but as it would seem, of strong prejudices:—"From the whole, I think it is evident, that a prayer formed upon the model of this excellent pattern, having the substance of the several petitions interspersed through it, though expressed in other words, is a true scriptural prayer;" (granted—it must be so) "and that there is no necessity to conclude with the Lord's Prayer." (this is less certain.) "And, therefore, I cannot but think, that Papists, and many Protestants, who conclude their prayers with the very words of the Lord's Prayer, make a very superstitious use of it; causing people to imagine, that the bare recital of the words of the Lord's Prayer sanctifies their other prayers; and that no prayer can be accepted of God where this, I cannot but call it vain, repetition is omitted." It is confidently hoped, that if what is collected in the present work—in this humble attempt to illustrate the nature of the service of the Church of England,—be perused with attention, her members will be led to exclaim, We "have not so learned Christ."

(3) *With an audible voice*] It was an ancient custom for the Priest to say some parts of the Liturgy internally, (*secreto*, *ἐν ἑαυτῷ*) in an intelligible whisper, and in some instances the people joined in this manner; as was the case with respect to the Lord's Prayer, and the Creed. This unreasonable practice was put an end to at the Reformation, and the Lord's Prayer in particular was directed to be said "with an audible voice,"—"with a loud voice;"—probably that the people might sooner learn

this most essential prayer; a practice from which the ignorant may even now find benefit. See also *ante*, p. 223.

The flaming ardency of the seven spirits, and of all the heavenly Choir, appears in the intenseness and loudness of their songs, "To him all angels cry aloud!" They do not breathe out faint or forced hallelujahs; their songs resemble, as St. John describes them, "*the voice of many waters*," and "*the voice of mighty thunderings*." Rev. xix. 6.—But where are the least tokens of this seraphic ardency in our worship here on Earth? The sacrifice of this, our public service, like Elijah's, is put in excellent order, but we ourselves "*put no fire under!*" On the contrary, a voluntary coldness runs through all the parts and offices of it, like the *water* poured on by Elijah, which "*ran round the altar and filled all the trenches*." And it is next to a miracle if God accepts such cold offerings, or answers us from Heaven, unless with the fire—not of acceptance, but of vengeance. (*Bisse on the Lord's Prayer*, 115.)

(4) *Repeating it with him.*] When the *Lord's Prayer* was directed to be said with an audible voice, it was, in the Romish Church, said by the Priest alone; but in the Greek and ancient Gallican Churches, by the Priest and people together; a custom which the Church of England has adopted in preference to the Roman. Until the review of 1661 the Minister began the prayer, and went through it, alone, to the conclusion of the last petition, "*But deliver us from evil*," which the people said, in order, as Bishop Sparrow remarks, that they might not be interrupted from bearing a part in so divine a prayer. In a Rubrick in the Communion Service near the conclusion, the manner in which *the Lord's Prayer* should be used is clearly laid down. "Then shall the Priest say the Lord's Prayer, the people repeating after him every petition."

In the Romish Service the Priest speaks the words, "*Et ne nos, &c.*" "*lead us not into temptation*," in a peculiar tone of voice, by which the people are apprised of its being the time for them to answer, "*but deliver us from evil*." This also is a custom at the end of every prayer, that the people may know when to say, "*Amen*." In the Mosarabic Liturgy the Priest says the prayer by himself, and the people answer "*Amen*" to each petition.

The Catechumens and the Energumens, or those possessed with evil spirits, were not suffered in the primitive Church, to join in the tremendous cry sent up by the people, but only bowed their heads in token of assent.

It may be observed, that the several paragraphs of *the Lord's Prayer*, as here under divided, are made to begin, in our Church Prayer Book, with a *capital letter*; in order, most probably, to mark accurately the places where the people should take up their parts; and this method is

adopted in the *Confession* in the Daily Service, in the *Creeds*—the *Gloria in excelsis*, in the Communion service, and in the *Confession and Deprecation* in the Communion Service on Ash-Wednesday.

But it must likewise be observed, that this method does not seem to be so closely followed in the Cambridge as in the Oxford books—the former combining the 4th and 5th paragraphs, the 7th and 8th, and the 11th, 12th, and 13th, in the Lord's Prayer; and yet in these copies the word "*and*" is retained before "*the power*," &c. but dropped in the latter.

(5) *Both here, and wheresoever else it is used in Divine Service.*] In some churches when *the Lord's Prayer* is read in the *second Lesson*, it is customary for the whole congregation to rise from their seats and kneel. The practice is pious and affecting, but its propriety may be questioned. To repeat the words of the Lord's Prayer with the Minister on these occasions, is certainly irregular, except we suppose that the directions given at the end of the Rubrick were meant to extend to the Lessons. But this is not probable; for it is the people's duty "to hear God's holy word," and no part of the Lessons is appointed to be repeated by them. It has, by some, been thought that the people are not to repeat the Lord's Prayer with the Minister in the Communion Office. But the words, "*both here, and wheresoever else it is used in divine service*," contain a plain general direction, which a repetition would not have made more express. (1 *Shepherd, Com. Pr.* 67.)

Demosthenes said, when he was reprov'd for studying his Orations, that it argu'd his reverence for the people of Athens. So doth our study, in making exact forms, declare our esteem for Almighty God. (2 *Comber*, 347.)—and we have this sacred form from the *Wonderful Counsellor*, who came out of the bosom of his Father, and knew his treasures, as well as our wants; he best could inform us what was fit for us to ask, and what most likely for him to grant: he was to go to Heaven to be our Advocate *there*, and he hath taught us to use this *here*, that there may be a harmony between our requests and his.—For which cause it ought to be united to all our offices, to make up their defects, and recommend them to "*Our heavenly Father*," who cannot deny us when we speak *the very same words* which his dear Son hath put in our mouths, if we use them with understanding and devotion. (*Comber's short Discourses*, 28.)

As the good man will always use this prayer, because Christ has commanded it, so the wise man will use it, because he can find none that is comparable with it; it is the only prayer which many, and the best which all can repeat; it is, in a word, that prayer which the good Christian will regulate all his devotions by, and which he will never omit to make a part of them. (*Churchill's Sermons*.)

The Lord's Prayer.

VIII. The Minister, again kneeling, after pronouncing standing, and with dignity and affection, the Absolution of the sins confessed by himself and the congregation, now takes the lead in offering up the Divine Prayer which Our Lord seems, in much mercy to his Church, to have delivered to his first ministers for general and continual observance.

ANALYSIS. The Prayer naturally divides itself into *three* parts.

First. The PREFACE or Compellation, expressing, 1.—Charity towards all men while addressing, in 2.—Faith, and 3.—Fear “Our” common “Father in Heaven.”

Second. The Petitions, both for God's glory in expressing, 1.—reverence for his “Name” and attributes; 2.—a desire of his superintending power and “Kingdom,” and 3.—the fulfilment of his “Will.” And for our own good, by, 1.—the “daily” supply of our necessities; 2.—the forgiveness of “trespasses,” and 3.—the deliverance from “temptation” and all “evil;” from present sin, and future punishment.

Third. The DOXOLOGY, or ascription of glory to God; as, 1.—supreme, having “the Kingdom” over all; 2.—omnipotent, possessing all “power;” 3.—worthy to be adored, and therefore to receive all “glory;” and 4.—eternal, enduring “for ever and ever.”

AMEN! and let all, willingly, say—“SO BE IT!”

This divine form is fitted for all times, all places, and all persons. The Ignorant must use it, because he may understand it; the Knowing, that he may understand it better; the Sinner, that he may be holy; the Holy man, lest he become a Sinner; the Rich pray thus for the sanctification of his gifts; the Poor for the supply of his wants; in private it extends to particular needs; in public it unites us all into one soul, and makes us equally desire others good with our own, being endited in a public style, so that though it be useful every where, yet it is more especially fitted for the assemblies of the Church, where all antiquity used it as “the salt of all other offices,” and we in imitation of them. For how

can we too often join His most perfect prayers to our's, that are so imperfect, since by Him, we and our prayers are alone made acceptable? (*Comber, Com. Pr.*)

Who can hope to escape without an answer to his prayer, when *Adam*, formed in perfection, broke the divine command at the mere request of his wife! When *Noah*, saved from the Deluge by his righteousness, fell into drunkenness! When *Lot*, saved also from a fiery deluge, fell into the same crime, with aggravated evil! When *Moses*, the most meek, was angry with God, and spake unadvisedly with his lips! When *David*, the man after God's own heart, after such signal instances of the divine favour, was guilty of adultery, and murder most foul and treacherous! When *Solomon*, the wisest, the greatest, and happiest of mortals, was seduced by his wives into idolatry! When *St. Peter*, notwithstanding his boasted zeal and fidelity, and in spite of the warning given him, denied, foreswore his God and Saviour! (*Editor.*)

1. "Our Father, which art in Heaven,"

This was the usual preface to the Jews' forms of prayer, who styled God their Father, which was in Heaven. But since they owned not God the Son, they could not justly call God Father; and being in bondage to the Law, they were Servants rather than Sons, and such (by their own rule) might not call their masters by the name of Father: so that this appellation suiteth us better, who are by Jesus adopted to be the sons of God and by his Spirit (who obtained that privilege), we are taught to cry, "*Abba Father*," Gal. iv. 6.—'Tis certain God is our Father, for he hath created us after his own image, and begotten us again by the washing of regeneration; he feeds and clothes us, preserves and provides for us; he teaches us what is right, and correcteth us when we do amiss; and finally, he hath done like a Father, in providing an eternal inheritance for us, 2 Cor. xii. 14—even such as men make for their children. He hath ever expressed a fatherly love to us, a care of us, and a tenderness towards us; and this Jesus obligeth us to acknowledge, Is. lxiii. 16—that while we call him Father, we may be grateful to him, and have the affections of children upon us, when we come to him in our needs, trusting in his *mercy*, persuaded of his *all-sufficiency*, rejoicing in *hope*, and filled with *love and joy*, because we are going to our Father. And lest if we were uncharitable to our brethren, that unlikeness to God should confute our calling him "*Father*," Matt. v. 45. Ps. cxlv. 9.—who is loving to every man, we must, by adding "*Our*," shew an universal charity to all the world: not arrogantly confining this privilege to ourselves, and out of pride or passion excluding others from it; but we must comprehend all

men within it as our *Brethren*, Sons of the same Father, making a *common prayer* to the *common* "Father" of all mankind! (*Comber.*)

St. Chrysostom says, it belongs to them only to say, "*Our Father*," who can give him thanks for the gifts which they have received, and shew forth them all in that name. For he that calls God his "*Father*," confesses the adoption of Sons; and owns and declares both justification, and sanctification, and redemption, and remission of sins, and the gifts of the Holy Spirit. —By which reasoning of St. Chrysostom it appears, that he was so far from thinking *the Lord's Prayer* a carnal form, not proper to be used by spiritual men, because it was a form, that, on the contrary, he thought none were truly qualified to use it, but such as were regenerate, and adopted, and endowed with the gifts of the Holy Spirit, who alone had the true title to call God their "*Father*." (1. *Bing. Antiq.* 614.)

The idea of *Omnipotence* is great and terrible; and, abstractedly considered, will indeed sufficiently excite our humility and reverence, but by no means our love. —The idea of infinite *Goodness* is truly amiable and lovely, but, considered in itself, not at all calculated to raise in us humility and fear. —The idea of perfect *Justice* will breed despair; and the consideration of infinite *Mercy* create presumption, rather than confidence. —*Eternity* and *immensity* strike us with admiration, but are above our comprehension; and perfect *Holiness* and *Purity*, though exceedingly lovely in themselves, are too bright and dazzling for the eyes of sinners. —But in the name of "*Father*" all these perfections of the Deity are collectively understood, as centered in the same person, as moving in the most perfect harmony. —Upon coming into the presence of God, who declares himself "*of purer eyes than to behold iniquity*," sinners should naturally tremble and despair: but the name of "*Father*" conveys to us such a tender idea as calms our terrors, and inspires hope and confidence. (*Churchill.*)

These words, "*which art in Heaven*," are not designed to limit or confine the Divine nature; to say here it is, and there it is not, but to breed in us a due apprehension and esteem of God's majesty—to teach us that his ways are above our ways, and his thoughts above our thoughts, as far as is the Heaven above the earth; to give us awful apprehensions of that Being, whose Throne is in Heaven, and the earth is his Footstool. (*ibid.*)

The Scriptures, to accommodate themselves to human conceptions, talk of Heaven as the place of God's more immediate residence; it is therefore called there his "*throne*," and his "*dwelling place*." The Tabernacle under the Law was, in this respect, *the pattern of things in the Heavens*; and that *Schechinah*, or glorious appearance, that constantly attended it,

was designed to possess the Jews with God's more especial presence in that place. They from hence seem to have conceived a vain notion, that all worship was confined to *Jerusalem*; and that their prayers were not so well assured of acceptance from any other place. Our Saviour, therefore, to oppose this narrow opinion, requires us to pray to "*Our Father in Heaven*;" shewing by this, that our petitions have equal access to him from all places. (*Mangey.*)

2. "Hallowed be thy Name."

The order in which this petition stands, very properly points out to us what all of us must know, and yet many of us are very apt, and too willing, to forget, that the glory of God ought to be the great and chief pursuit of man. By the "*name*" of God, we are to understand, in the first and most important sense of the word, his all perfect nature. (*Churchill.*)

The glory of God, which is the principal end of our creation, ought to be the first of our desires; and we are doubly obliged to pray for the honour of his "*name*," both because he deserves it upon the *account* of his glorious perfections, and also because he is our Father, and so may expect peculiar honours from us.—And we must be careful, since we are called by the name of Christ, that we do not profane *that* holy name, 2 Tim. xi. 19.—by wicked lives, but strive to shew our reverence and admiration by becoming holy, and by separating from all sin, as his *name* is separated from all pollution. It becomes us, who are honoured with his name, in whatever we do, or speak or think, to be careful that we cast not dishonour on Him that hath condescended to such a relation. (*Comber.*)

To hallow, means to *consecrate*,—to *sanctify*, to *separate* any thing from common use. Accordingly Jehovah says to Aaron, "*I will be sanctified in them that come nigh me, and before all the people will I be glorified!*" "*Draw not nigh hither,*" says he to Moses, "*put off thy shoes from off thy feet; for the place whereon thou standest is holy ground!*" "*Walk in my statutes,*" says he to the children of Israel, "*and hallow my Sabbaths!*" —These three illustrations of the term "*hallowed*," as applying to the "*name*" of God, will be sufficient to convey a proper idea of that term." (*Booker on the Litany.*)

By *hallowing* of this name, we are to understand the thinking, and upon all occasions speaking, honourably and becomingly of it: never to mention His titles or attributes, His words or His works, without the profoundest awe and reverence; to esteem all persons and things devoted to Him as sacred, and set apart from common to holy uses, and to respect them accordingly; that is, to honour His ministers—to sanctify His

sabbath—to reverence His sanctuary—and to consecrate that part of our substance, which He claims as his, to His worship and service, without any alienation or fraud.—In a word, to have all things appertaining to Him, or denominated by Him, in the highest esteem and veneration. (*Hole.*)

“They shall give thanks to *thy name* that is great, wonderful and holy!” meaning to *thee*, or *thy person*. This custom is the more reasonable in relation to God, because little more is known perfectly of that infinite incomprehensible Being but the Name, and for this reason the Jews call him *יהוה* (“*the Name*”) by way of eminency. So great respect was paid to the word *Jehovah* by the Jews, that they were not only cautious of taking it in vain, (a vice common enough among Christians) but even of expressing it upon solemn occasions. They wrote the word in their books, but reckoned it next to blasphemy to repeat it; and it was spoke only once in the year by the High Priest in a solemn benediction. This particular reverence to God’s name was older than the Gospel, and is, in all probability, alluded to by our Saviour in this petition. (*Mangey.*)

The honour of our heavenly Father is more especially promoted in the strict behaviour of those who profess him. All his institutions are designed to make men more holy, and more spiritual, and the success of those institutions reflects an honour upon their Author. “*In this,*” saith our Saviour, “*is my Father glorified, that ye bring forth much fruit, and are become my disciples.*” There is something more than a bare moral conduct required of the disciples of Christ Jesus, who are commanded to “*shine as lights in a crooked and perverse generation.*” The honour of that master whose name a Christian here obliges himself to sanctify, is reproached in every open, or even suspected, irregularity; and he is not true to his duty in this point, who, though innocent, yet takes not care to avoid (as far as he may), the suspicions of guilt. (*ibid.*)

3. “Thy Kingdom come.”

Although God is, and ever shall be, a glorious King, whatever become of this lower world, yet the devils hate him, wicked men rebel against him, and the better sort do not fully submit to him; while the great King of kings seems to connive at it, seldom exercising his power to subdue, or his justice to punish and destroy, his enemies, so that the whole world abounds with impiety and confusion; and then what wonder if the children of God, who know their Father’s power and goodness, do earnestly desire he may more visibly reign among them, for his glory and their own good, yea for the benefit of all the world. We pray, that his “kingdom” may be *within* us as well as amongst us, Luke xvii. 21. Every good

man desires for himself, that this righteous Prince, Psalm xlv. 6.—may subdue every opposing thought in his heart, 2 Cor. x. 5.—and may have the absolute command over all the members of his body, and faculties of his soul. (Comber.)

The daily wish of God's people of old was, that he would give deliverance and redemption to Israel; and they ever exprest that wish in desiring that *his name might be hallowed, and his kingdom established*. They applied these blessings to the coming of the *Messiah*, and thereby appear not only to have used the same language, but to have meant the same thing with Christians.—The very words themselves are in the old Jewish Liturgies, and the additions that are made to them explain their sense. “May God's great name be magnified and sanetified; may he establish his kingdom, and set forth his redemption, and hasten his *Messiah*, and save his people in your days, and the days of the house of Israel, hastily, and speedily!”—This “*kingdom*,” then, signifies the visible Christian Church, and by howsoever different appellations it is called, it only means the same thing in different lights. As it is called “*the kingdom of God*,” it sets forth those more perfect methods of obedience to his will which we are taught by the gospel. As it is called *the kingdom of Christ*, it represents the immediate founder and governor of it, our Lord Jesus. And lastly, as it is called “*the Kingdom of Heaven*,” it signifies that merciful dispensation which will carry us thither, which must now improve us in Grace, and hereafter consummate us in Glory.—We pray that both *Jew* and *Gentile* may come to the knowledge of the truth; and that after they have so known Christ, they may confess him by (the most unexceptionable testimony) the holiness of their lives: and then, in the last place, that those who have so known and practised, may speedily be put in possession of the rewards that the Lord *the righteous Judge will give to all those that love his appearance*. In short, by praying that God's “*Kingdom*” may “*come*,” we wish for the increase, the unity, and perseverance of his Church *on earth*, and the final completion and triumphs of it *in Heaven*. (Mangey.)

4. “Thy will be done in earth,”

5. “As it is in heaven.”

We should strive and pray that we may know God's “*will*” as fully, desire to do it as fervently, and be enabled to accomplish it as pleasantly, and as constantly, as the glorious Hosts of Heaven do.—The stars in the lower orbs, which exactly observe the laws of their creation, and those glorious angels and blessed spirits which, in the regions of bliss, do delight continually to serve him. What affections are vigorous enough to pray

for the same obedience and unity, consent and uniformity, among God's children, as is there above ! where every one moves in his own place without disturbance, thwarting, or opposition, making perfect harmony, and keeping exact peace ! (Comber.)

The *Will of God* is done by the angels, and glorified spirits, in Heaven, *constantly*, without weariness or fainting, for they cease not "*day and night*" to cry, "*Holy, holy, holy, Lord God of Hosts ;*" and are never tired with their incessant hallelujahs. This is the manner of saints and angels, doing the will of God "*in Heaven,*" and this is the pattern set us for the doing of it here on "*Earth ;*" the performing whereof, tho not so perfectly, yet as like and near it as we can, is what we pray for in this petition. (Hole.)

The import of that emphatical word, "*THY,*" teaches us that in our prayers we desire, that *God's "will"* may be done above and before our own carnal and rebellious wills. That hereby we may answer the end of our creation, professing with the self-denial of our Saviour, in the most lawful actions, that we *came into the world not to do our own will, but the will of him who sent us.* That also herein we may answer the law of our Redemption, praying with the resignation of our Saviour under the most dreadful sufferings, "*not my will, but thine be done.*"——The obedience of the holy angels is uniform and perfect.—They are represented listening with *ears* to denote their attention ; so they are said to be *full of eyes* to shew their circumspection. Thus they attend day and night with their ears listening, and their eyes looking, towards the throne of Heaven, to hear the first summons, and to observe the first orders that are issued from thence.—Though they are immaterial Spirits, they are represented as wearing *wings*, the emblems of speed, and six in number, to express the strength and swiftness of them.—These spirits are *those eyes of God*, sent into the world, which traverse the wide circuit of it in the smallest compass of time ; and pass to and fro in a moment, according to the direction of his wise and watchful providence.—We must pray for grace to imitate the zeal and ardency of the angels and saints above ; for thus God has made these his Ministers, *a flaming fire*, representing by that burning and restless element, the warmth and activity of their obedience. (Bisse.)

6. " Give us this day our daily bread ;"

Our Saviour, who commanded us to seek that kingdom *first*, hath placed it first in his form of prayer, because that which is for God's glory, is also for the good of our nobler part, the Soul, and because the grace of God is more necessary and beneficial than our bodily food, therefore we

pray for these first: yet when we have prayed for *spiritual things*, we, that are *flesh* and not spirit, are forced to beg *temporal things* also.—By “*bread*,” we understand all manner of food, meat or drink, which is necessary for the preservation of life, and also whatever is required to support our frail nature, (which the Roman laws comprehended under one word, *Victus*), viz. food, and raiment, and shelter; for the shortness of this form doth, by one word, “*bread*,” express the supply of all our outward wants, life and health, safety and success in our honest callings, riches and friends, as far as we need them, and as God shall see us fit for them.—We disclaim all unreasonable cares and fears concerning what shall become of us hereafter, because our heavenly Father, that hath all things at his disposal, will daily take care of us; and as the Israelites went every day to gather manna, that no day might pass without a *memento* of God's providence, so are we willing to come to him *day by day*, to keep our hearts free from unreasonable cares (which hinder us in seeking better things) and to make us daily mindful of our constant dependance upon him.—It is a foolish thing to load ourselves with much provision in our inn, where we know not whether we shall stay one night. We only ask *from day to day*, that we may always shew our readiness to depart, whenever God shall call us; for too much plenty makes us unwilling to die. Herein we vindicate ourselves also from sloth and injustice; because we pray for “*our*” own bread, that is that which we shall get by God's blessing on our honest labour; for a good man will not, like an idle drone, prey upon others labours, but earn, and eat, his “*own bread*.” 2 Thess. iii. 12. (Comber.)

By giving us “*this day*,” or “*day by day, our daily bread*,” is signified our total dependence upon God for *every day's* provision succesively. We may not rely upon goods laid up for many years, so as to think we have no need of God's constant assistance; for he in the Gospel, who did so, was deprived of them that very *night*; and therefore we are not to ask provisions for any long time, for years, or months, or days, but to ask every day what is *sufficient for that day*, and so to renew the same tomorrow, so on the day following; receiving our bread as a daily dole or alms at God's hand. And this is to be done by the rich as well as poor. Barns full of corn, and bags full of coin, are not to be relied upon, for they are subject to many casualties, and all the sweetness and comfort of them depend wholly upon God's blessing, which must therefore be daily asked by all.—And because we cannot have our bread without seasonable weather, and the kindly influences of Heaven, we therefore pray here for such weather as may bring in the fruits of the earth in due season. Because we cannot enjoy our “*daily bread*” with-

out peace, we therefore pray for peace, that we may sit quietly under our own vine, and reap the fruits of our labour— —By “*bread*,” is not meant simply and plainly natural bread made of corn, which is in Scripture styled *the staff of life*, that *strengtheneth man's heart* ; for though this be included as the principal part, yet it is not the whole that is intended by it, for *man liveth not “ by bread alone:”* and therefore by “*bread*” here, we are to understand all manner of provisions necessary to the sustenance of human life. (*Hole.*)

The prodigal and the voluptuous have no reason in desiring daily bread, to expect the gratification of every wicked passion ; but, according to the apostle, they “*ask, and receive not, because they ask amiss,*” to “*consume it upon their lusts.*” The prayers of such, when employed upon wants which nature doth not suggest, nor religion justify, instead of being a reasonable service, are turned into sin, and they increase their crimes as oft as they come before God with such addresses. (*Mangey.*)

When we meditate upon the *manna* in the wilderness, among the many lessons taught us by that miraculous food, this is one. It's return every morning points out to us a true notion and measure both of man's industry, and of his dependance upon Providence. Every man was obliged to such industry, as to gather what was sufficient, “*an omer for every man*” in the morning ; otherwise when the “*sun waxed hot, it melted*” away : but then he was also obliged to such a dependance, as not to gather what was superfluous, or sufficient for *two days* ; for any remainder or overplus, if kept till the morning, “*bred worms and stank.*” Thus God kept them to a *daily industry*, and yet to a *daily dependance*. And what prayer could an Israelite more properly offer up every morning in his tent, than this very form, *Give us this day our daily manna ?* (*Bisse.*)

7. “ And forgive us our trespasses.”

8. “ As we forgive them that trespass against us.”

If we “*did rightly*” apprehend the danger of our souls, all the enjoyments of this life could yield no more pleasure to us, than the curious fare presented to that Persian captive (designed to be sacrificed) when he remembered the knife and the altar. The fears of God's eternal vengeance will embitter all our abundance ; and therefore we add a prayer for *forgiveness*, without which we cannot relish “*our daily bread.*” —But because we are so apt to remember our needs, and forget our duty ; to pray for good things to *ourselves*, and neglect the doing them to *others*, our Master hath annexed one of the greatest duties of the Gospel so close to this necessary desirable request, that we cannot *ask* forgiveness of God,

but we must *promise* the same to our neighbours, that so Christ may make peace "*in Earth*" as well as "*in Heaven*." (Comber.)

Forgive us our debts, &c. Here "*debts*" primarily denote omission of duties. This appears from the interesting parable of the debtors, of whom the one owed his *master* the immense sum of *ten thousand talents*; the other, his *fellow servant*, the comparatively trifling sum of *one hundred denarii*, Matt. xviii. 23—34.—and these, perhaps, form the most formidable article in the catalogue of our offences, supplying, in the number of our "*negligences and ignorances*," what may be deficient in the weight of our positive sins. "*Debts*" also denote positive sins, as in the parallel copy of the Lord's Prayer, Luke xi. 4.—or actual "*trespasses*," as in the comment immediately subjoined, Matt. vi. 15, 16.—(2 Hales's *New Chron.* 1031.)

There is no one act of religion that we do as Christians, that doth not abundantly remind us of the *necessity* of *this duty*. When we praise God for the redemption by our Saviour, it is for that extensive redemption to which our *offending brother* is as much entitled as ourselves; for that unspeakable compassion by which we, when enemies, were reconciled by the death of his Son; and for that instructive Gospel, the chief precept of which is forgiveness of *each other*. (Mangey.)

Our Church is pleased to use this prayer of our Lord as it stands in St. Matthew, rather than that in St. Luke, for the addition of the Doxology, "*For thine is the kingdom*," &c. and to avoid the greater severity or harshness of the *condition* necessary for our forgiveness, as it stands in St. Luke. It there runs, "*forgive us our trespasses; for we forgive every one that is indebted to us*." Wherein *forgiveness* is not only made a *condition*, but that with an *affirmation*, that we do actually *forgive*, and that *every one* that trespasses against us. Now how few sons of men are there so like the Son of God, as to be able to affirm this, and that to God, who knoweth the heart! (Bisse.)

A modern *man of honour*, as he calls himself, and as the world will be complaisant enough to call him, lives to *passion*, and not to *reason*. He fears shame more than guilt, and imputation of crimes more than being criminal; he trembles at reproach, though undeserved, more than at danger, or even death; and prides himself on his courage at the very instant that he gives the strongest proof of his being a coward. (Churchill.)

9. "And lead us not into temptation."

Temptation doth not in its prime sense in Scripture signify a solicitation to evil, but any kind of trial, in order to the discovery of what we

are; whether it be done by a friend, as when God tempted Abraham, Gen. xxii. 1. (or glorified him as some read) with a design to manifest the strength of his faith; or by an enemy, as when Satan desired to sift St. Peter, Jas. i. 13.—not to purify him, but to manifest that mixture of chaff he could find in him; and because evil objects shew what we are, and declare us to be evil, if we comply with them, therefore the setting evil things before us to draw us into sin, is also called temptation; but God never tempts thus; he may try us by affliction, and put us in the fire as gold, 1 Peter, i. 6, 7.—to separate us from our dross, nay, he will do it, Zach. xiii. 9.—and it is a sign of his love, Heb. xii. 6.—and ought to be a cause of our joy.—Wherefore by temptation here, we are rather to understand the being enticed to commit sin. (*Comber.*)

Some may wonder why we desire God would not *lead us into temptation*. Sure he that hates sin so perfectly, and so lately forgave us, will not tempt us to commit more, James i. 13.—It is most true, Satan is the tempter, (and so his name *Sathan* in Hebrew signifies); he being miserable by sin, desires to make men partners with him both in sin and misery, by working on those lusts, Jam. i. 14.—which do draw us into sin. But the Devil himself is under the command of the Almighty, who sets him bounds that he cannot pass, and gives permission to him to tempt us; so that he could have no power against us, except it were given him from on high, John, xix. 11.—but he obtains leave sometimes from God to try us, and Christ was *led*, Matt. iv. 1.—by the *Spirit of God* to be tempted of the Devil. In such a case our frailty might make us fear and pray that we might not fall by such a trial. (*Ibid.*)

We are to pray against this with submission to the Divine Will, and resignation of ourselves to God's wisdom and goodness; saying with our blessed Saviour, *Father, if it be possible, let this cup pass from us; nevertheless, not our will, but thine be done.* (*Hole.*)

God found it necessary for his chief apostle to send him a *thorn in the flesh*; nay, though he prayed thrice for its *removal*, still to continue it to him!—We are prone to grow wanton and rebellious with the good things of this life, like the *Israelites* with the fatness of that good land: therefore God leaves the temptations of *some lusts*, like the remainder of the Canaanites, which should be as *traps* in our ways, as *goads* in our sides, and as *thorns* in our eyes, to prove the constancy, and to humble us for the uncertainty, of our obedience. (*Bisse.*)

The word *πειρασμὸν* is ambiguous; it is used both in a good and a bad sense. It either denotes “trial,” or “proof,” which we may bear and surmount, or under which we may fall and be overcome.—God often brings the best men into *trial*, to prove the sincerity of their faith and

obedience, by tribulations and persecutions ! to correct them in kindness for their faults, to humble their pride and self-sufficiency, and to perfect them by sufferings in this life, in order to prepare them for a better. Thus the Lord tried *Job*, (v. 17.—Heb. xii. 5—11) ; and *Abraham*, (Gen. xxii. 1—18.)—and *Joseph*, (Ps. cv. 19.)—and *Moses*, (Ex. iv. 19.—Heb. iii. 5.—xi. 25.)—and the *Israelites*, (Deut. viii. 2—5.—Judges, ii. 22. &c. &c.)—and by the highest of all examples, *the Son of God himself*, after his baptism ; who was led, or impelled by the Holy Spirit, of which he was full, into the wilderness, to be *tried*, or *proved* by the Devil, that wicked one, against whose wiles he has taught us, by his own experience, to pray for deliverance ; “ that God would not bring us into any trial “ that may exceed our strength to bear, but along with the trial, may make “ also an outlet, that we may be able to support it,” 1 Cor. x. 13.—It is in the *former* sense of the word, that the apostle James says, “ *my brethren, count it all joy when ye fall into various trials.*” (*Hales.*)

Every man is tempted, when he is drawn out, by means of his peculiar appetite, and hooked : then, the appetite having conceived, engendereth sin, and sin, when perfected, bringeth forth death, James, i. 14, 15.—The various baits of “ appetite,” with which the devil, that wicked fisher of men, “ hooks his unwary prey, and “ draws them out” of their proper element of religion and virtue, are “ *the lust of the flesh, the lust of the eye, “ and the pride of life,*” as illustrated in the cases of *Eve*, of *David*, and of *Christ*, &c. It is to the NEW TESTAMENT that we owe the fullest and clearest information of the personal existence and agency of this most inveterate enemy of God and man ; whose deepest device has been to *ridicule and to allegorize the idea of his own reality*, in order to throw an unsuspecting world off their guard, that he may find their hearts “ *empty, swept, and garnished,*” fitted and prepared for the reception of himself and his wicked spirits, “ *to enter in, and dwell there,*” by the most dreadful and alarming possession ! The danger and extent of our spiritual warfare, indeed, is well expressed by Paul, his powerful opponent, in his own kingdom, the Gentile world, who was commissioned by Christ “ *to open their “ eyes, to convert them from darkness to light, from the power of Satan “ unto God,*” Ac. xxvi. 18. (*Ibid.*)

Temptations are properly the severe trials of *human virtue*. Common custom hath given this name more peculiarly to the trials of *adversity*, since, as the wise man observes, *gold is tried in the fire, and acceptable men in the furnace of adversity.*—The war between flesh and spirit, makes life to a good Christian a *continued conflict* ; and all the trials of it are but one love of the present in different shapes. The world tempts the young man with *trifles*, and the old with graver and more manly *follies*, and

hath a *suitable bait* prepared for every age.—By praying *not* to be led into temptations, we express our *humility* in the lowest terms; for what can shew a greater diffidence of strength, than the desire that it may not at all be exercised and tried? (*Mangey.*)

10. “But deliver us from evil.”

With the ancients we may take the word Πονηροῦ for the EVIL ONE, that is, the *Devil*, who is so called in Scripture, and thus we shall avoid a repetition, (which cannot be supposed in this compendious form), and the sense will be, that God would not deliver us up to sin, lest our enemy the Devil, taking advantage thereby, seize our hearts, when God hath abandoned them, and we becoming his slaves, should be forfeit to destruction. (*Comber.*)

Matthew (xiii. 9.) calls him ὁ πονηρός, “*the wicked one*,” by way of bad eminence; as does our Lord, in his inimitable form of prayer, Matt. vi. 13.—but to guard against ambiguity; Mark (iv. 15.)—ascertains him by his Hebrew title, ὁ Σατανᾶς, “*Satan*,” or “*the adversary*,” and Luke (viii. 12.)—by his Greek title, ὁ Διαβόλος, “*the Devil*,” or “*Calumniator*,” “*the accuser of the brethren*,” Rev. xii. 10. (*Hales.*)

Our wrestling is not merely with “*flesh and blood*,” (mankind,) but with the *principalities*, with the *powers*, with the *mundane rulers of the darkness of this world*, with the wicked spirits among the celestial beings, Eph. vi. 12!—Here the apostle’s imagery seems to be borrowed from the mysterious transaction of *Jacob’s* wrestling with the angel of light, Gen. xxxii. 24.—The most mischievous instrument employed by Satan for the destruction of souls, is the *Word of God* itself, *adulterated* and *perverted*, according to “*his methodism of error*,” πρὸς τὴν μεθοδεῖαν τῆς πλάνης. Eph. iv. 14.—(“*the wiles of the Devil*,” τὰς μεθοδεῖας τῆς διαβολῆς, Eph. vi. 11.—*Ed.*)—or erroneous modelling of Holy Writ, as in the cases of *Eve*, and of *Christ*, 2 Cor. ii. 17.—For, by the confession of the inspired Apostles themselves, “*there are some parts of Scripture*, (especially Paul’s Epistles,) *hard to be understood*,” and “*hard to be interpreted*,” respecting “*the mystery of the Gospel*,” which the unlearned and unstable, tossed to and fro, and veering about with “*every wind of doctrine*,” wrest to their own, and their hearers’ destruction! deceiving others, and deceived themselves; whilst *false apostles*, and *false teachers*, like the false prophets of old, foist in pernicious heresies, even denying the Lord that bought them (with his precious blood), bringing on themselves *speedy destruction*: the old Serpent, by his subtilty, corrupting their minds from the simplicity of the Gospel respecting Christ. Compare, in the originals, 2 Pet.

iii. 16.—Heb. v. 11.—2 Pet. ii. 1, 2.—Gal. ii. 4.—2 Cor. xi. 3.—1 Cor. xi. 19.—Eph. vi. 19.—Col. i. 26, 27. iv. 3.—2 Tim. iii. 13. (*Hales.*)

The *Destroyer*, as well as the *Keeper* of Israel, neither *slumbers* nor *sleeps*! He watches to find us sleeping: he attends all our drowsy and doting intervals. The Tempter comes upon us, as the Traitor, by his direction, came upon our Saviour, in the dead slumber of the night, that is, at those seasons when though *the spirit be willing*, yet *the flesh is weak* either to watch or resist! (*Bisse, Com. Pr.*)

If we consider our Saviour's *conquest* over temptations, this inspires our courage to resist manfully for awhile, with assurances that the Devil will be ordered likewise to *leave us*; and then instead of his troublesome assaults, we too shall be honoured and guarded by the company and protection of angels, who will come and *minister unto us*.—He was led into the *wilderness*, a place of abstinence and contemplation, of fasting and devotion, where there were no objects to solicit the *lust of the flesh*, the *lust of the eye*, or the *pride of life*. This instructs us, that the most abstracted and contemplative course of life is not wholly exempted from *temptations*, that the most solitary retirements from the world are not privileged from the walks of that roaring lion, who seeks, and too often finds, his prey even in the barren wilderness. (*Ibid.*)

11. “For thine is the kingdom,”

12. “And the power and the glory,”

13. “For ever and ever.”

Every word adds strength to our faith, and confirms our hope and confidence in him. “*Thine is the kingdom*,” signifies his sovereignty and supremacy over all the princes and potentates of the earth; that all the Kingdoms of the world are His, being “*King of Kings and Lord of Lords*,” to whom they must all resign their crowns at his pleasure! “*Thine is the power*,”—that he hath all power in heaven and earth, and so can assuredly provide for and protect his people. “*Thine is the glory*,”—that the honour of all our mercies and blessings is to be paid to him, from whom we receive them; and that not only now and then, or for any limited space or term of time, but “*for ever and ever*,” *His kingdom, power, and glory*, being everlasting, and world without end! (*Hole.*)

For our encouragement and support during this arduous and perilous warfare, we are assured, that “greater is *He* presiding in *us*, than *he* presiding in *the world*,” 1. Jo. iv. 4, as implied also in the Doxology.—“*Thine*, is the kingdom,” &c. and not *Satan's*, as he boasted even to the Son of God himself, Luke, iv. 6. (*Hales.*)

Some have imagined this CONCLUSION was not spoken by Christ, but added by the Greek Church to this Prayer, because all the *old Latin copies* want it wholly; and all the *Greek copies* in St. Luke, and some in St. Matthew; nor is it expounded by the Latin Fathers; others plead it is agreeable to the *Jewish forms*, and generally found in the original of one Evangelist, and in the *Syriac* and *Arabic*, both ancient translations, and is expounded by St. Chrysostom and Theophylact. But our Church hath chosen a middle way, and hath annexed it here, in the first repetition of the Lord's Prayer; and in some other places she hath omitted it, not as if it were not of divine authority, but sometimes following St. Matthew, as here, by putting it in, and elsewhere St. Luke, in leaving it out. It is very unlikely those holy fathers should presume to add their own inventions to this venerable form of Christ's own composure. It being more probable, that our Lord, delivering this Prayer twice, did add this Doxology at the first time, which is recorded in St. Matthew, and leave it out the second, which is set down in St. Luke; and hence the Latin copies, (which were very confused and full of error) might leave it out in both, lest the evangelists should seem to differ in so considerable a matter. But however it was, it is most for our profit to wave these enquiries, and labour truly to understand it. It is known that the Jews concluded all their prayers with a DOXOLOGY, or form of praise, sometimes in these very words; and our Lord Jesus delighted in imitating their customs. Here the reason is weighty; for a *Prayer* is scarce complete without *praises*, it being sordid to ask all from God, and return nothing to him. *Prayers* may seem more necessary, but *praises* are as much our duty, and more lovely. Petitions fit the *earth*, but the glorifying God is the imitation of the *celestial choir*, who sing a song like this conclusion of the Lord's Prayer, and we do well to learn it *here*, against we come to use it *there*. (*Comber.*)

It is objected, that if our Lord had intended that this prayer should be used as a *set form*, he would not have *added* the DOXOLOGY when he delivered it in St. Matthew, and *omit* it, when he delivered it upon another occasion in St. Luke.—Now if they think it is not a part of the original text of St. Matthew, then their objection is groundless. For there is nothing found in one evangelist, but what is also found in the other; and the form is exactly the same in both. But if they think the *Doxology* is a part of the original text of St. Matthew, then the very utmost that can be concluded from it is this, that our Lord, though he *commands* the use of the *Lord's Prayer*, does not insist upon the use of the *Doxology*, but leaves it indifferent, or at least, orders it to be sometimes used, and sometimes omitted, as our established Church practises. (*Bennet on Prayer.*)

14, "AMEN." See *ante*, 346—352.

Paraphrase on the Lord's Prayer, Ogden, Nicholls, &c.

I. We address ourselves to thee, O God, by creation the Father of all mankind, but the particular Father of Christians by adoption, Rom viii. 15.—therefore we call thee, “Abba, Father!” author and preserver of our being, our hopes, and happiness! who brought us into this world, and hast redeemed us by thy only begotten Son. We acknowlege thy authority and thy love; we own thy paternal power and tenderness, and approach thy presence with the sentiments of devoted children. We would raise our thoughts to thee, whose throne and place of especial residence is the highest Heaven, Is. lxvi. 1.—Matt. xvi. 17.—where thou hast dwelt from eternity, enthroned in majesty, and clothed with light, which no mortal eye can behold! But we can discern by thy image, expressed in thy word, and reflected from thy works, that thou art great, and just, and holy! —II. Thou wilt be sanctified by all who approach to serve thee. Thou requirest truth in the heart, and that the lips which utter thy sacred Name be free from impurity. We desire, and will endeavour, therefore, that “*thy Name*,” Ex. xx. 7.—and whatsoever belongs to thee, may “*be hallowed*” and honoured! —III. May the number of such as present a pure offering be multiplied! Alas! we have been enemies to thee; rebels to thy lawful sway: having been seduced by the Tempter, we have followed the dictates of pride and passion. The power of “*thy Kingdom*” will surely “*come*,” let it come speedily, when thy dominion shall be universally acknowledged, and the usurped authority of that apostate Spirit, which derides and deforms thy government, be utterly destroyed. We long for the time when thy Kingdom of glory shall begin, which flesh and blood cannot inherit, 1 Cor. xv. 50.—and into which the blessed of the Father are to enter, Matt. xxv. 34.—IV. V. We would perform “*thy Will*,” Mark, iii. 35.—Eph. v. 10.—Rom. xii. 2.—with as much readiness as the angels “*in Heaven*,” Ps. ciii. 21.—Matt. xviii. 10.—where it is the inviolable law. Myriads of ministers encircle thy throne, who cease not day and night to celebrate and serve thee, with uninterrupted praises, and unerring obedience! Oh, that such fidelity were “*on earth*!” that the sons of men did resemble that celestial society, to which hereafter they hope to be united—and were animated with like ardent zeal and devotion! Wise only in *thy* wisdom, secure under *thy* care, happy in subjection, our desire and glory is to be, to do, to suffer whatever thou art pleased to appoint. —VI. We know that thou who gavest us life wilt “*give us*” all things necessary for its support. We beg a sufficiency of “*daily bread*,” 1 Tim. v. 8.—food, raiment, and other necessities of life. But, leave us not destitute of that bread which cometh down from heaven,

1 Jo. vi. 32, 33.—Nourish our souls by thy word and ordinances, that we may grow in grace, and hereafter be made partakers of a life which will never end. Wealth, fame, and power, we yield to those to whom thou hast allotted them: our best riches we deposit in Heaven.—VII. We beseech thee to “*forgive*” our sins, Matt. xii. 36.—1 Cor. vi. 9, 10.—Can we hope to be justified? will our lives or our hearts endure thine inspection, whose eyes are too pure to behold iniquity without abhorrence? But, O Lord, with thee there is mercy! We appeal from the severity of thy justice, and lay hold on this anchor of our hopes. Pity, then, where thou canst not approve; and pardon that which cannot but offend thee!—VIII. And just is it that we should shew to others that mercy which we ourselves ask and want. From the bottom of the heart, naked before thee, we would freely forgive those who have offended or injured us. We ardently desire, that the sense of thy boundless love may kindle in our breasts a flame of gratitude towards thee, which no time can quench; and a charity towards men, which no provocation, no wrongs can conquer! May this principle of love live in our hearts, and direct and animate our actions, that we may forgive all that have offended us, as thou hast commanded, Matt. vi. 15.—IX. Whatever trials or sufferings thy wisdom sees fit for our exercise and discipline, we would cheerfully embrace. Yet remember, we pray thee, we are but dust! Let not the storms of adversity overwhelm us! Strengthen our wavering faith! When we sink, stretch forth thy hand, and deliver us from the danger! Be pleased to hinder any “*temptation*” too strong for us from being laid in our way, or support us under the trial! And give us such assistance of thy grace, as may enable us to overcome it, 2 Cor. xii. 9.—X. “*Deliver us from evil*,” as well that of sin, Eph. ii. 1.—Heb. x. 12.—as that of misfortune, Ps. cvii. 41.—Acts, vii. 10.—Save us from the great Adversary of souls, from the malice of evil Spirits, Rev. xii. 8,—and from eternal misery!

These, Lord, are our requests. These blessings thy adorable perfections give us encouragement to expect. But thou seest wants which we do not know; thou canst hear desires, which the tongue cannot utter! Give us what is good, though we ask it not; and mercifully deny us when we pray for what may be to our hurt.

XI. XII. XIII. With the lowest reverence we fall down before thy throne! adding the profoundest adorations to the triumphant hallelujahs of the host of heaven. Power and honour, dominion and glory, infinite and eternal—be to thee, *our Lord, our Father, and our God!* “*For thine is the kingdom*,” and sovereign dominion over all things, 1 Chron. xxix. 11.—Jude, 25.—thou art endowed with infinite “*power*,” Job, xxxviii. 11.—Ps. lxxv. 7.—and thine own “*glory*” is manifested in mak-

ing us happy! Eph. i. 6. To thee, therefore, be that "*kingdom*," that "*power*," and that "*glory, for ever and ever*"—xiv. "*Amen*."

Προσευχή. Præceptum Christi.—"*Our father*:" Et si læsus est, pater est.—"*Which art in Heaven*:" Eminenter, non inclusive.—"*Hallowed be thy name*:" in me, per me, super me.—"*Thy kingdom come*:" ut destruaturs regnum peccati, per quod regnant Mors et Diabolus.—"*In earth*:" In me qui sum terra.—"*In Heaven*:" A sanctis Angelis.—"*Give us this day our daily*"—Pro necessitate,—"*Bread*," proprium, licite acquisitum, supercœlestem et corporeum.—"*Forgive us our trespasses*:" Talenta dimitte.—"*Lead us not*:" Nec sinas intrare ductos pronosque.—"*From evil*:" Ab authore mali: extra Diabolo, Mundo: intra, nobismetipsis: a malo culpæ per gratiam; pœnæ per misericordiam; omni per pacem. — (Bp. Andrews' Notes.)

THE LORD'S PRAYER—to WHOM addressed.

This most authentic divine prayer may be considered as addressed to the "*holy, blessed, and glorious Trinity*," the Almighty Jehovah—since, though dictated by the "*Mediator between God and Man*," and by Him directed to be addressed to the "*Father*," there is sufficient warrant in Holy Scripture for including in the paternal power, HIM who is "*one*" with the Father, Jo. x. 31. xiv. 7 — 11. — who "*in the beginning was with God*," and "*was God*," Jo. i. 1, 2.—And also HIM, the "*Spirit of God*" and "*of Christ*," Rom. viii. 9.—who "*knoweth the things of God*," 1 Cor. ii. 11.—through the power of whom we "*abound in hope*," Rom. xv. 13.—and by whom we are "*quickened*."

As "*Our Father in Heaven*," we may justly contemplate HIM who was entitled by prophecy "*the everlasting Father*," as well as "*the mighty God*," Is. ix. 6.—to whom "*all power is given in Heaven and earth*," Matt. xxviii. 18.—by whom "*all things were made*," Jo. i. 3.—and who has declared of him that overcometh, "*I will be his God, and he shall be my Son*," Rev. xxi, 7.—And also THE HOLY GHOST—"the power of the Highest"—of whom Christ, the Son of God, Luke, i. 35.—"*the first born among many brethren*," was conceived, Rom. viii. 29.—"*the Spirit of God*," who made us, Job, xxxiii. 4.—of whom a man must be "*born*," or "*he cannot enter into the kingdom of God*," Jo. iii. 3. 5.—and by whom "*being led*," we are "*the sons of God*," Rom. viii. 14.

"*Hallowed*" must that "*Name*" be, the "*Name which is above every name*!" at which "*every knee should bow in Heaven and in earth*," Phil. ii. 9, 10.—since "*there is none other Name under Heaven by which*

"we must be saved," Acts, iv. 12.—And not less so the name of that HOLY SPIRIT, against whom "*whosoever speaketh, it shall not be forgiven him, neither in this world, neither in the world to come!*" Matt. xii. 32.—by whom we also must be "*sanctified,*" Rom. xv. 16.

We pray that the "*Kingdom*" may "*come*" of that "*KING*" that "*shall reign in righteousness,*" Is. xxxii. 1.—who shall be "*king over all the earth,*" Zech. xiv. 9.—whom "*all people, nations and languages shall serve,*" Dan. vii. 14.—for "*the kingdoms of this world*" shall "*become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever!*" Rev. xi. 15.—And the direction and government of that "*SPIRIT,*" promised to be poured out upon us, Prov. 1, 23.—who will "*reprove the world of sin,*" Jo. xvi. 8.—and "*the things*" of whom "*the natural man*" cannot "*receive,*" 1 Cor. ii. 14.—Well, therefore, may we join "*the Spirit and the Bride,*" and say, "*Come!*" Let him, therefore, "*that heareth,*" and "*is athirst,*" and "*will take the water of life freely,*" say, "*Come!*" Rev. xxii. 17.

The "*Will*" of HIM must "*be done,*" who hath directed that "*all nations*" should be taught "*to observe whatsoever*" he has "*commanded,*" Matt. xxviii. 19, 20.—whom it is in vain that we call "*Lord,*" we "*do not the things*" which he says, Luke, vi. 46.—and who "*shall be revealed from Heaven, in flaming fire, taking vengeance on them that obey not the Gospel of our Lord Jesus Christ,*" 2 Thess. i. 7, 8.—We must also "*hear what the SPIRIT saith unto the Churches,*" Rev. ii. 7.—Let us "*quench not,*" and "*grieve not, the Holy Spirit of God, whereby we are sealed unto the day of redemption,*" 1 Thess. v. 19.—Eph. iv. 30. For if we "*rebel and vex him,*" and do "*despite unto the Spirit of Grace,*" he may, as he did to the Israelites, "*turn to be our enemy,*" and we may be thought worthy of "*much sorer punishment,*" Is. lxiii. 10.—Heb. x. 29.

Shall we not pray to HIM for "*our daily bread,*" who could feed 5000 men with a few barley loaves and fishes? who is himself the very "*bread of life,*" the "*hidden manna;*" who can "*give to eat of the tree of life which is in the paradise of God;*" and "*of the fountain of the water of life freely!*" To Him let us say with the disciples, "*Lord, evermore give us this bread!*" Jo. vi. 34, &c. Rev. ii. 7, 17, and xxi. 6.—And above "*meat and drink,*" let us ask "*the fruit of the Spirit,*"—"*righteousness and peace, and joy in the Holy Ghost,*" Rom. xiv. 17.—that we may at length be "*blessed,*" and "*called to the marriage supper of the Lamb,*" Rev. xix. 9. "*The Spirit*" too will "*help our infirmities,*" and "*make intercession for us,*" so that we "*may abound in hope, through the power of the Holy Ghost,*" Rom. viii. 26. xv. 13.

With humble confidence may we ask forgiveness of HIM who "*hath power to forgive sins,*" Matt. ix. 6.—as the "*prince*" and the "*Saviour*," Acts, v. 31.—endeavouring, on our part, to *forgive one another*, even as Christ has forgiven us, Col. iii. 13. "*There is (indeed) a sin unto death,*" the "*blasphemy against the Holy Ghost,*" Matt. xii. 31.—but as there is not "*any thing too hard for the Lord,*" Gen. xviii. 14.—to our exclamation "*Who then can be saved?*" we may apply the merciful answer of the "*Saviour*" himself, "*With men this is impossible, but with God all things are possible!*" Matt. xix. 25, 26. — And though "*THE COMFORTER will reprove the world of sin,*" yet "*being washed, and sanctified, and justified by the Spirit of God,*" 1 Cor. vi. 11.—we may be "*made free*" by "*the law of the Spirit from the law of sin and death,*" Rom. viii. 2.

With confidence too we may beseech HIM "*not to lead us into temptation,*" who was "*sent to bless us, in turning away every one of us from our iniquities,*" Acts, iii. 26.—and who, if we "*keep the word of His patience,*" will also "*keep us from the hour of temptation, which shall try them that dwell upon the earth,*" Rev. iii. 10.—And while "*the flesh lusteth against the spirit,*" "*and these are contrary one to the other,*" Gal. v. 16.—"*THE SPIRIT will also help our infirmities,*" and "*make intercession for us,*" Rom. viii. 26.

"*From evil*" shall we be delivered by HIM who came to "*redeem us from all iniquity,*" Titus, ii. 14. — and from the *Evil One* himself, for Christ will "*destroy him that had the power of death, that is, the Devil,*" Heb. ii. 14.—"*In his days,*"—when his kingdom shall come, "*Judah shall be saved, and Israel shall dwell safely,*" Jer. xxiii. 6.—"*By his SPIRIT*" too, we shall be "*strengthened with might in the inner man,*" Eph. iii. 16.—having "*comfort of the holy Ghost,*" Ac. ix. 31.—and thus shall the "*Spirit of Truth*" overcome the "*Spirit of Error.*"

THINE, then, O LORD JEHOVAH—the "*holy, blessed, and glorious Trinity—three persons but one God,*" is "*the kingdom,*" for "*thou art exalted as head above all, and the power and the glory,*" as well as the victory and the majesty, 1 Chron. xxix. 11.—And "*unto God and our Father,*" and "*to our Lord and Saviour Jesus Christ*"—"be glory both now and for ever!" Phill. iv. 20.—2 Pet. iii. 18. And as all are baptized "*in the Name of the Father, and of the Son, and of the Holy Ghost,*" to that NAME, "*holy and reverend,*" which "*endureth for ever,*" Ps. cxi. 9.—cxxxv. 13.—be the "*glory,*" for "*his mercy, and for his truth's sake,*" Ps. cxv. 1.—Amen! (Editor.)

It will, probably, excite surprise that the Editor should have indulged so largely in the illustration of THE LORD'S PRAYER. It had been

an interesting, and therefore became a principal feature in his *Collections*; and when the moment for selection, or he would say *rejection* arrived, the difficulty was a trying one. He has only to offer to consideration, that in an *Illustration* of a "*Book of Common Prayer*," the proper foundation for all prayer—the form given by our Lord himself—can hardly be made too conspicuous. It will prove an effectual warrant for the frequent use of it in our Church Service, which the spirit of opposition has ventured to pronounce "*a vain repetition*."

He trusts, that in *his* repetitions of it, he does not deceive himself in saying with a living author on the Litany (*Booker*)—"From my own personal experience I can affirm, that, however imagination may lead me astray, while repeating *other* forms of devotion, this prayer of the adorable Son of God, like a voice from Heaven, instantly *recalls* the wandering mind to the awful post of duty!"

The Versicles

AFTER THE LORD'S PRAYER.

IX. When we have used the incomparable Prayer which Our Lord himself hath taught us, it behoves us to be especially circumspect that we "*be not rash with the mouth*," nor "*let the heart be hasty to utter any thing before God*," and thus "*give the sacrifice of fools*." "*Therefore*," says the wise man, "*let thy words be few*!" And what petitions can now be more humble and proper, than that God himself would "*open our lips*," and "*save us*," and "*help us*," that we may be able, with less unworthiness, to join in the chorus of "*Glory, to the FATHER, the SON, and the HOLY GHOST—the ONE GOD, that ever was, is, and shall be*!"

Here are some short and pithy *Sentences*, in which the people are to bear a part, according to the manner of the primitive Christians, who used this so constantly, that Eusebius brings it as an argument to prove the Essenes were Christians, because they sung by turns, *answering one an-*

other. It was the custom of the Jews to have this duty thus performed by the priests and Levites only. But Christians have a greater privilege; and every man is so far a priest, 1 Pet. ii. 9.—Rev. i. 6.—as to have leave to join in this *spiritual sacrifice*; which is for the benefit, as well as the honour of the people, if they did rightly understand it. For *First*, this shews their full *consent* to all that is prayed for; and Christ himself teacheth us that we must agree in our asking, that so our prayers may be heard. *Secondly*, this quickens their devotion by *grateful variety*, making those holy offices pleasant, which we are so apt to think tedious; and *Thirdly*, this engages the *attention*, which is apt to stray, especially in sacred things, and most of all when the people bear no part. How pious, therefore, and prudent is this order of the Church, thus to intermix the people's duty! That they may be always exercised in it, or preparing for it, and never have leisure to entertain those vain thoughts which will set upon them, especially in the *House of God*, if they be not thus employed; and assuredly, the people's general *neglect* of answering in their course, hath introduced so much laziness, sleeping, irreverence, inadvertency, and weariness into the House of God. Our pious *ancestors* may make our devotion blush, when we see them all the time of prayer *in procinctu*, with their knees bended, their hearts and hands lifted up, their eyes fixed on the Minister, and their mouths ready to say *Amen*, and to answer wherever it was required: and if ever this devotion be restored in the Church (which all good men passionately wish), it must be by learning the people zealously and conscientiously to join in these pious ejaculations allotted to them. (*Comber.*)

This primitive usage is now excluded, not only from the *Popish* assemblies, by their praying in an *unknown tongue*, but also from those of our *Protestant dissenters*, who by the new device of one long *extempore* prayer, have deprived the *people* of bearing any part in the service; which ancient right of theirs the *Church of England* still allows them. This being then so ancient and useful a way of praying, let all those who come to *Common Prayer*, gratefully embrace this privilege, and make their *responses* gravely, and with an audible voice, which they will find to be a great help to their devotion. (*Comber, short Disc.*)

Against this *alternate* way of praying to, and praising of, God, by the Minister and People's taking their turns, some have frivolous objections: as, that the Scripture makes mention of the people's saying only *Amen*, at the end of their prayers; and to put them upon any more, hath no foundation in the word of God, and is no better than *will-worship*; especially considering that the Minister is appointed to be the *mouth of the people*, in

presenting their prayers unto God. But though the People said only Amen at the giving of thanks, that is, in celebrating the holy Eucharist, which was the office of the Priest; yet St. Jerome tells us that, *Populus cum sacerdote*, &c. the People spake with the Priest in the other prayers. Pliny tells us, that the Christians in his time sang their hymns, *secum invicem*, that is, by turns, and in parts. Eusebius declares, that the Priest and People *answered one another* in their Divine Service. Ignatius is said to bring this usage into the Church of Antioch. And many of the ancient fathers make mention of *antiphonies* and *responses* in the public worship of God. But besides the evidence of antiquity, which is sufficient to justify this ancient usage of the Church, there wants not good reason to encourage so pious a practice.—This alternate way of praying by Minister and People, is apt to stir up and quicken the devotion of both; while a long continued prayer by the Priest alone, is apt to beget dulness and drowsiness in the hearers. (*Hole.*)

¶ “*Then likewise he shall say,*”

1. “O Lord, open thou our lips.”

This sentence is very frequent in *ancient Liturgies*, particularly in those of St. James and St. Chrysostom; and it is fitly placed here, with respect to those sins we lately *confessed*, for it is a part of David's penitential Psalm, who had looked on his guilt, till the grief, the shame, and the fear which followed, had almost sealed up his lips, and made him speechless! (*Comber, Sh. Disc.*)

The words are to be found in Ps. li. 15.—and were anciently transcribed into the *Christian Liturgies*, for they are ordered to be *three times* repeated in that ancient one attributed to St. James, (not to mention them of later date.) And nothing can be more pertinent when Minister and People are about to begin to praise God; for speech is the gift of God, Prov. xvi. 1.—Ex. iv. 11.—it is that in which man excels all other creatures, and was given us to this end, that we might glorify Him; whence the tongue is called our glory. (*Comber, Com. Pr.*)

There is such a deadness in our hearts, and such a dumbness in our tongue, that we can use neither to the honour of our Maker, till he is pleased to quicken and move both, to sing of his righteousness. *Moses* complained of his uncircumcised lips, and could not speak unto Pharaoh, till God had loosened his tongue, and opened the door of his lips. The prophet *Isaiah* complained of polluted and unclean lips, which, till they were purified, would not suffer any good thing to pass through them. “*I am a man of unclean lips, and dwell in the midst of a people of unclean*

"lips," Is. vi. 5.—The prophet *Jeremy* said unto the Lord, "*Behold, I cannot speak, I am a child;*" till "*the Lord put forth his hand, and touched his mouth,*" Jer. i. 6. 9.—"*The priest's lips should keep knowledge,*" and others "*should seek the Law at his mouth, for he is the messenger of the Lord of Hosts,*" Mal. ii. 6, 7. Our Church therefore hath inserted this petition in her daily service, making it the Minister's part to pray for the opening of *his lips*, together with those of *the Congregation*; for he has the same natural insufficiency for holy duties with other men, and till God touch his lips with a coal from the altar, they can minister no grace to the hearers. (*Hole.*)

2. "*Answer. And our mouth shall shew forth thy praise.*"

This is the echo or return of the *People* to the prayer of the *Priest*, wherein *both* engage to use their tongue to the honour of him that gave it, and to make both their *lips* and their *mouth* the instruments of his glory.—It is the complaint of some, that they find themselves heavy and dull in divine service, and cannot lift up their heart and voice in it as they ought; but the fault is in their own *careless and sluggish supineness*.—If we did but open our mouths wide in earnest and hearty prayers unto God, he would soon open his ears, and fill them with his choicest blessings. But whence comes this natural slowness and backwardness of speech? It was *David's murder and adultery* that stopped his mouth, and shut up his lips, so as to become mute and tongue-tied, till God was pleased to open both to shew forth his praise. *Judah*, the most eloquent of Jacob's sons, being conscious of a fault, knew not what to say, and could not clear himself, iniquity being found in him. Gen. xliv. 16.—*Zachary*, for distrusting the message of the angel, was stricken dumb, and remained speechless, till by the return of his *faith* his mouth was opened, and his speech returned to him, Luke, i. 20, 64. (*Hole.*)

3. "*Priest. O God, make speed to save us.*"

These words are frequently repeated in the Book of Psalms; and are not much varied from that form of exclamation which the Jews contracted into "*Hosanna*," which signifies, *Save now, Lord, we beseech thee*; but the old *Latin Liturgies* (which begin with these words) do assure us they are taken out of the lxxth. Psalm, though they are found also, Ps. xl. 13.—where you may behold David surveying his sins, more numerous than his hairs, more weighty than his heart could bear; terrified with which sad spectacle, he breaks out into this passionate ejaculation, which may

well befit our mouths, who so lately have been *confessing our offences*.
(Comber.)

4 “*Answer. O Lord, make haste to help us.*”

When we look back and see our innumerable iniquities, we cry out, *O God, make speed to save us!* When we look forward to all those *duties* which we are to do, and the great *opposition* we are sure to meet with, we say, *O Lord make haste to help us!* Our guilt will make speed to pursue us, Satan to destroy us, and evil thoughts to hinder our devotions.
(Comber.)

“*Lord save us, or else we perish,*” said the disciples in a storm; where the sense of their danger, and their own inability, inclined our Saviour to help them; and their casting themselves upon him, engaged him to keep them from sinking. (Hole.)

It must be remembered, that both here and elsewhere, when our prayers to God are divided into such small portions as we call versicles, the *People* are to join in that part which the *Minister* utters, as well as in that which they are enjoined to pronounce themselves. And so the *Minister* in like manner must join in what the *People* utter, as well as in his own part; for otherwise they do not *join* in prayer. Besides, if this be not done, we shall often offer to God that which has but an *imperfect sense*. For instance, in this place, these words, and “our mouth shall shew forth thy “praise,” do so manifestly depend upon what the Minister spake just before, that the sense of the one is not perfect without the other. It is true, the Church requires that the Minister shall *say* the one, and the People the other portion; but yet both the Minister and the People ought *mentally* to offer, and to speak to God, what is *vocally* offered and spoken by each of them respectively. (Bennet, Com. Pr.)

¶ In the Breviaries these *Versicles* follow the Lord's Prayer at mattins: and the Prayer being there said privately, the Versicles are the first part of the service pronounced with an audible voice.

X. The grateful variety, to be observed throughout the Service and Offices of the Liturgy of the Church of England, now leads us, after this *Penitentiary* and *Petitionary* beginning, to prepare for the offering of PRAISE and THANKSGIVING! And when the "heart," under the influence of divine grace is made "ready," then ought we to "sing and give praise" "with the best member that we have,"—"the tongue," wherewith "we bless God." For while "praise is not seemly in the mouth of a sinner," "it becometh well the just to be thankful." Now should awake the "lute and harp," to "praise God in his holiness." And "let every thing that hath breath (therefore) praise the Lord!"

Our Church begins most properly with a short hymn, in which, though the words are *human*, the subject is *most divine*! and in which the Minister and People "answer" one another, in humble imitation of THE SERAPHIM, in ascribing glory to JEHOVAH, THE LORD OF HOSTS! "THE LORD GOD ALMIGHTY! WHICH WAS, AND IS, AND IS TO COME!"

¶ "Here all standing up, the Priest shall say,"

It was the practice of the *primitive Church* to perform the parts of the public service, not celebrated *kneeling*, in the posture of *standing*; for this was another way of respectful worship used in the *Jewish Church*, and from thence derived to the *Christian*. "When ye stand praying," Mark, xi. 25. The Pharisee and the Publican are represented as *standing* and *praying*, Luke, xviii. 11, 13.—The same custom was used by the *primitive Christians*. "Quando stamus, &c." says St. Cyprian, *when we stand at our prayers*. This occasioned the meetings of the primitive Christians to be called "*standings*." (Nicholls.)

Standing is certainly a very proper posture for the *praises* of God. For every body, not only hears them, but ought to bear a part therein. Now though sitting may be allowed, when we only hear, as whilst the *Lessons*, &c. are read; yet since in *praises* every member of the congregation is not barely passive, but also *active* and *employed*; therefore such a posture becomes them as betokens their being concerned in that part of worship. And their standing up together, looks as if they had something to do themselves, and that they were not merely attending to others.—*Kneeling* is not a

proper posture for such part of the Psalms as are *not* directed to God; and *sitting* is a most indecent posture for such parts as *are* directed to him, as all sober Christians confess: but *standing* tolerably well suits both parts, though it is not the very best for one of them. And therefore since both these parts are so commonly, and so suddenly altered, and interwoven the one with the other, that the *most suitable* postures for each of them cannot be always used; certainly that one posture which best suits with both together ought to be preferred. (*Bennet, Com. Pr.*)

The Minister ought not to begin the Doxology *too soon*, for fear the People should be hurried, and not have time enough to rise from their knees, and join mentally with him in the former part thereof. (*Ibid.*)

In the ancient Church St. Basil informs us, the People, after *Confession*, rose from prayer, and went on to *Psalmody*. But to make the transition more natural and beneficial, we first beg that God would *permit* and *assist* us, unworthy as we are, to pay him this homage. Some of the earliest *Liturgies* used the same verses for the same purpose, it being seasonable at all times to request, that as our danger is continual, he would be continually at hand, to save us from sin, and to help us in our duty. Our dissenting brethren have thought, and so have some Papists, that dividing the service, as we do, between the Priest and the Congregation, and allowing the latter to make *responses*, is permitting, not only *laymen*, but even *women*, against an express prohibition of Scripture, to encroach on the *ministerial office*; that it makes a confused noise, and hinders many from understanding what is said. But surely the office of the *Minister* is sufficiently distinguished, as he leads throughout the service. And why should not the People be suffered to follow him, and bear some part with their voices in *praying*, as well as in *singing*? Not to say that the principal article, in which they do bear a part, is the *Psalms* for the day, which were designed to be *sung*, where it could be done conveniently. No Scripture *forbids* the Congregation to bear a part: that which forbids “*women to speak in the Church*,” means only to forbid their *giving instruction*, or entering into *questions* or *disputations* there.—St. John describes the worship of the *blessed above* by “*the voice of many waters*,” and of a “*great thunder* ;” which is no unfit comparison for the *united answers* of a large Congregation!—Even they who cannot *read*, may *join*, by attending to those near them, or to the clerk. (*Secker.*)

Gloria Patri.

XI. Before we address GOD in the language of the holy David, who, though like the faithful Abraham he desired to see “the day-spring from on high,” still had not that Revelation which “the Sun of Righteousness” has now poured forth in a flood of light on his Church universal, throughout the world, we acknowledge, by the confession of a true Faith, the TRINITY in UNITY, in a form nearly in the words of the Divine Mandate—“Go! baptize in the NAME of the “FATHER, and of the SON, and of the HOLY GHOST!” and of the Apostolic Benediction, “the *Grace* of the LORD JESUS “CHRIST, the *love* of God, and the *communion* of the HOLY “GHOST”—

“Glory be to the Father, and to the Son: and to
“the Holy Ghost;”

“*Answer.* As it was in the beginning, is now, and
“ever shall be: world without End. Amen.”

Of the Hymns that made a part of the Service of the ancient Church, one of the most common was what is called the *lesser Doxology*. The most ancient form of it was only a single sentence without a Response—“*Glory be to the Father, and to the Son, and to the Holy Ghost, world “without End.*” Amen. Part of the latter clause, “*As it was in the “beginning, is now, and ever shall be,*” was inserted some time after the first composition. In the fourth Council of Toledo, An. 633, the words, “*As it was in the beginning, &c.*” are omitted, but the word “*Honor*” is added to Glory, according to a Decree of that Council; that it should be said “*Glory and Honor be to the Father:*” For as much as the Prophet David says, “*Bring Glory and Honor to the Lord,*” Ps. xxviii. 2.—And John the Evangelist in the Revelations, heard the voice of the heavenly Host, saying, “*Honor and Glory be to our God, who sitteth on “the Throne,*”—Rev. v. 13. From whence they conclude, that it ought to be said on Earth as it is sung in Heaven. The *Mozarabick Liturgy*, which was used in Spain a little after this time, has it in the very same

form: “*Glory and Honor be to the Father, and to the Son, and to the Holy Ghost, World without End. Amen.*”—The Catholics themselves of old were wont to say, some, “*Glory be to the Father, and to the Son, and to the Holy Ghost;*” others “*with the Holy Ghost;*” and others, “*in or by the Son, and by the Holy Ghost.*” These different ways of expressing, were all allowed, so long as no *heterodox opinion* was suspected to be couched under them.—But when *Arius* had broached his *Heresy* in the world, his followers would use no other form of Glorification but the last, and made it a distinguishing character of their party, to say, “*Glory be to the Father, in, or by, the Son, and Holy Ghost:*” intending hereby to denote, that the Son and Holy Ghost were *inferior* to the Father in substance, and, as *creatures*, of a different nature from him, as *Sozomen* and other ancient writers inform us. From this time it became scandalous, and brought any one under the suspicion of *Heterodoxy* to use it, because the *Arians* had now, as it were, made it the *Shibboleth* of their party.—We may observe, that it was an Hymn of most general use, and a *Doxology* offered to God in the close of every solemn office. The Western Church repeated it at the end of *every Psalm*, and the Eastern Church at the end of the *last Psalm*.—The whole commonly running thus: *To Father, Son, and Holy Ghost, be all Glory, Worship, Thanks-giving, Honor and Adoration, now and for ever, throughout all ages, world without end—Amen.*” (1 *Bingham’s Antiquities*, 669—71.)

In this diversity there was certainly nothing either intended ill towards the truth, or which could be directly drawn into ill construction; but when about the time of the Nicene Council, the *Arians* began to sow their seeds of heresy touching the *inequality* of the three Persons, and the better to colour their pretences, sheltered themselves under the protection of the Doxology, “the Father, *by* the Son, *in* the Holy Ghost,”—formerly used, to which they constantly adhered, the Council of Nice, to avoid all occasion of future question, held herself to that form which came nighest to the form of *Baptism* composed by our Saviour, and the doctrine of Christian faith; prescribing it to be punctually observed by all such as were of the orthodox party. (*L’Estrange.*)

It were well if this *ancient Heresy* were so buried, as never to rise or revive any more. But alas! that weed was never so thoroughly rooted out, but the seeds of it soon sprang up again, to the depraving of the doctrine and disturbing the peace of the Church. In these later years there hath risen up one *Socinus*, a man of a subtle and crafty wit, who hath rubbed up and revived the same heresy, by denying the *divinity*, and satisfaction of our BLESSED SAVIOUR, and hath carried away many by his cunning and corrupt reasoning. (*Hole.*)

If the reasoning of Basil be conclusive, or his opinion may be relied upon, this Hymn, *Gloria Patri*, derives its origin from the Apostles. Glorifying the *Father*, and the *Son*, together with the *Holy Ghost*, was, in Basil's judgment, practised and prescribed by the Apostles themselves. This, he believes, was one of the "*ordinances*," or "*traditions*," which St. Paul praises the Corinthians for keeping, as they had been delivered to them by him; (1 Cor. xi. 2.) and exhorts the Thessalonians to hold, as they had been taught, whether by word, or by epistle. (2 Thess. ii. 15.) On this principle, Basil accounts for the practice of ascribing glory to *the Trinity*, which in his day was universal.—In different passages of his works, we find him thus arguing: "As we have received, so must we be baptized; as we are baptized, so must we believe; and as we have believed, so must we glorify the Father, the Son, and the Holy Ghost." (*Shepherd, Com. Pr.*)

The earliest instance that we meet with of the use of this Hymn, is found in the circular Epistle of the Church of Smyrna, concerning the martyrdom of their beloved Bishop Polycarp, from whence we learn that a *Doxology*, nearly resembling *Gloria Patri*, were the last words he uttered. Polycarp was conversant with the Apostles, and was consecrated Bishop of Smyrna, by St. John the Evangelist. To him, among others, St. John is said to have addressed the Revelation, in which Polycarp is entitled "The Angel of the Church of Smyrna."—With some little difference in the phrase of their Doxologies, the Christians of the *three first ages* agreed in uniformly expressing the same thing. Believing and confessing, that in the *eternal Godhead* there existed *Three*, the Father, the Son, and the Holy Ghost, they ascribed to them, *all honor and glory!* (*Ibid.*)

To this very day this serves for these two uses; *First*, as a shorter *Creed*, and *Confession* of our believing in "*Three Persons and One God*," whereby we both declare ourselves to be in the communion of *the Catholic Church*, and also renounce all *Heretics* who deny this great and distinguishing article of our Faith; *Secondly*, for a *Hymn of Praise*, by which we magnify *the Father* for our *Creation*, the *Son* for our *Redemption*, and the *Holy Ghost* for our *Sanctification*; and to quicken us herein, we declare it was so "*in the beginning*," for the Angels sung the Praises of the Trinity in the Morning of the Creation; and the Patriarchs, Prophets, and Apostles, Saints and Martyrs, did thus worship God from the beginning; The whole Church militant and triumphant doth it "*now*" and shall do it for "*ever*," not only in this "*world*," but in that which is "*without end!*" Let us, therefore, with great devotion, join with this blessed Company in so good a work, and give *glory to the Father* who

granted our pardon, to *the Son* who purchased it, and to *the Holy Ghost* who sealed it. (*Comber's Short Discourses.*)

I must, in spite of all the writers in the world, persist in *honoring the Son even as I honor the Father*; and as for the *subordination* that subsists in the Divine nature of *Father, Son, and Holy Ghost*, I have not the least desire to comprehend it, because I do not think it necessary to my salvation to do so; and I can *believe* what the Scriptures say of each, on the credit of *God's word*. (1 *Trimmer's Works.*)

“ *Priest.* Praise ye the Lord.”

This is the English of HALLELUJAH! a word so sacred, that St. John retains it, Rev. xix. 3, 4, 6, &c. and St. Austin saith the Church of old scrupled to *translate* it. The use of it is frequent in the Psalms, being the title to, and the conclusion of, many of them, particularly of six Psalms, which were the Paschal Hymn, and called *the great Hallelujah*, Ps. cxiii—cxviii. see Tobit xiii. 18. And among the Christians it was so usual to sing *Hallelujah*, that St. Hierom saith little children were acquainted with it.—The solemn times of singing it among divers Churches were different; but it was used every where on the *Lord's day*; and among us it is used every day, and placed here. (*Comber, Sh. Disc.*)

“ *Answer.* The Lord's Name be praised.”

It is the duty of God's Ministers, to excite and call upon the people to *praise the Lord*! We are all but too backward to this duty; and though we are forward enough to worldly mirth and jollity, yet few have that relish they ought to have of spiritual joy and rejoicing in God. There are too many who are more apt to blaspheme, than to bless the name of God.—The people *answer*, or return to it, in these words, “ *The Lord's Name be praised!*” Where they give their full assent to the equity and reasonableness of the duty, and declare their willingness and readiness to observe it; saying, with the Church in the Revelations, “Thou art worthy, O Lord, to receive honor, and praise, and glory; for thou hast created all things, and for thy pleasure they are, and were created!” This is the *Hallelujah*, or *Praise ye the Lord*, that is still sounding in Heaven, and is in some measure imitated here on earth, by our sounding back, “ *The Lord's Name be praised.*” (*Hole.*)

HALLELUJAH is a triumphant Song for Victory over our Enemies. It was first made on that occasion, saith a Jewish Doctor, and St. John (Rev. xix. 1, 3, 4, 6.—applies it to that Song which the Saints sung for the overthrow of their enemies; so doth Tobit also, with reference to Israel's restoration: and as Moses, Ex. xv.—began his Song of Victory, so the

Minister begins this, and all the people echo again in the same strain; for when we behold our sins, the Egyptians that ruled us with rigour, and pursued us with guilt, lie dead before our eyes, then it is proper to sing *Hallelujah!* (*Comber, Com. Pr.*)

Venite, exultemus.

XII. As the most acceptable Prayer must be that which was directed to be used by Our Lord himself, so our Church, with great propriety, begins to “praise the Lord” in words dictated by the Holy Spirit to “the sweet Psalmist of Israel;” and to adopt a hymn, composed and used by him, we may suppose, upon great and solemn occasions, as it contains an invitation to all the Church to join him in the same lofty strains of praise and rejoicing.

The Psalm is referred to by St. Paul in his Epistle to the Hebrews, as addressed to all the members of Christ’s body, the Church; and it is found in the ancient Liturgies, as an appropriate commencement of the Public Service.

This Psalm, containing directions and exhortations to *Prayer*, to *praise God*, and *hear his holy Word*, is a very proper *Preparatory* for the following duties, and the matter of it shews it was designed at first for the *Public Service*, on the *Feast of Tabernacles*, (as some,) or on the *Sabbath-day* (as others think;) but St. Paul judges it fit for *every day*, “*while it is called to-day*,” and so it hath been used in all the Christian world, as the *Liturgy* of the *Greek Church* testifies; and the testimony of St. Augustin witnesses for the *African Church*; and for the *Western Church*, all its ancient offices retain it. (*Comber, Short Disc.*)

¶ “*Then shall be said or sung (1) this Psalm (2) following (3): except on Easter-day, upon which another Anthem is appointed; and on the Nineteenth day of every Month it is not to be read here, but in the ordinary course of the Psalms.*”

(1) *Said or sung.*] The Morning Service beginning with this Psalm,

was formerly sung with a very *strong* and *loud voice*, to hasten people into Church who were waiting for the beginning of prayers. Durandus speaks of some lazy Christians, in his time, A. D. 1286, who used to lie in their beds till they heard the "VENITE" sung in the Church, and then used to get up and come thither. (*Nicholls.*)

The way of singing the Psalms *alternately* was, when the Congregation, dividing themselves into two parts, repeated the Psalms by *courses*, verse for verse, one after another, and not, as formerly, all together. As the other, for its common conjunction of voices, was properly called *Symphony*, so this, for its division into two parts, and alternate answers, was commonly called *Antiphony*, and sometimes *Responsoria*, the singing by Responsals. —St. Ambrose, comparing the Church to the Sea, says, from the Responsories of the Psalms, and singing of men, women, virgins and children, there results an harmonious noise like the waves of the Sea! He expressly mentions women in other places, as allowed to sing in public, though otherwise the Apostle had commanded them to keep silence in the Church. —However this matter be as to the original of this way of *Antiphonal* Psalmody, it is certain that it prevailed in a short time to become the general practice of the whole Church. St. Chrysostom encouraged it in the Vigils at Constantinople, in opposition to the *Arians*. St. Basil speaks of it in his time, as the received custom of all the *East*. It was a method of singing so taking and delightful, that they sometimes used it where two or three were met together for *private devotion*. As Socrates particularly remarks of the Emperor Theodosius Junior, and his sisters, that they were used to sing alternate Hymns together every morning in the Royal Palace. (*Bingham.*)

If any should pretend, that by this *alternate* use of the Psalms, &c. both the Minister and the People are *alternately deprived* of divers Verses, which they would otherwise speak to God as their own Prayers, I answer, that *those Verses* may be *mentally* joined in by either of them; as well as the whole Congregation can (*as our adversaries desire they should*) join *only mentally* throughout the whole. (*Bennet, C. P.*)

As to the *discretion* left to the Minister, see *post*, p. extracts from *Sharp on the Rubrick*.

(2) *This Psalm.*] The Order for the Morning Service in the *ancient Church* begins with the appointment of "*the Morning Psalm*," as the Author of the Constitutions terms it, which was the lxiid. as he calls it, with us the lxiiid. According to St. Chrysostom, the Fathers of the Church appointed it to be said every morning, as a spiritual song, and medicine to blot out our sins; to kindle in us a desire of God; to raise our souls, and inflame them with a mighty fire of devotion; to make us overflow with goodness and love, and send us with such preparation to approach

and appear before God!—Cassian, speaking of the several hours of Prayer, and assigning reasons out of Scripture for them, makes this to be one reason for Morning Prayer, that the Psalm, which was daily sung in that Office, did properly instruct men about their obligations to this duty, saying, “*O God, my God, early will I seek thee!*” And Athanasius also once or twice recommends this Psalm to virgins and others, as proper to be said privately in their Morning Devotions.—Cassian also speaks of three Psalms read at every Assembly through all the Canonical Hours of the day: and he remarks precisely for the Morning Service the very Psalms that were used, namely, the *fiftieth*, (that is, our list,) which they commonly called the Penitential Psalm, the *lxiid.* (or the *lxiiid.* in our Division,) which was commonly called the Morning Psalm, and the *lxxxixth.* (or our *xcth.*) Psalm, which is appropriated to the funeral Office, but is as proper for the Service of *every day*, and fit to be used by all men whenever they begin *a new day*, because of those excellent Petitions in it for God’s favour, and for wisdom to consider our latter end. (*Bingham.*)

This is not properly the *Invitatory*, but the *Invitatory Psalm*; so called, because it comprehends the *Invitatory*: for the *Invitatory* itself is only the verse, “*O come let us worship and fall down and kneel before the Lord our Maker,*” which was in the Church of Rome often, no less than *six times*, repeated by the Priest, at certain closes and periods of this Psalm, and as oft returned by the people: which our Reformers judging to be a vain tautology, thought fit to omit it, appointing the “*Venite*” to be without the *Invitatory*. (*L’Estrange.*)

While we thus join the choir of Angels in praising our common Lord, and afterwards proceed to glorify him in the language of the Holy Spirit, should not our hearts glow within us with an ardent zeal and holy fervour? If we have any sincerity or devotion, can we be inattentive to the solemn work we are now engaged in? Yet, alas! how few, how very few among us pay any regard, or at least a proper regard, to this part of the Service! The usual practice, especially among the higher class of people, is to look about them, as soon as they stand up at the *Gloria Patri*, and pay their respects to such as they had not before taken notice of; and this ill-timed ceremony, this shameful abuse of the public worship, commonly lasts till towards the finishing of the *xcvth.* Psalm; which, being read constantly, is therefore the less attended to. But, surely, if we duly consider the *very excellent matter* it contains, we shall think it as worthy of our attention as any of those that follow. (*Waldo.*)

(3) From the word “*following*” to the end of this Rubrick was added in the Review 1662.

“*Venite, exultemus Domino.*”

Psalm xcv.

O COME, LET US SING UNTO THE LORD: LET US MAKE A JOYFUL NOISE TO THE ROCK OF OUR SALVATION. *Psalms* xcv. 1.

SING ALOUD UNTO GOD OUR STRENGTH: MAKE A JOYFUL NOISE UNTO THE LORD, ALL THE EARTH. *Ps.* lxxxi. 1. xc. 4.

LET EVERY THING THAT HATH BREATH, PRAISE THE LORD. *Ps.* cl. 6.

The *Psalmist* here calls upon us with this arousing Exhortation, “O come let us sing unto the Lord!” and the *Apostle* to the same purpose wills us, to “*admonish one another in Psalms, Hymns, and spiritual Songs, singing and making melody in your hearts unto God,*” Col. iii. 16.—Where he seems to quicken our backwardness, and to stir us up to a due sense of the Divine favour and goodness. And this is to be done, both outwardly with the *voice*, by *singing unto the Lord*; and inwardly with the *heart*, by *heartily rejoicing in God*, who is “*the strength of our Salvation.*” It is by his *power* that our Salvation is effected, and upon his *mercy* alone all our hopes of it are founded, and therefore both our heart and tongue are to become the instruments of his praise. (*Hole.*)

Whenever we repeat this Psalm, we should, if we wish to improve and be edified by it, always make some such reflections as these that follow. The wandering of the Israelites through the *wilderness* represents our travelling through this world; their *earthly* Canaan, or promised land, being a type or figure of *Heaven*; of that blessed country, to which we are all invited, and where, if it be not our own fault, we may all one day arrive. The same Divine providence which once guided and protected them, now watches over and defends us;—“*they did all eat the same spiritual meat, and did all drink the same spiritual drink,*” 1 Cor. x. 3, 4.—The *manna*, with which they were miraculously sustained, was an emblem of the true “*bread of life, which came down from Heaven,*” for the support of our souls; and the water, which they drank out of the rock, prefigured the graces of the Holy Spirit, which we receive from the true fountain of life; for “*that Rock was Christ,*”—that is, it represented Christ. Now if they, through their infidelity and disobedience, notwithstanding all the signal favours they enjoyed, fell short of the *promised rest*, and perished in the Wilderness, so shall we, who are blessed with still higher privileges, if we tread in their steps, most assuredly fail of our *eternal inheritance* in the

heavenly Canaan, and be doomed to everlasting destruction. "*Take heed,*" therefore, "*brethren,*" as the Apostle justly infers, "*lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin,*" Heb. iii. 12, 13.—Let us not rest in a bare speculative belief, but endeavour to obtain and preserve a lively faith and hearty trust in the promises of God made to us in the Gospel. This, and this only, will support us in our *pilgrimage* here on earth, and carry us safe to our *eternal rest in Heaven.* (Waldo.)

The Psalms.

XIII. After the invitation to "sing" and "praise" the Lord has been acceded to by the use of this appropriate Hymn, the Church proceeds to a portion of PSALMS directed by authority, and in strict conformity to primitive custom, as this was founded on Our Lord's example; who after the solemn institution of the Christian Paschal Feast, or Lord's Supper, "sung "an Hymn" with his Apostles, previous to their going out to the Mount of Olives. This is supposed to have been the great "*Hallel,*" beginning at the xiiith, and ending at the cxviiiith Psalm.

The Apostles followed the same practice. This, probably, were Paul and Silas doing in the prison, since the former presses this duty on his converts—the "singing and admonishing one another in Psalms, and Hymns, and spiritual songs; singing with Grace, and making melody in their hearts to the Lord!" and St. James directs them, whenever they were "merry," to "sing Psalms!"

The custom is continued by the Church triumphant in Heaven, where they sing the "Song of Moses, the Servant of God, and the "Song of the Lamb!" the "new song" of adoration and praise, which "no man can learn" but the

“redeemed from the earth”—those made spiritual “Kings
“and Priests unto God!” The Divine harmony, like Charity,
shall “never fail.” Even when “Learning shall cease, and
“Knowledge shall vanish away,” Charity shall remain; for
“God” himself “is Love!” and BLESSING, and HONOR, and
GLORY, and PRAISE shall be ETERNAL, as He is, “THAT LIVETH
“FOR EVER AND EVER!”

The Psalms of David have been termed the “marrow of
“Divinity”—“the storehouse of devotion”—“the breviary
“of the heavenly choir, and “the epitome of the Bible.”
They treat of the creation of the world—the dispensations of
Providence, and the economy of Grace.—They give the His-
tory of the Children of Israel—their journeys—their laws—their
exploits—their rebellions—and their repentances.—
They contain, also, predictions of the Messiah—of the esta-
blishment of the Christian Church—and the end of all things
—with the different fate of good and bad men—both here and
hereafter!

They are “beautiful without,” says the learned and ex-
cellent Bishop Horne, “but all glorious within;”—like apples
“of gold in pictures,” or net-work cases, “of silver.”—Like
the heavenly manna, they are agreeable to every taste;—and
as the unfading flowers of Paradise, they disclose new beauties,
and exhale new fragrance at every visit!

Every part is profitable, either “for doctrine—for reproof—
“for correction,” or “for instruction in righteousness,”—for
meditation—for prayer—and for thanksgiving!—and they have
been, in all ages, the exercise of the devout, and the delight of
the religious,—“Young men and maidens—old men and
“children.”

Though darkly, in some respects, they discover to us what
we are,—and point our faith upwards;—affording lessons
both of the sublimest piety, and soundest morality. They
teach the vanity of human life,—and the folly, as well as
danger, of sin:—and are admirably calculated to calm the
mind, and to inspire it with confidence and consolation.

Consider the character of DAVID!—his accomplishments, both of person, and of mind—the revolutions of his fortune;—his wisdom, and his courage!—but above all, consider the divine fervency of his devotion—the strength of his faith—the ardour of his love—and the depth of his humiliation and repentance! Consider his expressions of adoration and praise—of contrition—of confidence! Compare his divine breathings with the writings of the most exalted Heathen Poets, and they will speak their undoubted origin;—and account for their being read by the Jew, and the Mussulman, as well as the Christian. (*Editor, “On the Arrangement of the Psalms.”*)

“All Christians,” says St. Chrysostom, “exercise themselves in David’s Psalms. The grace of the Holy Spirit hath so ordered it, that they should be sung night and day. In the Church’s vigils, the first, the midst, and the last are David’s Psalms!—In the morning, David’s Psalms are sought for; and the first, the midst, and the last, is David!—At funeral solemnities, the first, the midst, and the last is David!—In private houses, where the virgins spin, the first, the midst, and the last is David!—In the deserts, where men, who have crucified the world to themselves, converse with God, the first, the midst, and the last is David!—In the night, when men are asleep, David awakes them up to sing, and gathering the servants of God into angelical troops, turns earth into heaven, and makes angels of men, singing David’s Psalms!”

TAKE A PSALM, AND BRING HITHER THE TIMBREL, THE PLEASANT HARP, WITH THE PSALTERY. *Ps. lxxxi. 2.*

LET US COME BEFORE HIS PRESENCE WITH THANKSGIVING, AND MAKE A JOYFUL NOISE UNTO HIM WITH PSALMS. *Ps. xcv. 2. xcvi. 5.*

PRAISE GOD IN HIS SANCTUARY, PRAISE HIM ACCORDING TO HIS EXCELLENT GREATNESS. PRAISE HIM IN THE SOUND OF THE TRUMPET, WITH THE PSALTERY AND HARP, WITH STRINGED INSTRUMENTS, AND ORGANS. HALLELUJAH. *Ps. cl. 1—4.*

I WILL SING A NEW SONG UNTO THEE, O GOD: UPON A PSALTERY, AND AN INSTRUMENT OF TEN STRINGS WILL I SING PRAISES UNTO THEE. *Ps. cxliv. 9.*

WE WILL SING MY SONGS TO THE STRINGED INSTRUMENTS, ALL THE DAYS OF OUR LIFE, IN THE HOUSE OF THE LORD. *Isaiah. xxxviii. 20.*

AND THEY SUNG TOGETHER BY COURSE IN PRAISING AND GIVING THANKS UNTO THE LORD; BECAUSE HE IS GOOD, FOR HIS MERCY ENDURETH FOR EVER. *Ezra, iii. 11.*

¶ “ *Then shall follow the Psalms in order as they* ”
 “ *are appointed. (1) And at the end of every Psalm* ”
 “ *throughout the Year, and likewise at the end of* ”
 “ *Benedicite, Benedictus, Magnificat, and Nunc di-* ”
 “ *mittis, shall be repeated,*”

“ *Glory be to the Father, and to the Son : and to the* ”
 “ *Holy Ghost ;*”

“ *Answer. As it was in the beginning, is now, and* ”
 “ *ever shall be : world without end. Amen.*” (2)

(1) See *ante*, page 94—97.

(2) See on the GLORIA PATRI fully, *ante*, page 390 to 393.

Some object against the Translation which we have in our *Prayer Books*, as made in times of less learning and exactness, than the other in our *Bibles* : which, being more correct, they conceive ought to be used instead of it. But indeed, as the latter is, in *some places*, juster than the former, so is the former, in *some*, juster than that. And it hath one general ground of preference ; that, not rendering the words of the *Hebrew* so strictly, it gives the sense of them more intelligibly : notwithstanding, that a few expressions, and but very few, are become, in the space of two hundred years, which have passed since it was made, less clear or proper, than they were at first. Indeed this old version hath here and there *additions* to what we now find in the original.—And as this translation in our *Prayer Books* was made by *Martyrs* and *Confessors* for the Protestant religion, so it was with reason highly esteemed by the people ; and soon grew, by often repeating it, so *familiar* to them, that changing it for another, though somewhat better on the whole, would have been disagreeable to them.—It hath been objected farther, that, granting the *use* of this translation to be justifiable, yet the *manner*, in which we use it, is not. For we read it on, just as the *Psalms* lie ; and thus we blend together those of *joyful*, and those of *sorrowful* import, without distinction and without method.—But the *present arrangement* is certainly older than *our Saviour's days* : the *public offices* of the whole Christian Church have followed it from the very first account of them, that we have : and why should we make alterations, only to raise perplexities ! (*Secker*) and see *ante* page 94.

The number of *Psalms* they used in the ancient Church *previous to reading the Lessons* much varied. Some recited no less than *twenty*, and these by way of *antiphonal* or *alternate* melody ; others exceeded this

number; others had *eighteen*; so that there were almost as many ways and rules, as there were monasteries and cells. Nay in Egypt, before the rule was settled, some were for having *fifty*, some *sixty* Psalms: but at last upon mature advice, they fixed upon the certain number of *twelve* Psalms both for their *Evening* and *Morning Service*, interposing a Prayer between each Psalm. (*Bingham.*)

See *ante* page 94 on “*The Order how the Psalter is appointed to be read.*”

“It may not be amiss to point out some of the remarkable passages, which are cited by *Our Lord* and *his Apostles*, and applied to matters Evangelical.

“The iid Psalm is to all appearance an *inauguration Hymn*, composed by David, the anointed of Jehovah, when by him crowned with victory, and placed triumphant on the sacred hill of Sion. In Acts iv. 25, we find the Apostles declaring this Psalm to be descriptive of the exaltation of Jesus Christ, and of the opposition raised against his Gospel, both by Jew and Gentile.—In the viiith, we imagine the writer to be setting forth the *pre-eminence of man* in general, above the rest of the *creation*; but by Hebrews ii. 6, we are informed, that the supremacy conferred on the *second Adam*, the man *Christ Jesus*, is the subject.

“From the latter part of the xvith Psalm, St. Peter stands up, Acts ii. 25, and preaches the *Resurrection of Jesus*; and three thousand souls are converted by the Sermon!—Of the xviiith, we are told, 2 Sam. xxii, that “*David spake before the Lord the words of that song, in the day that the Lord delivered him out of the hand of all his enemies, and out of the hand of Saul.*”—Yet in Rom. xv. 9, the 49th verse of that Psalm is adduced as a proof, that “*the Gentiles* should glorify God for his mercy “in *Jesus Christ.*”—In the xixth, David seems to be speaking of the *material heavens*, and *their operations* only. But St. Paul, Rom. x. 18, quotes the passage to show, that *the Gospel* had been *universally published* by the Apostles.

“The xxiid Psalm, Christ appropriated to himself, by beginning it in the midst of his sufferings on the cross—“*My God, my God,*” &c. The words of the 8th verse were used by the Chief Priests when they reviled him; “*He trusted in God,*” &c. Matthew xxvii. 43.—In the xlth, when David says, “*Sacrifice and offering thou didst not desire—Lo, I come to do thy will:*” we might suppose him only to declare that *obedience* is better than *sacrifice*. But from Heb. x. 5, we learn, that Messiah, in that place, speaks of *his advent* in the flesh, to abolish the *legal saerifices*, and to do away sin by the *oblation of himself, once for all.*—In the

xlist Psalm, that tender and pathetic complaint, "*Mine own familiar friend in whom I trusted, who did eat of my bread, hath lift up his heel against me,*" probably was uttered by David, upon the revolt of his old friend and counsellor, Ahithophel. We are certain, from Jo. xiii. 18, that *this Scripture* was fulfilled when Christ was betrayed by his apostate disciple. "*That the Scriptures may be fulfilled, he that eateth bread with me, hath lift up his heel against me.*"

"The xlvth Psalm we must suppose to have been written on occasion of a persecution under which the Church at *that time* laboured; but a verse of it is cited, Rom. viii. 36, as expressive of what *Christians* were to suffer on their blessed Master's account.

"From the xlvth Psalm, in Heb. i. 8, a *quotation* certifies us, that the whole is addressed to *the Son of God*, and therefore celebrates his spiritual union with the *Church*, and the happy fruits of it.—The lxviiith, though apparently about *Israelitish* victories, the translation of the *Ark* to Sion, and the services of the *Tabernacle*, does, under those figures, treat of *Christ's Resurrection*—his pouring out the *gifts of the Spirit*, and erecting and enlarging *his Church* in the world.—The lxixth is five times referred to in the Gospels, as being uttered by the Prophet, in the *person of Messiah*. The imprecations, or rather *predictions*, at the latter end of it, are applied, Rom. xi. 9, 10, to the Jews.

"The xcith Psalm was applied, by the tempter, to *Messiah*; nor did our Lord object to the application, but only to the *false inference*, which his adversary suggested from it. Matt. iv. 6, 7.—The xcvith is explained at large in Heb. iii. and iv. as relative to the *state and trial of Christians in the world*, and to their attainment of the *heavenly rest*.

"The cixth is cited Acts i. 20, as prophetic of the sore judgments which should befall *Judas*, and the *nation* of which he was an epitome.

"The cxth Psalm is cited by Christ himself, Matt. xxii. 44, as treating of his *exaltation, kingdom* and *priesthood*.—The cxviiith is employed, Rom. xv. 11, to prove, that the *Gentiles* were one day to praise God for the mercies of *redemption*.

"The cxviiith Psalm, the 22d verse, "*The stone which the builders refused,*" &c. is quoted *six* different times, as spoken of *Our Saviour*.—In the cxxxith, "*The fruit of David's body,*" which God is said to have promised that he would place upon his "*throne,*" is asserted, Acts ii. 30, to be *Jesus Christ*.

"These citations, lying dispersed through the Scriptures of the New Testament, are often suffered by common readers to pass unnoticed.

"It would be unreasonable to suppose that no parts of the Psalms may by us be spiritually applied, but such as are already expressly applied for

us by the inspired writers. For it is observed by Dr. Allix, that although the sense of near fifty Psalms be fixed and settled by divine authors, yet Christ and his Apostles did not *undertake to quote all the Psalms they could quote*, but only to give a key to their hearers, by which they might *apply* to the same subjects, the Psalms of the same composure and expression. The citations in the New Testament were made *incidentally*, and as *occasion* was given.

“ With regard to the Jews, Bishop Chandler remarks, that they must have understood David, their Prince, to have been a *figure of Messiah*. They would not otherwise have made his Psalms part of their *daily worship*, nor would David have delivered them to the Church to be so employed, were it not to instruct and support them in the knowledge and belief of this fundamental article. Upon this principle, it is easily seen, that the objections which may seem to lie against the use of *Jewish services*, in *Christian congregations*, cease at once. Thus, it may be said, Are we concerned with the affairs of *David and of Israel*? Have we any thing to do with the *Ark* and the *Temple*? They are no more! Are we to go up to *Jerusalem*, and to worship on *Sion*? They are desolated and trodden under foot by the Turks! Are we to sacrifice *young bullocks*, according to the Law? The Law is abolished, never to be observed again! Do we pray for victory over *Moab, Edom, and Philistia*; or for deliverance from *Babylon*? There are no such nations, no such places in the world!

“ What then do we mean, when, taking such expressions into our mouths, we utter them in *our own persons*, as parts of our devotions, before God? Assuredly we must mean a *spiritual* Jerusalem and Sion; a *spiritual* Ark and Temple; a *spiritual* Law; *spiritual* sacrifices; and *spiritual* victories over *spiritual* enemies; all described under the *old names*, which are still retained, though “*old things are passed away, and all things are become new!*” By substituting *Messiah* for David, the *Gospel* for the Law, the *Church Christian* for that of Israel, and the enemies of the *one* for those of the *other*, the Psalms are made our own. Nay, they are, with more fulness and propriety, applied now to the *substance*, than they were of old to the “*shadow of good things then to come.*” And, therefore, ever since the commencement of the Christian æra, the Church hath chosen to celebrate *the Gospel mysteries* in the words of these *ancient hymns*, rather than to compose for that purpose new ones of her own. For, let it not pass unobserved, that, when, upon the first publication of the Gospel, *the Apostles* had occasion to utter their transports of joy, on their being counted worthy to suffer for the name of their dear Lord and Master, which was then opposed by Jew and Gentile, they brake forth into

an application of the *second Psalm* to the transactions then before their eyes : see Acts iv. 25.

“ The Psalms, thus applied, have advantages which no fresh compositions, however finely executed, can possibly have ; since, besides their incomparable fitness to express our sentiments, they are, at the same time, memorials of, and appeals to, *former mercies and deliverances* ; they are acknowledgments of *prophecies accomplished* ; they point out the connection between the *old* and *new* dispensations, thereby teaching us to admire and adore the wisdom of God displayed in both.

“ As the *Psalter* was the LITURGY of the *Jewish Church*, of which OUR LORD was a member, and to which he therefore *entirely conformed* during his abode and humiliation upon earth, he might pour forth “ *his complaints* “ and offer up his prayers and supplications with strong crying and “ tears,” in the *very words* which his progenitor David had before used under his own troubles, but which were given by inspiration, with a view to the case of that blessed person, whom, in those troubles, he had the honour to *prefigure*.

“ Other Psalms there are, which disclose far *different scenes*. In them the sorrows of David are at an end, and the day of his deliverance hath already dawned. The heavens are opened, and Jehovah appeareth in the cause of his afflicted servant ! He descendeth from above, encompassed with clouds and darkness, preceded by fire and hail, proclaimed by thunder and earthquake, and attended by lightnings and whirlwinds ! The mountains smoke, and the rocks melt before him ; the foundations of the globe are uncovered, and the deep from beneath is moved at his presence !—The adversary is dismayed and confounded ; opposition, in the height of its career, feels the blast through all its powers, and instantly withers away ! The anointed of God, according to his original designation, is at length elevated to the throne ; his sceptre is extended over the nations ; the temple is planned by him, and erected by his Son ; the services of religion are appointed in perfect order and beauty !

“ The offence taken at the supposed *uncharitable* and *vindictive* spirit of the *imprecations*, which occur in some of the Psalms, ceases immediately if we change the *imperative* for the *future* ; and read, not “ LET them BE “ *confounded*,” &c. but, “ They SHALL BE confounded,” &c. and of which the Hebrew is equally capable. Such passages will then have no more difficulty in them, than the other frequent *predictions of divine vengeance* in the writings of the prophets, or *denunciations* of it in the Gospels, intended to warn, to alarm, and to lead sinners to repentance, that they may fly from the wrath to come !

“ It is true that in the citation made by St. Peter from Psal. cix. in Acts i.

20 ; as also in that made by St. Paul from Psalm lxix. in Rom. xi. 9, the *imperative* form is preserved ; “ *Let his habitation be void,*” &c. “ *Let their table be made a snare,*” &c. But it may be considered, that the Apostles generally cited from the Greek of the LXX. Version ; and took it as they found it, making no alteration, when the passage as it there stood, was sufficient to prove the main point which it was adduced to prove.

“ Of the Psalms which relate to *Israel*, some are employed in celebrating the mercies vouchsafed them, from their going forth out of Egypt, to their complete settlement in Canaan. These were the constant standing subjects of praise and thanksgiving in the *Israelitish Church*. But we are taught by the writers of the New Testament, to consider this part of their history as one continued *figure* or *allegory*. We are told that there is another *spiritual Israel* of God ; other children of Abraham, and heirs of the promise ; another *circumcision* ; another *Egypt*, from the bondage of which they are redeemed ; another *wilderness*, through which they journey ; other *dangers and difficulties*, which there await them ; other *bread from Heaven* for their support ; and another *Rock* to supply them with *living water* ; other *enemies* to overcome ; another *land of Canaan* and another *Jerusalem*, which they are to obtain, and to possess for ever.

“ What is said in the Psalms occasionally of the *Law* and its *Ceremonies, Sacrifices, Ablutions, and Purifications*, of the *Tabernacle* and *Temple* with the *services* therein performed ; and of the *Aaronical priesthood* ; all this Christians transfer to the *new Law*, to the *oblation of Christ*, to *justification* by his *blood*, and *sanctification* by his *Spirit* ; to the true *Tabernacle* or *Temple*, not made with hands ; and to what was therein done for the salvation of the world by *Him* who was in *one* respect a *Sacrifice* : in another a *Temple* : and a third “ an *High-Priest for ever* “ after the order of “ *Melchisedek*.” That such was the intention of these *legal figures* is declared at large in the Epistle to the *Hebrews* ; and they are of great assistance to us now, in forming our ideas of the *realities* to which they correspond.

“ The variety of strong expressions used by David in the sixth and the cxixth Psalm, to extol the enlivening, saving, healing, comforting efficacy of a *LAW*, which in the letter of it, whether *ceremonial* or *moral*, without pardon and grace could minister nothing but *condemnation*, do sufficiently prove, that David understood the Spirit of it, which was the *GOSPEL itself* !

Besides the figures supplied by the history of *Israel*, and by the *LAW*, there is another set of images often employed in the Psalms, to describe the *blessings of redemption*. These are borrowed from the *natural world*, the manner of its *original production*, and the *operations* continually car-

ried on in it. The *visible* works of God are formed to lead us, under the direction of his word, to a knowledge of those which are *invisible* ! We may therein contemplate, as in a glass, those *new heavens*, and that *new earth*, of whose duration there shall be no end !

“ Let us contemplate the true *character* of these sacred Hymns.

“ Greatness confers no exemption from the cares and sorrows of life. Its share of them frequently bears a melancholy proportion to its exaltation. This the Israelitish Monarch experienced ! He sought in *piety* that peace which he could not find in Empire, and alleviated the disquietudes of state with the exercises of devotion.

“ His invaluable PSALMS convey those comforts to *others* which they afforded to himself. Composed upon *particular occasions*, yet designed for *general use*; delivered out as services for *Israelites, under the Law*, yet no less adapted to the circumstances of *Christians under the Gospel*, they present religion to us in the most engaging dress ! communicating truths which *philosophy* could never investigate, in a style which *poetry* can never equal ! while *History* is made the vehicle of *prophecy*, and *Creation* lends all its charms to paint the *glories of redemption* !

“ I HAVE LOST A WORLD OF TIME,” said the learned Salmasius, on his death-bed ; “ IF I HAD ONE YEAR MORE, I WOULD SPEND IT IN READING “ DAVID’S PSALMS, AND PAUL’S EPISTLES !”

Extracts from Bp. Horne’s Preface to his Commentary on the Psalms.

ARRANGEMENT OF SUBJECTS IN THE PSALMS.

— Many *classifications* of these *Divine Hymns* have been made according to the leading object of each, whether of *Prayer* or *Praise*, of *Petition* or *Thanksgiving* — whether it was *descriptive* or *instructive*—*historical* or *prophetical*. But it is obvious that from the *various subjects* which so many of these Psalms individually embrace, nothing like a *complete* or *systematic* arrangement can be formed that does not separate almost every Verse throughout the whole Book. This the Editor of the present work on the Liturgy, once employed and amused himself in doing ; on the strong ground of hope that the apparently humble occupation might prove, as it had done to himself, a source of consolation and joy to many a devout Christian ! —not considering his time misemployed or thrown away, in the attempt (he believes a novel one) to lay still wider open this

rich mine of “*more than fine gold*,” and to render its treasures of more general use, and benefit.

The work he found admitted of an almost endless variety of *divisions*, and his “*ARRANGEMENT*” consists of SEVENTEEN *Principal* and EIGHTY-THREE *Minor* ones; the *former* under the following heads,—*Prayers—Invocations—Complaints—Exclamations—Acknowledgments—Confessions—Professions—Meditations—Resolutions—Praise to God—Exhortations—God’s Promises—God’s Attributes—The Church—The Righteous—The Wicked—Different fate of the Righteous and the Wicked*. Thus subdivided, and here given at length in accordance with the subject in hand, in order to show the perhaps not sufficiently considered *variety* contained in this Book of DIVINE MELODIES.

I. PRAYERS.—1. To be heard.—2. For Mercy.—3. For Pardon, and cleansing from Sin.—4. For God’s countenance and favour.—5. For preservation from the Wicked, &c.—6. For Help.—7. For Deliverance from Enemies, &c.—8. For Disappointment to the Wicked.—9. For guidance and support.—10. For Instruction.—11. For Wisdom.—12. For the Righteous.—13. In wicked times.—14. In time of trouble.—15. In Consideration of Innocence.

II. INVOCATIONS.—1. In trouble.—2. Against the Wicked.—3. Against Enemies.

III. COMPLAINTS.—1. Against the Wicked.—2. Against Enemies.—3. Against False Friends.—IV. EXCLAMATIONS.—1. In Trouble.—2. Under God’s Wrath.—3. In Wicked Times.—V. ACKNOWLEDGMENTS.—1. Of God’s Mercy.—2. Of God’s Providence and Care.—3. Of God’s Instructions and Support.—4. Of God’s Righteousness and Truth.—5. Of Deliverance from Enemies.—VI. CONFESSIONS.—1. Of Sins.—2. Of Ignorance and Ingratitude.—VII. PROFESSIONS.—1. Of Hope and Confidence in God.—2. Of Innocency.—3. Of Humility.—4. Of Joy in the Lord.—5. Of Love of God.—6. Of Love of God’s Service.—7. Of Love of God’s Law.—8. Of Hatred to the Wicked.—VIII. MEDITATIONS.—1. On the Shortness and Vanity of Life.—2. On the Weakness and Ignorance of Man.—IX. RESOLUTIONS.—1. To Praise God.—2. To Rejoice in God.—3. To Trust in God.—4. To call on God.—5. To worship God.—6. To attend Public Worship.—7. To observe God’s Laws.—8. To teach God’s Ways.—X. PRAISE TO GOD.—XI. EXHORTATIONS.—1. To Praise God.—2. To Rejoice in God.—3. To Give Thanks to

God.—4. To Trust in God.—5. To Worship God.—6. To Fear God.—7. To hearken to Instruction, Wisdom, &c.—8. To depart from Evil.—XII. GOD'S PROMISES.—XIII. GOD'S ATTRIBUTES—1. God's Majesty and Power.—2. Glory.—3. Glory in his Works.—4. Righteousness and Justice.—5. Faithfulness and Truth.—6. Mercy and Loving Kindness.—7. Care of the Righteous.—8. Care of the Poor and Humble.—9. Care of his People.—XIV. THE CHURCH.—1. Prophecies of Christ and His Kingdom.—2. Beauty of the Church.—3. Care of the Church.—4. Duties and Privileges of the Church.—5. Complaints for the Church.—6. Exhortations to trust in God and Praise Him.—7. Rebellions of God's People.—8. God's Remonstrances with His People.—9. Prayers for the Church.—10. Excellency of God's Law.—XV. THE RIGHTEOUS.—1. Character of.—2. Promises to.—3. Consolations to.—4. Blessings of.—XVI. THE WICKED.—1. Character of.—2. Sin of.—3. Folly of.—4. God's Complaint and Hatred of.—5. Denunciation against.—6. Fate of.—XVII. DIFFERENT FATE OF THE RIGHTEOUS AND THE WICKED.

The following *Arrangement* under VI. heads is prefixed to BISHOP HORNE'S "COMMENTARY."

I. PRAYERS.

1. For *pardon of Sin*, Psalms vi. xxv. xxxviii. li. cxxx.
(The *Penitential* are, Psalms vi. xxxii. xxxviii. li. cii. cxxx. cxliii.)
2. Under a deprivation of the *public exercise of religion*, Ps. xlii. xliii. lxiii. lxxxiv.
3. Under *extreme dejection*, though not total want of *Consolation*, Ps. xiii. xxii. lxix. lxxvii. lxxxviii. cxliii.
4. For God's *help* in consideration of *integrity and uprightness*, Ps. vii. xvii. xxvi. xxxv.
5. Expressing *trust* in God under *affliction and persecution*, Ps. iii. xvi. xxvii. xxxi. liv. lvi. lvii. lxi. lxii. lxxi. lxxxvi.
6. For the *Church* under *affliction*, Ps. xliv. lx. lxxiv. lxxix. lxxx. lxxxiii. lxxxix. xciv. cii. cxxiii. cxxxvii.
7. In time of *trouble and affliction generally*, Ps. iv. v. xi. xxviii. xli. lv. lix. lxiv. lxx. cix. cxx. cxl. cxli. cxlii.
8. Of *Intercession*, Ps. xx. lxvii. cxx. cxxii. cxliv.

II. THANKSGIVINGS.

1. For *mercies to particular persons*, Ps. ix. xviii. xxii. xxx. xxxiv. xl. lxxv. ciii. cviii. cxvi. cxviii. cxxxviii. cxliv.
2. ——— to the *children of Israel*, Ps. xlvi. xlviii. lxv. lxvi. lxviii. lxxvi. lxxxvi. lxxxv. xcvi. cv. cxxiv. cxxvi. cxxix. cxxxv. cxxxvi. cxlix.

III. PRAISE AND ADORATION, *displaying the ATTRIBUTES OF GOD.*

1. Of acknowledgement of God's *mercy, and protection* of the good. Psalm xxiii. xxxiv. xxxvi. xci. c. ciii. cvii. cxvii. cxxi. cxlv. cxlvi.

2. Displaying his *Power, Majesty, Glory, and other Attributes*, Ps. viii. xix. xxiv. xxix. xxxiii. xlvii. l. lxv. lxvi. lxxvi. lxxvii. xciii. xcv. xcvi. xcvii. xcix. civ. cxi. cxiii. cxiv. cxv. cxxxiv. cxxxix. cxlvii. cxlviii. cl.

IV. INSTRUCTIVE.

1. Characters and state of *good and bad men*, Ps. i. v. vii. ix. x. xi. xii. xiv. xv. xvii. xxiv. xxv. xxxii. xxxiv. xxxvi. xxxvii. l. lii. liii. lviii. lxxiii. lxxv. lxxxiv. xci. xcii. xciv. cxii. cxix. cxxi. cxxv. cxxvii. cxxviii. cxxxiii.

2. The *excellence of God's Law*, Ps. xix. cxix.

3. *Vanity of Human Life*, Ps. xxxix. xlix. xc.

4. Advice to *Magistrates*, Ps. lxxxii. ci.

5. Virtue of *Humility*, Ps. cxxxi.

V. *More directly* PROPHETICAL.

Ps. ii. xvi. xxii. xl. xlv. lxviii. lxxii. lxxxvii. cx. cxviii.

VI. HISTORICAL.

Ps. lxxviii. cv. cvi.

There is another, and far more diffuse "ARRANGEMENT" in a Treatise of *Athanasius*, concerning the use and virtue of the Psalms, which he thus prefaces.

"Moreover, the Psalms inform and teach every man with divers instructions, whereby he may not only espy the affections and state of his soul, and to win a good pattern and discipline, how he may please God; but also with what *form of words* he may amend himself, and how to give God *due thanks*; lest if he should speak otherwise than were *convenient*, he should fall into impiety by his unreverent estimation of God; for we must all make an account to the judge, as well of our *idle words*, as our *evil deeds*!"

The following is a *re-arrangement and abridgement*.

- I. AS TO PRAYER and *supplication* generally, *Psalms* cxli. cxlii. cxliii.
2. *Under temptation*, Ps. cxxxix.—3. *Against evil thoughts*, Ps. cxxxvii.—4. *Against pride*, Ps. cxlv.—5. *Under fear of God's threatenings*, Ps. vi. x. xxxi. lx. lxxxviii.—6. *Under despondency*, Ps. cii.—7. *After sin*, Ps. li.—8. *For mercy*, Ps. lxvii.—9. *Against evil men*, Ps. v. xi. xiii. xvi. xvii. xxii. xlvii. xlviii. lvii. lxii. lxxxvii. cxli. cxlii.—10. *Those taking*

council together, Ps. vii. ix. xlviii. liv. lv. lvii. lxi. lxviii. lxix. lxx. lxxi.—11. *Against false friends or others*, Ps. iii. x. xiii. xxxi.—12. *For good men*, Ps. xxxii.—13. *For spiritual wisdom*, Ps. xc.

II. THANKSGIVINGS.—1. *Generally*, Ps. lxv. lxvi. lxxi. lxxvi. xcii. xcvi. xcvi. ciii. civ. cviii. cxi. cxiii. cxvii. cxviii. cxxxiii. cxxxvi. cxxxviii. cxlv. cxlvi. cxlvii. cxlviii. cxlix. cl.—2. *For mercy*, Ps. lxxvi. lxxxv. xcvi. xcvi. cxvi.—3. *For God's help*, Ps. iv. xl. xlvii. xlviii. cxix.—4. *For increase of grace*, Ps. cxx.—5. *For deliverance from enemies*, xviii. xlv. lix. lxxxii. xcvi. xcvi. cxl.—6. *For spiritual blessings*, Ps. xxiii.—7. *For earthly blessings*, Ps. viii. xxx. xli. cxxvii.—8. *For Salvation by Christ*, Ps. viii.—9. *On holy days*, Ps. lxxxii. xcii. xciii. xciv. xcv. xcvi. ciii. civ. cxix. cxxix. cxxxiv.

III. PROFESSIONS.—1. *Of trust in God*, Ps. xciii. cxvi. cxlv.—2. *As a refuge from bad men*, Ps. xiv. xxvii. xxxvi. lv.—3. *Confidence in adversity*, Ps. xx.—4. *Appeal to God the Judge*, Ps. xxvi. xxxv. xlii. xliii. xlix. lii. lxii. lxxvii. lxxxiii. xci. xcvi. ci.—5. *Rejoicing with good men*, Ps. xxxiii.—6. *Charity*, Ps. xli.

IV. MEDITATIONS.—1. *On Christ*, Ps. ii. xi. xxi. xxii. xxiii. xxiv. xxv. xlv. xlvii. l. lv. lxix. lxxii. lxxxii. lxxxviii. xcvi. xcvi. xcvi. cix. cx. cxvi. cxix.—2. *On obedience*, Ps. cv. cvi. cvii. cviii. cxi. cxii. cxiii. cxiv. cxv. cxvii. cxxxv. cxxxvi. cxlvi. cxlvii. cxlviii. cxlix. cl.—3. *On good men*, Ps. i. xv. xxxii. xli. cxii. cxxviii.—4. *On the scarcity of the Godly*, Ps. xii.—5. *On the Church*, Ps. lxxxiv. lxxxvii.—6. *On the mysteries of God's providence*, Ps. xix. xxiv. xxxvii. lviii. lxxiii. c. cxlvii.—7. *On the benefits to Israel*, Ps. xlv. lxxviii. lxxxix. cvi. cxiv. cxvii.—8. *On spiritual sacrifices*, Ps. l.

V. EXHORTATIONS and REMONSTRANCES.—1. *To Kings*, Ps. xxix. lxxxii.—2. *To the Jews*, Ps. xxi. l. lv. lxix. lxxii. cix.—3. *To the Heathen*, Ps. ii. lxxxvi. cxv.

The following is extracted from the work of Comber.

“ There are *four sorts* of Psalms: 1. Of INSTRUCTION. 2. Of EXHORTATION. 3. Of SUPPLICATION, and 4. Of THANKSGIVING: And though many are mixed compositions, containing all or most of these, yet all that is in any of them may be referred to one of these heads; and the devout Christian may learn by the following rules to suit himself for any of them, whether single or together.

“ 1. The *Psalms of Instruction* are plain explications of, and profitable meditations upon, some point of Religion; as about the *Creation and Works* of God, Ps. viii. and civ. about his *Providence*, Ps. xxxvii. and cxxxix. and cxlvii. Concerning *Christ's Passion*, xxii. and lxix. His *Resurrection*

and *Ascension*, ii. xvi. and cx. Or his *coming to Judgment*, l. and xvii. &c. Now in these and the like Psalms, we must make a hearty confession of our *belief* of these Articles; we must be *thankful* to Him that revealed them; and be careful to express those practical inferences that are drawn from them, in *our lives and conversations*, heartily desiring we may live by these holy principles of Truth.

“ II. The *Psalms of Exhortation* are serious admonitions, backed with powerful motives, convincing arguments, and clear examples; by which we are stirred either to some acts of *moral virtue*, Ps. xv. and ci. or to some duties of *positive religion*; to fear God, or study his Law, or observe his will, i. xxxiv. and cxix.; or else we are warned against sin by *threatenings* and *examples*, vii. lviii. lxiv.; particularly against *distrust* in God, by the history of his *Providence over his own people*, lxxviii. cv. cvi. That we may profit by these, we must weigh the *promises and motives* to holiness so seriously, that we may be convinced of our folly in neglecting these duties, and resolved to set upon the sincere *performance* of them: and also we must consider the *evils* that are appointed for, and threatened to all sorts of sins, and the sad *instances and examples* of sinners that have been made miserable thereby, till we find our hearts moved with *fear and penitence*, and till we have taken up purposes of speedy *forsaking* those dangerous courses.

“ III. The *Psalms of Supplication* are most ardent petitions for all good things for yourselves, your brethren, and the whole Church, in all circumstances and upon all occasions. These are private Prayers for *pardon of sins*, Ps. xxv. li. cxliii. for *restoration to God's favour*, iv. xlii. lxiii. for *patience in trouble*, xxxix. for deliverance from *spiritual or temporal enemies*, lv. lix. lxxiv. and also public Prayers for the *King*, xxi. lxxii. for the *Church and People of God*, lxviii. lxxix. lxxx. and such like; which that we may be fitly disposed for, we must have a quick and feeling *sense* of our own and our Brethren's *wants*, a firm belief of *God's All-sufficiency*, a strong confidence in the *intercession of Jesus Christ*, and a full persuasion of the *acceptableness* of these requests, which are drawn up by the Holy Ghost.

IV. “ *The Psalms of Thanksgiving* are joyful songs of praise and eucharist, and lovely descriptions of the divine goodness to all the world; but especially to us and all his own people. Such are those wherein God is praised for all his *mercies*, Ps. ciii. cxxxvi. and cxlv. for those bestowed on our bodies, *health*, cxvi. and cxxx. and *plenty*, lxv. civ. *Victories* over our enemies, xviii. cxliv. cxlix. As also for what he hath done for our *souls*, lxvi. cxi. cxviii. And in these Psalms are most earnest *exhortations* to join in *praising his holy Name*, and most exact characters of all

God's gracious *dealings with us and all mankind*. Wherefore that we may join in heart and voice, let us be fully sensible of *our baseness and unworthiness*; let us be mightily convinced of *God's goodness* to us and others, and deeply affected with the freeness, frequency and fulness of his *mercies and favours*! for here we are to exercise *love and gratitude*, we are to imitate the Choir of Heaven, who survey the whole world, and pay the tribute of *glory* to Him, whose mercy and goodness they see and admire in every thing, and so must we; and then our souls shall readily comply with David's courteous invitations to "*bless the Lord.*" (Comber.)

XIV. *The Voluntary.*

After the Psalms, it hath long been customary for the Organ, where one is used, to play for a short time. And as *Instruments of Music* in Divine Service are certainly lawful, (else they had not been appointed in the *Jewish*, or permitted in the *antient Christian Church*, or described in the *Revelation* as accompanying the praises of *the Blessed above*;) so a little pause, for the use of this instrument, will not only give some respite and refreshment to the Congregation, and to the Minister, but may be advantageously employed, either to reflect on what is passed of the Service, or prepare our minds for what is to come. And therefore it should not be filled up either by the *performer* with the *lighter* airs of music, instead of *solemn strains*, and such as may excite proper dispositions, or by any of the Congregation with needless discourse. (Secker.)

This practice, is derived from a custom observed in the Jewish Synagogues, where it was usual, for the Music to play previously to reading a portion of the Law, (to which our first Lesson corresponds) whilst the Minister is taking the roll of the Law from the Altar, and carrying it to the Reader, and the Reader is unrolling it (*ἀναπτύξας τὸ βιβλίον.*) See Luke iv. 17—20. (Warner.)

The Lessons.

XV. These Offices of Penitence, Prayer and Praise, being gone through, the heart, prepared by Divine Grace, becomes ready to receive, as on good ground, "the seed" of "the word of God," according to the custom not only of the primitive Church, but of the Church of God under the Jewish dispensation. And ever since the completion of the sacred canon, a portion has

been read from each Testament, in order that the Covenants of God with mankind,—the Old and the New,—the Law and the Gospel,—that which God hath joined together,—should not by man be put asunder !

Thus is the identity of the Church of God and of Christ acknowledged ; having the same object under such diverse means of grace. The Jewish being the infancy of the Christian dispensation,—“ the shadow of good things to come,” while the Christian is the Church developed in its maturity, being “ witnessed by the Law and the Prophets.” The Law was but the Gospel predicted—the Gospel is the fulfilment of the Law.

The practice therefore comes recommended to us no less by reason, than by ancient custom, of taking the “ first Lesson” out of the “ Old Testament,” and the “ second out of the “ New ;” in order to lead from the obscurer intimations contained in the former—the things thus for a time seen only as “ through a veil,” to the fuller Revelation of mercy—the “ better things” of a “ better Testament ;” now displayed by the brighter light of the “ perfect day :”—the Gospel shedding forth its benign influence in milder, but not diminished, splendor, through the face of “ the Sun of righteousness”—“ God “ BLESSED FOR EVER.”

But “ let all things be done decently and in order.” Our “ Lord stood up” in the Synagogue at Nazareth “ for to read,” “ and opened the Book” when “ delivered unto him ;” and having read, “ he closed the Book, and gave it again to the Minister” before he expounded it, and preached to the people.

WHEN ALL ISRAEL IS COME TO APPEAR BEFORE THE LORD THY GOD, IN THE PLACE WHICH HE SHALL CHOOSE : THOU SHALT READ THIS LAW BEFORE ALL ISRAEL, IN THEIR HEARING.—GATHER THE PEOPLE TOGETHER, MEN, AND WOMEN, AND CHILDREN, AND THY STRANGER THAT IS WITHIN THY GATES, THAT THEY MAY HEAR, AND THAT THEY MAY LEARN, AND FEAR THE LORD YOUR GOD, AND OBSERVE TO DO ALL THE WORDS OF THIS LAW—AND THAT THEIR CHILDREN WHICH HAVE NOT KNOWN ANY THING,

MAY HEAR, AND LEARN TO FEAR THE LORD YOUR GOD. Deut. xxxi. 11, 12, 13.

“¶ *Then shall be read distinctly with an audible voice*
 “ (1) *the First Lesson, taken out of the Old Testament*
 “ (2), *as is appointed in the Calendar, except there be Pro-*
 “ *per Lessons assigned for that day* (3) : *He that read-*
 “ *eth so standing and turning himself* (4), *as he may best*
 “ *be heard of all such as are present* (5). *And after that,*
 “ *shall be said or sung* (6), *in English, the Hymn called*
 “ *Te Deum Laudamus, daily throughout the Year.*”

“¶ NOTE, *That before every Lesson the Minister*
 “ *shall say* (7), *Here beginneth such a Chapter, or*
 “ *Verse of such a Chapter, of such a Book : And after*
 “ *every Lesson, Here endeth the First, or the Second*
 “ *Lesson* (8).”

(1) *Read distinctly with an audible voice.*] Here I can't but desire my Brethren to make a *small pause*; that the Congregation, who *generally sit down*, may be *perfectly quiet*, and not the least *noise* may be heard in the Church, when any *Lesson* begins; to the end that every person present may *distinctly hear* the whole of it, and the greater respect and reverence may be shewn to “*the word of God*” read unto them. (*Bennet.*)

I must take the liberty to remind the Clergy of a part of *their* duty; I mean, to read the Lessons, as our Church directs in the Rubric, “*distinctly, with an audible voice, so standing and turning themselves, as they may best be heard of all such as are present.*” A proper regard to this direction would, I am persuaded, have an amazing effect on the Congregation, and prevent that scandalous inattention to the word of God, so visible in most of our Churches! It is in a Reader's power to *excite*, if not to *command*, the *attention of his hearers*; and to make them in a great measure *understand*, as well as *attend*! The laying a right emphasis on a *single word* only will often throw *light* on a whole sentence, and make that *intelligible*, which would otherwise be *obscure*. Many of our Divines take no small pains in delivering *their own compositions* to the best advantage; and so far doubtless they do well. Surely they ought to be at least as careful, nay much more so, in reading the *inspired writings*, in such a manner as may most affect their audience, and answer the *great*

end proposed by them, the “*making us wise unto Salvation!*” (Waldo, C. P.)

In the early Common Prayer Book it was thus, “*And (to the end the People may the better hear), in such place where they do sing, there shall the Lessons be sung in a plain Tune, after the manner of distinct reading; and likewise the Epistle and Gospel.*”

See *ante*, pages 223, 224, and 360.

(2) *The First Lesson taken out of the Old Testament.*] The joining of the reading of Scriptures to the public devotions of the Church, is of great antiquity. Justin Martyr says, “it was a custom in his time to read Lessons out of the *Prophets and Apostles*, in the Assembly of the faithful.” And the Council of *Laodicea*, held in the beginning of the fourth century, ordered “Lessons to be mingled with the Psalms.” Cassian tells us, that “it was the custom of all the Christians throughout Egypt to have two Lessons, one out of the *Old Testament*, and another out of the *New*, read immediately after the Psalms; a practice, he says, so ancient, that it cannot be known whether it was founded upon any human institution.” Nor has this practice been peculiar to the Christians only, but constantly used also by the Jews, who divided the Books of Moses into as many portions as there are weeks in the year: that so, one of those portions being read over every Sabbath day, the whole might be read through every year. And to this answers that expression of St. James, that “*Moses was read in the Synagogues every Sabbath-day.*” And that to this portion of the Law, they added a Lesson out of the *Prophets*, we may gather from the xiiith of the Acts, where we find it mentioned that “the Law and the Prophets” were both read in a Synagogue where St. Paul was present, and that “the Prophets” were read at Jerusalem every Sabbath-day.” (Wheatley.)

The Jews read Moses and the Prophets in their Synagogues “of old time,” as the Book of Acts informs us. And so indeed do writers of their own in the same age with it; who boast of the practice, as a most useful and honourable distinction, peculiar to their nation, that the laws of life were thus published to all the people! The primitive Christians, as one of the earliest apologists for them, Justin Martyr, tells us, read at their meetings, both the Jewish Prophets, and the writings of the Apostles, in proper portions. And when the Church of Rome had broken them into small fragments, interrupted with other things, and had continued to read even these in Latin, after it was no longer understood, our Church rectified both errors, and hath taken care that the Old Testament should be gone through once a year, and the New thrice: only we omit some parts

of the former ; which are *repetitions* of what is related in other parts, or bare lists of *genealogies* and *families*, or too *mystical* and *abstruse* to be edifying in public ; on which last account we omit also the Book of *Revelation*, excepting two or three Chapters.—The *order* in which the Books of both Testaments are read, is that in which they stand ; only in the Old, the Prophet *Isaiah*, containing the fullest predictions of Christ's coming, and kingdom, is placed at the *approach of his Nativity* ; and in the New, the *Gospels* and *Acts* are the Lessons for the *Morning*, and the *Epistles* for the *Afternoon*.—For the *first Lessons* on Sundays, *those Chapters* of the Old Testament are *selected* which appeared to be most useful. The *second Lessons* being from the New, there was no necessity, and little room for choice. And to *holydays*, such portions of both are adapted, as best agree with the occasion. (*Secker.*)

(3) *As is appointed, &c.*] See as to the mode of reading the Lessons in the *primitive Church*, and the *middle ages*, as well as the *modern custom*, *ante*, page 98—106. More particularly as to the Order of the *Church of England*, see the Preface, *ante*, 98—103, *note* (6) ; and as to the *proper Lessons*, page 100—103, and *note* (7.)

(4) *So standing and turning himself.*] It was the ancient custom of the Church of England, that the Priest who did officiate in all those parts of the Service, which were directed to *the people*, *turned himself towards them*, as in the Absolution. (See the Rubrick before Absolution at the Communion. “*Then shall the Priest, or Bishop, if present, stand and turning himself to the people, say, &c.*”) So in the Benediction, reading of the Lessons, and holy Commandments ; but in those parts of the Office, which were directed to God immediately, as Prayers, Hymns, Lauds, Confessions of Faith, or Sins, he turned *from the people* ; and for that purpose in many Parish Churches of late, the Reading Pew had one desk for the Bible, looking towards the people, to the body of the Church, another for the Prayer Book, looking towards the upper end of the Chancel (or some other way. *Ed.*) (*Sparrow.*)

(5) *Be heard of all such as are present.*] While the Minister is reading, *our* attention is not divided ; *we* have nothing to distract us from our devotion. How differently situated is a Congregation listening to *extemporaneous* prayer ; wherein he who is their organ and mouth may shock his fellow-worshippers, while they are lifted on the wing of adoration, by vulgar expressions ; or by ignorant, unlawful, trifling supplications : and while communing with the Great Hearer of Prayer in their name, make them advance opinions different from those they hold ; as well as prefer petitions foreign to their wishes or principles ! “*In meetings,*” says Bennet, “*the people* are no otherwise employed in time of prayer than in the

Sermon; that is, to stand or sit at their ease, and hear! On the other hand, the members of the Church pray in humble posture: with one heart and voice, presenting, on their knees, their petitions to God, with as much fervor and devotion as their Minister.—Whatever the Preacher may be, we are assured, that in one part of our service, the Evangelical doctrines will be preserved; teaching the Congregation, as well as prescribing their supplications; and bringing back their sentiments continually to a pure standard. (*Grant's English Church.*)

Let us attend *seriously* to the *Lessons*. We are admonished in the *beginning* of the office, that one great end for which “we assemble and “meet together, is to hear God’s most holy word.” We pray, in the conclusion of it, “that the words which we have heard with our outward “ears, may be inwardly grafted in our hearts.” Both these places mean, not the *Sermon* principally, but the *Lessons*, the *Psalms*, the *Commandments*, the *Epistles*, the *Gospels*.

There are many things in the *Lessons*, perhaps, that you do *not understand*: many, which, though you do understand them, yield you very little *instruction* or *benefit*. But attend to them *diligently*, weigh them *deliberately*, think how you may *profit* by them, *consult* proper persons, or books if you can, about them; and, by quick degrees, you will both *apprehend* your Bible better, and *esteem* it more; and reap such *good* from it, as probably you never imagined! At least you will have done your utmost, and God will accept and reward you. “Receive the seed of “the word *into an honest and good heart*,” and you will certainly “bring “*forth fruit, with patience*,” unto *everlasting life*! Say within yourselves at the *beginning*, with Samuel, “*Speak, Lord, for thy Servant heareth!*” Say of the more *difficult parts*, with David, “*Open mine eyes, that I may “see the wondrous things of thy Law!*” Say of those that *try your faith*, with the poor man in the Gospel, “*Lord, I believe: help thou mine unbelief!*” Say of those that *direct your practice*, with the people of Israel, “*All that the Lord hath spoken we will do!*” And be assured of becoming, though not skilful in curious, which St. Paul stiles “*foolish, and unlearned, questions*,” and “*doubtful disputations*,” yet, what is infinitely better, *humble* and *pious*, and “*wise unto salvation!*” (*Secker.*)

Solomon bids us to *hearken to instruction*, and to *open our ears to understanding*! The Prophet Isaiah wills us to *hear*, that *our souls may live*! Our Saviour calls upon all, saying, “*He that hath ears to hear, let him “hear!*” And St. James wills us to be “*swift to hear!*” All which, and many more places that may be cited, shew it to be an *indispensable duty* to *hearken* to God’s word; and if *He* find a *tongue* to speak, we ought to find *ears* to hear! (*Hole.*)

For *the People* there is no posture *prescribed*; but in former times they only *stood* to shew their reverence. It is recorded of the Jews in the Book of Nehemiah, that when Ezra “*opened the Book of the Law in the sight of the people, all the people stood up.*” And in the first ages of Christianity *those only* were permitted to *sit*, who by reason of *old age* or some other *infirmary*, were not able to stand throughout the whole time of divine Service. And it is very observable, that another ceremony used by the Christians of those times, *before the reading of the Lessons*, was the *washing their hands*; a ceremony said to be still used by the Turks, before they touch their *Alcoran*, who also write thereupon, “Let no unclean person touch this;” which should excite us at least to *prepare ourselves* in such a manner, as may fit us to hear the word of God, and to express such outward reverence, as may testify a due regard to its Author! (*Wheatley.*)

(6) *Said or sung.*] See *Rubrick* following “THE LESSONS,” and preceding the “TE DEUM.”

(7) *The Minister shall say.*] The primitive custom in this particular was surpassing edifying — the Deacon stood up, proclaiming aloud, “*Listen, my Brethren!*” Then the Reader begins to read, first inviting his audience to attention, by saying these words, “*Thus saith the Lord!*” (*L'Estrange.*)

(8) *Here beginneth such a Chapter, &c.*] The reason of this notice appears to be, that any of the Congregation, who are furnished with Bibles, may *look out the Lessons*, and so quicken their attention by reading them with the Minister. The words to be used by him are, “*Here beginneth such a Chapter, &c.*” and NOT “*The first Lesson appointed for this Morning's Service, is, &c.*” (*Collis.*)

See *post*, p. Rubrick preceding the “TE DEUM.”

The First Lesson.

XVI. Our Church makes the reading of the Law as well as the Gospel an essential part of her Service: as this ever has been in the Church of God and of Christ, since the *Divine Oracles*, written by the finger of God, and committed to His minister Moses. And thus endeavouring with

“*sincerity and truth*,” to lay before her Members, in course, “*the whole counsel of God*,” she has avoided a zeal “*not according to knowledge*,” that has led so many Congregations of professing Christians to an *omission*, altogether, of this most important feature of the *long accustomed Service of the Church*.

AND MOSES TOOK THE BOOK OF THE COVENANT, AND READ IN THE AUDIENCE OF THE PEOPLE, *Ex. xxiv. 7*.—AND MOSES MADE AN END OF SPEAKING ALL THESE WORDS, AND HE SAID UNTO THEM, SET YOUR HEARTS UNTO ALL THE WORDS, WHICH I TESTIFY AMONG YOU THIS DAY, *Deut. xxxii. 46*.

JOSHUA READ ALL THE WORDS OF THE LAW, THE BLESSINGS AND CURSINGS, ACCORDING TO ALL THAT IS WRITTEN IN THE BOOK OF THE LAW.—BEFORE ALL THE CONGREGATION OF ISRAEL, WITH THE WOMEN, AND THE LITTLE ONES, AND THE STRANGERS THAT WERE CONVERSANT AMONG THEM, *Josh. viii. 35*.

AND EZRA THE PRIEST BROUGHT THE LAW BEFORE THE CONGREGATION, BOTH OF MEN AND WOMEN, AND ALL THAT COULD HEAR WITH UNDERSTANDING, AND STOOD UPON A PULPIT OF WOOD, MADE FOR THE PURPOSE; AND EZRA OPENED THE BOOK IN THE SIGHT OF ALL THE PEOPLE (FOR HE WAS ABOVE ALL THE PEOPLE), AND WHEN HE OPENED IT, ALL THE PEOPLE STOOD UP, *Neh. viii. 5*.

AFTER THE READING OF THE LAW AND THE PROPHETS, THE RULERS OF THE SYNAGOGUE SENT UNTO THEM—FOR MOSES OF OLD TIME HATH IN EVERY CITY THEM THAT PREACH HIM, BEING READ IN THE SYNAGOGUES EVERY SABBATH-DAY, *Acts, xv. 21*.

If we reflect on the *great portion* that is composed of selections from the *Holy Scriptures*,—the *Psalms*, the *Lessons*, the *Hymns*, the *Commandments*, the *Epistles*, and *Gospels*, (and, in devout harmony with these, the Scriptural expressions in the Collects, the Prayers, and Thanksgivings :) *where*, if *here* we do not find the “*preaching the Gospel of Christ*,”—*where* shall we be satisfied that it is preached?

While endeavouring “*rightly to divide the word of truth*,” the worship of our Church is, perhaps, less with “*enticing words of man’s wisdom*,” than *any other* that can be compared with it! We speak little in the “*words which man’s*

“ *wisdom teacheth,*” but much in those “ *which the Holy Ghost teacheth;*” giving constant opportunity to “ all who are religiously and devoutly disposed,” to “ *compare spiritual things with spiritual,*” and enabling them to “ *hold fast the faithful word*” of God itself, uncorrupted, unsophisticated, and pure ! (*Author’s Sermon on the Excellency of the Liturgy, preached at St. Mary-le-Bow.*)

Of the *Translations* of Scripture that were commonly used in the ancient Church, they generally read that of the *Septuagint*, where *Greek* was the vulgar language, or else such *Translations* into other languages as were derived from it. For they had no *Translation* of the Bible from the *Hebrew*, till the time of *St. Jerome*, in the *Latin Church*, but only such as were made from the *Greek Translation* of the *Septuagint*. Upon this account he set about a *Translation* of the *Psalms* and *Old Testament* from the original *Hebrew*. But this met with great opposition for some time ; though many applauded it, and read it in the Churches.—By degrees it came to be used by learned men in their *Expositions*. *Gregory the Great* makes use of both *Translations*, calling *St. Jerome’s* the *New Translation*, and the other the *Old*. The present vulgar *Latin Translation* is supposed by learned men neither to be the ancient *Vulgar*, nor *St. Jerome’s* *New* one, but a *mixture* of both together. But the *Psalms* were always read at *Rome* according to the old *Version*, and continued so to be used till *Pope Pius V.* ordered *St. Jerome’s Version*, with emendations from the *Septuagint*, to be put in its place. And so the old *Translation* of the *Psalms* came to be called the *Roman Psalter* ; and *St. Jerome’s* new *Translation*, the *Gallican Psalter*, because it was immediately received in the *Gallican Church*. (*Bingham.*)

The *Author* of the *Constitutions* giving orders about what *Books* of the *Old Testament* should be read in the Church, says nothing of any of the *Apocryphal Books* ; which argues, that he did not find them to be read in the *Rituals* of those Churches whence he made his *Collections*. However, in other Churches they were allowed to be read with a mark of distinction, as *Books* of *piety* and *moral instruction*, to edify the people ; but they neither gave them the name of *Canonical Books*, nor made use of them to confirm *Articles of Faith*. This is expressly said by *St. Jerome*. And *Ruffin*, who was *Presbyter* of *Aquileia*, delivers the same as the ancient tradition and practice of that Church, where these *Books* were neither reckoned *Canonical*, nor yet in the worst sense *Apocryphal*, but called

Ecclesiastical, because read in the Church, though not used to confirm matters of faith.—In some Churches these Books were also read under the general name of *Canonical Scripture*, taking that word in a large sense, for such Books as were in the Rule or Canon, or Catalogue of Books authorized to be read in the Church. *Cajetan* says, they are *not* Canonical, that is, Regular, to confirm Articles of Faith: yet they may be called Canonical, that is, Regular, *for the edification of the people*, as being received and authorized in the Canon of the Bible only for this end. And they were read, either under the name of *Apocryphal*, or *Ecclesiastical*, or *Canonical*, in most of the ancient Churches. (*Bingham*.)

“We believe, as God hath taught us, and as it was believed in the primitive Church, that it is the complete Repository of all Divine truths that concern *faith* or *manners*; and therefore we own it to be the *rule of our lives*, and the *foundation of our faith*.—This is the *guide* of our consciences, the *ground* of our hopes, the *evidence* of our inheritance, and the *Law* by which we shall be judged at the last day, Jo. v. 45.—Rev. xx. 12. Wherefore it is the *duty* (Jo. v. 39.) and *interest* (2 Tim. iii. 15.) of every Christian to be *conversant* in them, according to the *command* of Jesus, and the *example* of all God’s Servants, who studied them more than any other writings.

“We must remember it is no *ordinary regard* which we must give to these Holy Pages, because *God* is the Author, and *His Spirit* the Enditer of them; and in His infinite *wisdom* and *love*, he hath committed His will *to writing*, that it might not be *corrupted* or *impaired* by the prejudices, the malice, or forgetfulness of men, as *all traditions* generally are.—As in high hills the outward barrenness is recompensed by *mines* and *hidden treasure*, so the *most difficult places* yield profit to those that have skill and patience to dig into them. And the Almighty hath not only shewed his care in the *forming*, but also in the *preserving* of these Sacred Records; which though they are the most ancient in the world (of undoubted credit), and have been hated and opposed by Satan, and his instruments, the great and wise ones of the world, yet neither time, power, policy, nor malice, could ever *corrupt*, or *destroy* them; because God resolved to preserve them for our use, “*upon whom the ends of the world are come!*”

“THE CHURCH hath done her part, in compliance with the designs of God’s mercy and providence, to deliver it *safely* to us, and make it *useful* for us.—And lest any should pretend ignorance, the governors and lights of the Church have carefully translated the *original Scripture* into *all languages*, that every nation might hear in their “own tongue the wonderful “works of God!” (Acts ii. 11.) After which pattern our Church hath made that elaborate, exact, and faithful translation into the *English tongue*,

the like to which is not in any nation.—The Jews read the Law in their *Synagogues* on the Sabbath; and on other days they tasted no food, till they had read a *section* of it either in public, or private.

That this grace of God and care of the Church, be not bestowed in vain, we should observe *the following directions*. *First*. That we humbly and earnestly call for *the assistance of the Divine Spirit*, which, as it did first *indite*, so it can best *explain* these Oracles of Truth, and also *enable* us to practise them. Now this may be done by a short and pathetic ejaculation, while the Minister prepares himself to read, and if we are not ready at making such forms, we may repeat “*Open thou mine eyes,*” &c.

Secondly. That we labour to bring a *heart* purified from the love of all *sin*, for a *Lamb* only can open the seals of this Book. (Rev. v. 2.)

Thirdly. That we come with holy desires to *learn our duty*, and steadfast resolutions to *practise* it.—We must, like good soldiers, stand with our loins girt, our arms fixed, expecting only the watch-word, and then we must obey. Let us say, with St. Paul “*Lord, what wouldst thou have me to do?*” And when he hath in His Word, signified his pleasure, our souls must answer “*All that the Lord hath spoken that will we do.*”

Fourthly. Let us *hear* them with all *reverence*, according to that excellent example of those devout Jews, (Neh. viii. 6.) who when the Law was read to them, lifted up their hands, bowed down their heads, and fell on their faces! And sure we should express such outward respects as may declare we are mindful of the *Author* of these proclamations, who is “*King of Kings, and Lord of Lords.*”—Let us labour to fill our minds with serious apprehensions, that it is the *Word*, the *Will*, and *Mind* of the *Great God*, and then we shall express our outward reverence with more ease and sincerity. Let us receive it as being truly *His* (1 Thess. ii. 13.), and it will work as effectually as if it came with the *terrors* of *Mount Sinai*, or were delivered in *thunder* from the battlements of *Heaven*!

Fifthly.—Let your *eyes* be fixed on the Minister, as if you “*expected to receive something.*” (Acts iii. 5.) Let your *ears* be open to receive the words, and your *heart* ponder well the sense! and be sure you narrowly watch, and speedily drive away those *evil thoughts* which come to devour your sacrifice, and carry your souls away!

Sixthly.—After the Lessons be *ended*, *meditate* on them, and lay them up in your heart, that you may faithfully *remember* what you have learned, and readily bring it forth upon occasion. We do not only hear God’s word to stir us into a *present devotion*, but to fill our *treasures*, store our *armoury*, and victual our *fort*, against we be besieged by *temptation*, or *affliction*!

“*Lastly*, Begin *immediately* to put what you hear into *practice*; and

then it is out of *Satan's reach* ! Take warning by the *threatenings*, to fly from the evil ! encouragement from the *promises*, to perform the good ! submit to the *reproofs*, observe the *directions*, and pursue the *rewards* !—

These rules *carefully made use of*, will be soon found of *extraordinary advantage* !

“ To apply *the Old Testament*, out of which the *first Lessons* are taken, we may consider that besides the Psalms, it consists of these parts. 1. *The Law*. 2. *The History*. 3. *The Morality*. 4. *The Prophecies*.

1. The *ceremonial* Laws are omitted in our daily Service, because they were proper to *the Jews*, and had no apparent reason of their obligation ; yet if we have time, leisure and judgment, we may in private improve them into most useful *meditations*, by applying *the types* to *Christ*, and those precepts which are literally obscure, to matters of *practical holiness*. Of the *Moral Law* *no part* is passed, because there are rules of Eternal Goodness, to which the *consciences* of all give consent at the first hearing, and so are of *universal obligation* ; but they bind us Christians in a higher manner than any (Matt. v. 14.) 2. *The History* is all read, and is a rare account of the methods of God's Providence in the *government of the world*, from the Creation to the return of the Captivity.—The examples of prosperous virtues will condemn our *folly* and *sloth*, and raise in us a holy *emulation* to be like those excellent persons, and a lively *hope* that we shall have the same success and rewards ! The base designs, constant disappointments, and dreadful events which attend all ungodly wretches, must affright us from treading those paths. And thus the *shipwrecks* of evil men, and the *happy course* of the Saints, may conduct us safely to our journey's end ! Only, because the best men may have erred, we must not *always* do what they did, but make *God's precepts* the interpreters of their practice, and where they *agree* we are safe in our *imitation*. 3. In the *morality*, are rules for *Princes* and *People* ; *Masters* and *Servants* ; *Parents* and *Children* ; *Husbands* and *Wives* ; *Young* and *Old* ; *Rich* and *Poor* ! 4. *The Prophecies* are the predictions of *ruin* from the mouth of God to all wicked men, both Heathens and enemies of God's people, and also those that then gloried in that name (as we do now), but yet continued in the practice of *all iniquity* !—And when we behold that both those heathen nations, and the Jews also, have pulled utter ruin on themselves by their *contempt* of the *Promises*, and verified the threatenings by their *disobedience* to these *warnings*, we ought to fear and grow wise by their calamity ; to take heed to answer our Profession with a *holy life* ; and to cast off all those destructive sins, or we may be sure these Prophecies shall once more be fulfilled in our inevitable destruction !
(Extracts from Comber.)

The custom of reading *select portions* from the Bible in the Congregation of the faithful, is of great antiquity; it was practised in the *Synagogues* of the *ancient Jews*, and in the *assemblies* of the *primitive Christians*. A few observations thereon seem necessary, to show the wisdom of the appointment at the present day. This will forcibly appear, if we reflect for a moment on the state of those who compose our Congregations. Many of them *cannot read* for themselves. Their parents, profanely careless about the eternal welfare of the offspring of their own bowels, took no pains to have them instructed in their childhood, so that they might be enabled to read the Bible. Many who can read, are so engrossed by the labours of their several occupations in life, that they have but little time for the acquisition of scriptural knowledge. (*Biddulph.*)

It may be objected, that the custom of *preaching* renders the other unnecessary. This objection will be at once obviated, if it be considered that much of the *effect* to be expected from preaching must be lost, unless the hearers are in some measure previously *acquainted* with the contents and phraseology of *Scripture*.—There are persons who, though *able*, are destitute of any *inclination* to read the Bible. Yet many of these, under the influence of Custom, will come to the House of God. Either they are so engrossed by *worldly business* that they find no leisure at home for reading, meditation, and prayer, or the Bible is to them so dull a Book that they never open it; any other *volume* finds a preference in their esteem, and at their leisure moments, to that which came from Heaven. Though it is evident, that the attendance paid to the Ordinances of God's Worship by *those persons* who find no relish for the Scriptures proceeds entirely from improper motives, whether from *custom*, *curiosity*, or the unmeaning notion that it is proper to spend an hour or two *on the Lord's Day* in such a manner, yet it is well that any inducement brings them into a place where the word of God is publicly read.—If it be admitted to be *possible*, that a man may put on the sacred garb for the sake of the emoluments annexed to the office, and without those *qualifications*, either of grace or knowledge, which are indispensably necessary for a faithful and profitable discharge thereof, *the wisdom of our Church* will appear, in directing that *large portions of the "word of God"* be read at *every season of Public Worship!* (*Ibid.*)

(“ *After that* (1), *shall be said or sung* (2), *in English* (3), *the Hymn called Te Deum Laudamus* (4), *daily throughout the year* (5),”

“ *Or* (6), *this Canticle.*”

I WILL BLESS THE LORD AT ALL TIMES: HIS PRAISE SHALL CONTINUALLY BE IN MY MOUTH. *Psalm*, xxxiv. 1.

I WILL MAGNIFY THEE, O GOD, MY KING. EVERY DAY WILL I GIVE THANKS UNTO THEE: AND PRAISE THY NAME FOR EVER AND EVER.—GREAT IS THE LORD, AND MARVELLOUS, WORTHY TO BE PRAISED, THERE IS NO END OF HIS GREATNESS.—ONE GENERATION SHALL PRAISE THY WORKS UNTO ANOTHER: AND DECLARE THY POWER! *Ps.* cxlv. 1—4.

(1) *After that*] This Order of *intermixing Hymns and Psalms* with *Lessons*, is made in pursuance of that excellent Canon of Laodicea (17th.) “It is not meet to sing the Psalms in a continued course in the Church, “but to interpose a Lesson between every Psalm.” So ordered, saith Balsamon, “that this might be as a rest in music, and after that, the congregation to sing again, that the Service might not be thought tedious.” Nothing is certainly more delightful, not only to the outward senses of the body, but even to the very soul itself, than *variety*: this it is, which calls up in her, her former vigor and vivacity; this that makes her shake off her former lassitude; Embracing every new object with a most greedy desire; every change is, as it were an unbending of the mind. (*L'Estrange.*)

(2) *Said or sung.*] In the opinion of some, the word “*sung*,” relates to a Hymn in parts, as in a Cathedral or Choir service, one side singing one verse and the other side answering (thus *antiphonally* or *Anthem-like*) with another. While the word “*said*,” relates principally or exclusively to a Parochial Service.

It is said of the *Venite Exultemus*, the *Hymns* for Easter-day, *Gloria in Excelsis*, the *whole Psalter*, and *Gloria Patri*, that they shall be “*said or sung.*” But it is not said whether this shall be done by the *Priest* or the *People*; or if by *both*, whether *jointly* or *alternatim*. *Custom*, therefore, is our only authority for those *various ways*, in which we perform these parts of the Office in Choirs, and Parish Churches. (*Sharp.*)

This practice, so primitive and devout, our Church still continues in her Service, either by *singing*, as in our Cathedral worship, or by *saying*, as in the Parochial. For in the former, when one side of the Choir sing to the other, they both provoke and relieve each other's devotion: they

provoke it (as Tertullian remarks) by a holy contention, and relieve it by a mutual supply and change: for which reasons, in the Parochial Service, the *reading* of the Psalms is also divided between the Minister and People. And indeed did not the Congregation bear their part, to what end does the Minister exhort them to “*praise the Lord?*” or what becomes of their promise, that their “*mouths shall shew forth his praise?*” (*Wheatley.*)

The Church orders either to be *said* or *sung*, as the People are best able: not being willing to lay a greater restraint upon them than the Scripture has done, in which we have examples for *both* these ways of *praising* God. Thus, the praises of God were celebrated in the *Jewish* Church by *singing*, 2 Chr. xxix. 30, and afterwards in the *Christian* Church, Eph. v. 19. Col. iii. 16. (Acts xvi. 25. James v. 13.) (*Abp. King.*)

The Christians, as we know, were wont to sing Hymns in *the Apostles time*; and *Ignatius* might appoint they should be sung by each side of the Choir, since Pliny, writing to the Emperor Trajan, says, that the Christians used *then* to sing verses to Christ by turns, which was not much above a hundred years after our Saviour: and it is probable, the place of these Hymns was (as now) *after the Lessons*; for *St. Ambrose* notes, that after one angel had published the Gospel, a multitude joined with him in praising God: so when one Minister hath read the Gospel, all the faithful glorify God! And *St. Augustine* observes, that a Psalm followed the Lesson out of the Old Testament. So also that constitution of *Laodicea*, that a Lesson should be read, and then a Psalm sung, that by this variety the People might be secured against weariness. (*Comber, Sh. Dis.*)

(3) It may gratify some to see this Hymn in the *Latin*.

Te Deum laudamus, te Dominum confitemur.

Te æternum Patrem omnis terra veneratur.

Tibi omnes Angeli, tibi cœli et universæ potestates;

Tibi Cherubim et Seraphim incessabili voce proclamant;

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.

Plena sunt Cœli et Terra Majestatis Gloriæ tuæ.

Te gloriosus Apostolorum chorus,

Te Prophetarum laudabilis numerus,

Te Martyrum candidatus laudat exercitus.

Te per orbem terrarum sancta confitetur Ecclesia,

Patrem immensæ Majestatis,

Venerandum tuum verum et unicum Filium.

Sanctum quoque Paracletum Spiritum.

Tu Rex Gloriæ Christe:

Tu Patris sempiternus es filius.

Tu ad liberandum suscepturus hominem non horruisti Virginis uterum.

Tu devicto mortis aculeo aperuisti credentibus regna cœlorum.

Tu ad dextram Dei sedes in gloria Patris,

Judex crederis esse venturus.

Te ergo quæsumus famulis tuis subveni, quos pretioso sanguine tuo redemisti.

Æterna fac cum sanctis suis in gloria numeremini.

Salvum fac populum tuum Domine, et benedic hærediatu tuæ.

Et rege eos et extolle illos usque in æternum.

Per singulos dies benedicemus Te.

Et laudamus nomen tuum in sæculum et in sæculum sæculi.

Dignare Domine die isto sine peccato nos custodire.

Miserere nostri Domine, miserere nostri.

Fiat misericordia tua Domine super nos, quemadmodum speravimus in Te.

In Te Domine speravi non confundar in æternum.

(4) *The Hymn called "Te Deum laudamus."*] The Primitive Church, with Psalms and Hymns from Scripture, did also make use of some Hymns composed by inspired and extraordinary men. Thus do we; and particularly, we retain that ancient and excellent Hymn called "TE DEUM," said to be composed by *St. Ambrose*, and first sung at the Baptism of *St. Augustine*, though afterwards the people (as *St. Ambrose* himself saith) daily repeated it with great devotion and delight, as the excellent matter of it deserves. (*Comber, Sh. Disc.*)

Of the *Te Deum*, which is now in use among us, the *Author* and *Original* is variously disputed. The common opinion ascribes it to *St. Ambrose* and *St. Austin* jointly; others to *St. Ambrose*, singly, because he is known to have composed Hymns for the use of the Church. The story told of it, is concluded to be a mere fiction and invention of later ages. That when *St. Austin* was baptized by *St. Ambrose*, whilst they were at the Font, they sung this Hymn by *inspiration* as the Spirit gave them utterance, and so published it in the sight and audience of all the People.—The truth of the matter is, that it was composed by a French writer about an hundred years after *St. Ambrose's* death, for the use of the *Gallican Church*. *Pagi* says, *Gavantus* found it in some MSS. ascribed to *Abundius*; and others have the name of *Sisebutus* prefixed to it. *Bishop Usher* found it in two MSS. ascribed to *Nicetus*, Bishop of Triers, who lived about the year 535. And he is now by learned men generally reputed the author of it. The learned Benedictines, who lately published *St. Ambrose's* works, judge him not to be the author of it: and *Doctor Cave*, though he was once of a different judgment, yet upon maturer consideration, subscribes to their opinion. Wherefore the most rational conclusion,

is that of *Bishop Stillingfleet*, that it was composed by *Nicettus*, and that we must look on this Hymn as owing its *original* to the *Gallican Church*. (*Bingham*.)

There is no doubt to be made, but that this Hymn was used in the Church about the year 530, at which time St. Bennet instituted his order, and prescribed the singing of this Hymn as one of his Rules. The story is, that Ambrose said the first verse, "*Te Deum Laudamus*;" Austin made answer, "*Te dominum confitemur*;" Ambrose again the next verse, "*Te æternum Patrem*:" Austin, "*Tibi omnes Angeli*;" and so alternately to the end of the Hymn. (*Nichols*.)

(5) *Throughout the year.*] Because in *every thing* God shews mercy, we "must in every thing give *thanks*!" So that Hymns of Praise are ever seasonable, especially in the House of God, where they are to be intermixed with every part of Divine Service, to make it pleasant to us, and acceptable to Him we worship. We are to bless God for our *bodily food*; how much more then, for the *food of our souls*. The providing of which for us is the greatest mercy next to that of giving *the eternal word* to us. For if God had not written his word for us, we should not have seen either our *sin* or our *danger*, our *duty* or our *assistance*, our *deliverer* or our *reward*; and shall we not praise Him for this shining light? What chapter is there, but contains a peculiar reason of our *thankfulness*? Whether it *instruct*, or *reprove* us; *invite* us to *duty*, or *affright* us from *sin*; whether it consist of *promises* or *threatenings*, *precepts* or *examples*, it ought to be concluded with "*We praise thee O God*," (for *illuminating* our minds, *quicken*ing our affections, *renew*ing our memory, *reviv*ing our hopes, *awaken*ing our sloth, or *confirm*ing our resolutions! (*Comber*.)

On the Exercise of a DISCRETIONARY Power.

(6,) It has been before noticed (see *ante* page 222) that Dr. Sharp in his Treatise on "THE RUBRICK IN THE BOOK OF COMMON PRAYER," &c. amongst other kinds of *Rubricks*, treats of "*such as leave a discretionary power with the officiating Minister*." The following are some of his remarks.

"Upon all which, I observe in general, that where the *Rubricks* are *defective*, or capable of *two senses*, or of *doubtful interpretation*, there is no stating a Minister's *obligation* to observe them: nor is uniformity in practice to be expected: because every Minister must be allowed a liberty of *judgment*, and consequently of *practice*, in cases not sufficiently clear, or capable of various constructions, so as he make no breach upon *those Rubricks* that are *plain*, and *express*. In several of those points that I have

mentioned, the CLERGY take different ways; and they may safely and honestly do so, for there is no room to say that any of them do *wrong*, since there is not evidence enough *which* of those ways are right. *Something* may be perhaps pleaded for them all. But then, whatsoever is pleaded, as it is only upon the foot of *private sentiments*, we remain still at liberty to follow our *own judgment and discretion* in those points, till they who have authority, do settle *a rule* for us concerning them. And if, in the mean time, any of us have real scruples upon these points, our proper recourse is to the Ordinary of the Diocese for satisfaction; because his determination in all *doubtful* cases is authoritative, safe, and legal; and is granted us as a supply for all the deficiencies we meet with in *the letter* of the Rubrick.

“A discretionary power is frequently left with the Minister. As in the choice of *Hymns* in the Daily Service; and of the *occasional* Prayers and Thanksgivings to be said after the stated ones; in *supplying* the Sundays after Trinity, when their number exceed the provision there made for them, out of the *supernumerary* Collects Epistles and Gospels after the Epiphany. In the *choice* of Sentences before Morning and Evening Prayer, and at the Offertory; and of *Exhortations* and *Collects* in the Communion-Office; in the *usage* or *omission* of a Prayer in the Office of Matrimony, and of a Psalm in the Burial Office; in the appointment of the *time* for Christening, and other the like Rubricks; especially in the Office for *Visiting the Sick*, where a *great deal* is left *wholly* to his discretion.

“Now what we have to do in all these cases, is only to be *considerate* in the use of this liberty, and not to transgress the *bounds* within which our discretion is restrained; nor give any *occasion* to a remark that was often in the mouth of a great Churchman and Ritualist, viz. “that what was “left to the *discretion* of a Minister was also left to his *indiscretion*.”

“And whereas there are liberties too often taken by some under the *notion* of a discretionary power, which are not so *justifiable*; as the *adding* to the Public Service more than is commanded, in *multiplying* Collects (for instance) in the *coincidence* of *Festivals*; or *joining* at any time more Collects, as Collects *for the day*, to that which is properly so; (and which is but one, except it be in *Advent* and *Lent*, or at other times when *special direction* is given for more Collects than one) and in *using* Prayers out of the Office for visiting the sick, for the sake of such as *desire to be prayed for*; or *adding* in any other respect to the *prescribed Service* without an order or license to do so; (and the same may be said, *vice versâ*, of *omissions* or *passing over* any parts of the Public Offices,) I say, whereas *too great licence* hath been taken in these respects, we would do well to remember, that whatever liberties the Rubricks do not formally *allow* us, they do

virtually *forbid* us: at least we are not to venture upon them on our own *judgments*, or without the concurrence of our *Ordinary*, to whose *discretion* a greater latitude is given in all cases where the *Rubricks* themselves seem not to be a sufficient directory.

“It may be said, perhaps, there is no great reason, considering how *many things* are left in the Liturgy to our *discretion*, that we should be directed in such *minute particulars* as these are. Why may we not, for instance, be entrusted with using our *own manner* of *introducing* a *Lesson* out of the Bible, or a portion of Scripture to be read at the Altar, but the *very words* must be prescribed us? True: And yet I must needs say, that he is both conceited and presumptuous who is above following rule (when it is given) even in these *little matters*: especially where the *command* is *positive* and *express*. It is true, the Ordinary may forbear to *blame*, and he may neglect to *reform* any *customary* deviations from, or any open defiances of, *express* and *positive* Rubrics. But as he hath no power to *alter* them, or to *dispense* with alterations made in them, so he cannot *excuse* or *discharge* us from our obligations to conform ourselves to them.—For we are *antecedently* bound to observe them by our own solemn *declarations* and *subscriptions* of *Conformity*; which if they will not bind to those things which are sufficiently *clear*, *obvious*, and *practicable*, I know not what use they are of, or with what intention we made them.” (*Sharp on the Rubrick.*)

Te Deum Laudamus.

XVII. After hearing the majestic Revelations of the Law, so frequently introduced with a “THUS SAITH THE LORD!” the Church invites to the grateful office of Praise and Thanksgiving, And although the full display of the attributes and actions of the “Holy, blessed, and glorious Trinity,” was not made, till the “mystery” of the Gospel was laid open—the “grace” “and truth” manifested, that “came by Jesus Christ”—yet is OUR GOD ever to be magnified by *Christians*, and to be “acknowledged” by “the Holy Church throughout all the

“ world,” as the FATHER of “ Infinite Majesty ;” the “ ever-
“ lasting” only SON, “ honourable and true ;” and the HOLY
GHOST “ the Comforter.”

If ever a human composition be thought worthy to be used
by the Church for this purpose, it would be difficult to select
one better calculated than the noble and sublime Hymn, long
and universally known, as the TE DEUM LAUDAMUS.

I WILL DECLARE THY NAME UNTO MY BRETHREN—MY PRAISE SHALL
BE OF THEE IN THE GREAT CONGREGATION! *Ps.* xxii. 22. 25.

PRAISE JEHOVAH, O JERUSALEM, PRAISE THY GOD, O ZION!—LET
THEM EXALT HIM ALSO IN THE CONGREGATION OF THE PEOPLE, AND
PRAISE HIM IN THE ASSEMBLY OF THE ELDERS. *Ps.* cxlvii. 12. cvii. 32.

ANALYSIS. In the composition of this Hymn may be disco-
vered *three principal features.*

First. A *Prefatory* act of PRAISE, shewing—1. The *Duty*
itself and—2. The *company* joining in this—All that are on
Earth ; and in *Heaven* the Angelic Host—the Cherubim and
Seraphim—Crying one unto another, “ Holy Holy, Lord God
“ of Hosts !” with the glorious company of “ *just men made*
“ *perfect,*” in unison. (1—9)

Second. A *profession* of FAITH, shewing—1st. The *Per-*
sons making this—the Holy Catholic Church and—2dly, The
Articles of which it is composed. Being—1. Each person of
the Holy Trinity—the *Father*, the *Son*—and the *Holy Ghost*
and—2. The *Second Person* in particular—the Mediator be-
tween God and Man—the Everlasting Son, the King of Glory.
Also *His Humiliation* ; the merit and efficacy of His *Death* ;
the nature of His *Exaltation* : and the assurance of His return
to the *final judgment* ! (10—19.)

Third. An *act* of INTERCESSION and SUPPLICATION,—1. For
all the *People of God* ; asking for them *internal Assistance*,
Salvation with the glorified Saints, and on Earth *Protection*
and *Defence*.—2. For *ourselves*, as his constant worshippers,
desiring *freedom from sin*, and *continual mercy*, on the only
sure grounds on which all can be obtained—*sincere trust in*
God ! (20—29)

The Scriptures of the *Old Testament* set before us God's exceeding great and precious *promises*, the rectitude of his *moral government*, and his wonderful dealings with his *Church and People*, from the earliest times. If we hear these things in a proper temper of mind, they will fill us with devout sentiments of *adoration and praise*! And to express these sentiments in the most lively and vigorous manner, more suitable words have never been devised than those of this rational and majestic Hymn! (*Rogers.*)

I. ACT OF PRAISE.

1. "We praise thee, O God : we acknowledge thee to be
"the Lord!"

Praise ye the Lord ; praise ye the Name of the Lord ; praise him, O ye Servants of the Lord. Ye that stand in the House of the Lord. Ps. cxxxv. 1, 2.

Here we observe this exercise of the great duty of *celebrating the Glory of God*, and the public acknowledgment of His *power and dominion* over all His creatures, with the *Company* that join us in setting forth his praises, and giving Him the Glory "*due unto his Name!*" (*Hole.*)

2. "All the earth doth worship thee : the Father ever-
"lasting."

All the earth shall worship thee, and shall sing unto thee. Ps. lxvi. 4. Thou, O Lord, art our Father, our Redeemer, thy name is from everlasting. Is. lxiii. 16. Jer. x. 10.

The Earth, with all the creatures and inhabitants thereof. For though *Man* only is the *vocal* instrument of his glory, yet all other creatures are the *silent orators* of his praise. Why should we not be sincere in this acknowledgment, since it is our honour to serve Him whom the Heavens praise, and the Earth worships, and to whom all the inhabitants of both are subject? There is no time, nor country, which hath not afforded many to confess and adore Him that fills all places, and who endureth *from everlasting to everlasting.* (*Hole.*)

3. "To thee all Angels cry aloud : the Heavens and
"all the Powers therein."

Bless the Lord, ye his Angels, that excel in strength.—Bless ye the Lord, all ye His hosts, ye ministers of His that do his pleasure. Ps. ciii. 20. 21. Praise Him ye Heaven of Heavens. Ps. cxlviii. 4. Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him. Dan. vii. 10. And all the

Angels stood round about the Throne, and fell upon their faces and worshipped God. Rev. vii. 11.

To these do join, in a higher manner, all the *inhabitants of Heaven*; of which the first rank are the glorious *Angels*. We lately prayed that God's will might be done in Earth as it is in Heaven: and how it is done there this excellent Hymn opens to us; and with the Evangelical Prophet carries us thither to behold the holy Orders above, *Angels* and *Powers*, *Cherubims* and *Seraphims*.

4. "To thee, Cherubim, and Seraphim: continually do
"cry."

These with all the *Heavenly Host*, are ever sounding forth their triumphant Hymns, and particularly that of the *Trisagium*. This shews their employment is one and the same that we are now exercised in, even to *praise the Lord continually!*

5. "Holy, Holy, Holy: Lord God of Sabaoth!"

6. "Heaven and Earth are full of the Majesty: of thy
"Glory."

Above it stood the Seraphims—and one cried unto another, and said, Holy, Holy, Holy, is the Lord of Hosts, the whole Earth is full of His glory, Is. vi. 3. The Lord of Sabaoth, Rom. ix. 29. Jas. v. 4. All the Earth shall be filled with the glory of the Lord, Numb. xiv. 21. Do not I fill Heaven and Earth? saith the Lord, Jer. xxiii. 24.

Here the *thrice* repeating of "Holy," applies it to the *three Persons* of the ever-blessed *Trinity*, the *Father*, *Son*, and *Holy Ghost*; who are each of them pronounced and worshipped as *Holy*, and yet they are all but one "*Lord of Hosts*," so that we may at once learn what *to believe*, and how to *worship God*.

7. "The glorious company of the Apostles: praise thee."

After these follow the whole train of *glorified Spirits*, who have vanquished all the terrors and temptations of this world, and are arrived to the mansions of bliss and glory *above!* Among whom those lead the van, who were the *first preachers* and publishers of the *Gospel* here on earth, and are now for ever praising God for it in Heaven!

8 "The goodly fellowship of the Prophets: praise thee."

They who prophesied and foretold *the coming of a Saviour*; and now join in blessing and praising God for Him.

9. "The noble army of Martyrs : praise thee."

Thy saints shall bless thee, they shall speak of the glory of thy Kingdom, Ps. cxlv. 10, 11.

Lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and cried with a loud voice, saying, Salvation to our God. These are they which came out of great tribulation. The souls of them that were beheaded for the witness of Jesus, and have washed their robes and made them white in the blood of the Lamb : therefore are they before the throne of God and serve Him day and night. Rev. vii. 9, 10, 14, 15. xx. 4.

They fitly bring up the rear, who *sacrificed their lives* for the testimony of Christ, and now live for ever to glorify Him for whom they died ! This is that *blessed Society* with which we are to join, and bear a part in the Heavenly Choir ; stiled by the Apostle, "*An innumerable company of Angels, the general Assembly of the Church of the First-born, that are written in Heaven ; where God, the Judge of all, is attended by the Spirits of just men made perfect.*" (Hole.)

Let us join with the Angelick Hosts *now*, and we shall be joined to them *hereafter* ; let us not be discouraged at the distance of our nature and condition ; for many of *our brethren* (which were once as we are) are already glorious, they are admitted to this honor, and intermixed with this Society ! O see the painful and faithful *Apostles* ! see the zealous and holy *Prophets* ! behold the triumphant army of devout and courageous *Martyrs*, how they all rejoice and sing ! The Apostles are ravished with *His glory*, whom they saw in his *weakness*. The Prophets are delighted with *Him* whom they *prophesied* of, but never *beheld* before ! The Martyrs are transported with His love, and forgetting all their *torments* solace themselves in His joys, and every gaping wound is now a mouth to chant out his praise. (Comber.)

II. PROFESSION OF FAITH.

10 "The holy Church throughout all the world : doth
"acknowledge thee ;"

Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Matt. xxviii. 19.

The Church has ever owned a belief of this Holy Mystery, and defended it against all the heretics that have opposed it. We have the Confession itself, which is the belief of the Trinity in general, and of each person in particular.

11. "The Father : of an infinite Majesty."

Thine O Lord is the Majesty, for all that is in the Heaven and in the Earth is thine—thine is the Kingdom, O Lord, and thou art exalted as head above all, 1 Chron. xxix. 11. O Father, Lord of Heaven and Earth, Matt. xi. 25.

12. "Thine honourable, true : and only Son."

Thou art my Son, this day have I begotten thee, Ps. ii. 7. That all men should honour the Son, Jo. v. 23. He received from God the Father honour and glory, 2 Peter, i. 17. I am the Truth, Jo. xiv. 6.

13. "Also the Holy Ghost : the Comforter."

The Comforter, which is the Holy Ghost, Jo. xiv. 26. There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, 1 Jo. v. 7. When the Comforter is come whom I will send unto you from the Father, even the Spirit of Truth—He shall testify of me, Jo. xv. 26.

He is the Sanctifier of all his People. But because the *Divinity* of the *Second Person* in the 'Trinity hath been most of all doubted and denied by Heretics ; and because the work of man's Redemption was chiefly effected by what He did and suffered for us : therefore the Church in this Hymn, and in all her Creeds, hath made the largest and most particular professions of our Faith in Him, and what He hath done for us ; which take up the six following Versicles. The first whereof begins with acknowledging the great glory of His *Godhead*. (*Hole.*)

14. "Thou art the King of Glory : O Christ."

The Glory of the Lord shall be revealed, and all flesh shall see it together, Is. xl. 5.

Who is the King of Glory ? the Lord strong and mighty, Ps. xxiv. 8. Our Lord Jesus Christ, the Lord of Glory, James ii. 1.

By this *title* we own him to be *truly God* ; for that Title is never in Scripture given to any other. Hence we find the Psalmist asking the question, "*who is the King of Glory ?*" and then answers it himself, "*It is the Lord strong and mighty, even the Lord mighty in battle ;*" Ps. xxiv. 8. where he calls upon the Heavens, saying, "*Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in :*" which is meant of Christ's triumphant ascending into Heaven. And then repeats the question again, "*Who is the King of Glory ? It is the Lord of Hosts, he is the King of Glory.*" 9, 10. Where he is called *the King of Glory*, partly from his being received up into Glory, and partly because he *purchased* glory for us, and *receives*

glory from us, and will at last receive *us into Glory!* To the glory and greatness of his Kingdom, is added, the near relation he bears to the Father, with the everlasting continuance of it. (*Hole.*)

15. “Thou art the everlasting Son : of the Father.”

Whose goings forth have been from everlasting, Micah, v. ii. The same yesterday, to day, and for ever, Heb. xiii. 8. Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the first and the last, Rev. i. 8. xxii. 13.

A Son, and yet from *Everlasting!* of the Father, not by *Creation*, as the Angels are, nor by *adoption*, as we are ; but by an *eternal generation*, and an *ineffable communication* of the Godhead to Him ! By which he is styled *the only Son*, and the *only begotten Son*, of the Father, being born of him in a way that never any was before, or beside him ; thereby becoming the *express Image of his Father's Person*, and the *brightness of his Glory!*

When in terms as high and lofty as words can express this excellent Hymn has thus described the transcendent greatness of the person of Christ, it goes on to set forth his great humility and condescension under all this glory.

16. “When thou tookest upon thee to deliver man : thou “didst not abhor the Virgin's womb.”

The Lord himself shall give you a sign, Behold, a Virgin shall conceive, and bear a Son, and shall call his name Immanuel, Is. vii. 14. I looked and there was none to help ; therefore mine own arm brought salvation unto me, Is. lxiii. 5. As the children are partakers of flesh and blood, He also took part of the same to deliver them, &c. Heb. ii. 14, 15.

Though He was of that high and noble extraction, as to be *begotten of the Father*, before all worlds, and so had His being from *everlasting*; yet for our sake he admitted another and far *inferior* generation, *viz. in time*, to be born of a *woman* ; and as *children* are partakers of flesh and blood, so he likewise took part of the same ; that being our surety and Saviour, He might take away our sins. To which end, he disdained not the Virgin's womb, but made his passage into the world by the course of *human flesh*, and thereby became one of us, to make us one with the Father and Him ! To the *meanness* of his birth was added the *sharpness* of a bitter and accursed death, to lead us to everlasting life. (*Hole.*)

17. "When thou hadst overcome the sharpness of death:
"thou didst open the Kingdom of Heaven to all be-
"lievers."

He that believeth on the Son hath everlasting life, Jo. iii. 36. An entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ, 2 Peter i. 11.

They could not enter in because of unbelief, Heb. iii. 19.

There is a sting or sharpness in Death, put into it by sin, which gives it all its malignity and terror. "*The sting of death is sin!*" Now Christ by His death and resurrection pulled out this sting, and overcame this sharpness of death; which made the Apostle triumph over it, saying, "*O Death, where is thy Sting, O Grave, where is thy Victory!*" And then thanks God for our victory over both, "*through Jesus Christ our Lord!*" 1 Cor. xv. By this he is said to *open the Kingdom of Heaven to all believers!* Sin shut the gates of Heaven against us, and set up a flaming sword to keep us out of *Paradise*, from whence it excluded our first Parents: but Christ, by his overcoming Death by the power of his Resurrection, hath *opened* those everlasting Doors, and given us an entrance into the Kingdom of Heaven! *To all Believers*; who by a firm and lively *Faith* accept of and adhere to Him; for these He hath so loosened the pains, and broken the chains of death, that they shall not be long holden of them. (*Hole.*)

After these acts of humiliation and condescension, for the good of mankind, He ascended up into Heaven.

18. "Thou sittest at the right hand of God: in the
"Glory of the Father."

Sit thou at my right hand, Ps. cx. 1. We have such an High Priest, who is set on the right hand of the throne of the Majesty in the Heavens, Heb. viii. 1. Angels, and authorities, and powers, being made subject unto him, 1 Peter, iii. 22.

The *right hand* is the post of honor, and the *right hand of God* being the place of the highest power and dignity, the Son of God is seated there, as the meed for promoting the glory of his Father, and the salvation of mankind. (*Hole.*)

From thence we are taught to expect his second coming to judgment, saying,

19. “ We believe that thou shalt come : to be our “ Judge.”

The Son of Man shall come in the glory of his Father with his Angels, and then He shall reward every man according to his works, Matt. xvi. 27. The Lord cometh with ten thousands of his saints to execute judgment upon all, Jude, 14, 15.

This is a matter of *comfort* to all good Christians, that *He* who is their *Advocate and Redeemer*, is to be their *Judge*; and of *terror* to all wicked men, that *He* whose *mercy* they have wilfully despised and rejected, will bring them to *Judgment*; from whom they can expect nothing but the dreadful sentence of condemnation, *Depart from me ; for the Judge of all the world will surely do right*, and render unto all men according to their works. (*Hole.*)

The second part of this Hymn is a *Confession of Faith*; every article whereof is a farther motive to praise God, either for the *glory* of his essence, or the *mercy* that appears in his works.—The unanimous consent of the servants, is a manifestation of the Master’s honour : and it is an evidence that the Lord is really such, and so glorious as we believe him to be, since all unite in the profession of it. And this holds as in all Articles, so most evidently in the great mystery of *the Trinity*, which the Catholic Church hath most *unanimously acknowledged*, most *sacredly kept*, and most *courageously defended*, above all other articles. Let us then cheerfully acknowledge the *infinite majesty* of the *Father*, who governs all creatures; and declare the *honor* of His *true and only Son*, whose glory is great in our Salvation; and let us confess the *Divinity* of that *Holy Spirit*, who is our *Advocate* in Heaven, and our *Comforter* upon the earth. Above all, let us be careful that the humiliation of our merciful Redeemer do not lessen our *esteem of Him*. To prevent which, the Church in this Hymn, as also in all her Creeds, makes the *largest* and *most particular* confession of the *Son of God*!—He is *very God*, and therefore we give him that title—*King of Glory*, which alone belongs to the *Lord of Hosts*!—He is the *everlasting* and *only begotten Son of God*; by eternal generation, *coeternal* with the Father and *co-equal*; and though he was born in time, and became “ *the Son of Man*,” this doth not take away from His being “ *the Son of God*,” nor change his nature, but express his love, and engage our affections.

Whenever Abraham, Isaac and Jacob entered into their glory, it was in the right of Jesus, who by his saving *death*, pulled out that fatal sting, and obtained admission for all believers, not only for *Jews* and *Saints* of former ages, but for *Gentiles*, and all the world that should so own Him

as a Saviour, as to give up themselves to be ruled by his holy Laws.—We cannot see Him in His glory at the right hand of God by *the eye of sense*, but we do discern Him by *the eye of faith*; and we *believe* He shall be revealed in all this glory, when He comes to judge the world at the last day!—Who could we rather wish should be our Judge, than He that *redeemed us*; and he that now offers to give us a *pardon* sealed in His own blood? Let us *now* accept his tender, and we need not tremble *then*, for so *our Judge* shall be *our Advocate* and *our Friend*! (Comber.)

III. INTERCESSIONS AND SUPPLICATIONS.

20. “We therefore pray thee, help thy servants: whom
“thou hast redeemed with thy precious blood.”

O God of our Salvation! Ps. lxxix. 9. Ye are bought with a price, be not ye the servants of men, 1 Cor. vii. 23.—Redeemed with the precious blood of Christ. 1 Peter. i. 19.

The term “*therefore*” shews it to be a petition inferred either from *all* the foregoing parts of the Hymn, or else more especially from what went *immediately before*, concerning the *day of Judgment*; that considering the near and dreadful *approach* of that day, we pray God to help and prepare all his people for it; that *they* who are *redeemed* by Christ’s blood, may be *saved* by his merits. (Hole.)

21. “Make them to be numbered with thy Saints: in
“glory everlasting.”

The Lord Jesus Christ shall come to be glorified in his Saints, 2 Thess. i. 10. That ye may know the riches of the glory of his inheritance in the Saints, Eph. i. 18. I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory, 2 Tim. ii. 10.

That they may be found, not among the Goats at His *left hand*, to be doomed to *everlasting misery*; but with the sheep at His *right hand*, to be led into His *eternal kingdom*! (Hole.)

22. “O Lord, save thy people: and bless thine inheritance.”

Save thy people, and bless thine inheritance, Ps. xxviii. 9.

Deliver them from all *temporal evils here*, and crown them with all *spiritual blessings in Heavenly places*, in Christ Jesus hereafter.

23. “Govern them : and lift them up for ever.”

The government shall be upon his shoulder, Is. ix. 6. And I, if I be lifted up from the earth, will draw all men unto me, Jo. xii. 32.

We pray God to govern his people, as a *King* doth *his subjects*, and to *lift* up their heads above their enemies ; to *rule* them by his Holy Spirit, and to advance them above the reach of all temptations : to *guide* them by his counsel here, and at last to bring them *to glory* ! The Church in the next words acknowledges both her *duty* and her *practice* ; which is, *daily* to praise and adore our Creator ! (*Hole.*)

24. Day by day : we magnify thee ;”

Let such as love thy salvation say continually, the Lord be magnified, Ps. xl. 16. Daily shall he be praised, Ps. lxxii. 15.

Because the Divine favors and blessings, are multiplied and renewed upon us *every day*, we therefore pay our *daily tribute of praise* and thanksgiving ; and because His mercy *endureth for ever*, we declare our willingness to worship Him for ever. (*Hole.*)

25. “And we worship thy Name : ever world without
“end.”

Where is He that is born King of the Jews ? we are come to worship Him, Matt. ii. 2. The Disciples came and worshipped Him, but some doubted, xxviii. 9, 17. At the name of Jesus every knee should bow, Phil. ii. 9. To Him be glory both now and for ever.—Amen, 2 Peter, iii. 18. Let all the Angels of God worship Him, Heb. i. 6.

Give unto the Lord the glory due unto his Name.—Worship the Lord in the beauty of Holiness, Ps. xxix. 2. I will bless thy Name for ever and ever ! Ps. cxlv. 1.

26. “Vouchsafe, O Lord : to keep us this day without sin.”

Keep back thy Servant from presumptuous sins, Ps. xix. 13. Order my steps in thy word, Ps. cxix. 133.

We cannot continue in safety *one moment* without God's protection, being still liable to *temptations*, and exposed to continual *dangers*.—And though our frailty be such, as makes us stand in *continual need* of divine Grace and Succour ; yet our sins, too, are so many and great, as may justly deprive us of the assistance of both. Which makes it necessary to beg for *mercy* and *forgiveness*. (*Hole.*)

27. “O Lord, have mercy upon us : have mercy upon
“us.”

The words of Psalm cxxiii. 3.

The petition is doubled to shew the *earnestness* and *importunity* of the petitioners, as also the *urgent necessity* they have of it. This then being a matter of so great importance and necessity, our Church teaches us to urge the request and to dwell a while upon it, adding farther— (*Hole.*)

28. “O Lord, let thy mercy lighten upon us : as our
“trust is in thee.”

He that trusteth in the Lord, mercy shall compass him about, Ps. xxxii. 10.

Let thy mercy, O Lord, be upon us, according as we hope in thee, Ps. xxxiii. 22.

To lighten the *burden* of our sins, and to lighten our *hearts* under the burden of our *sorrows* for them, we desire *His mercy* to *lighten* upon us, and that because we place our whole hope and trust in it. Meaning, that we plead not any worth or merit of our own to deserve or *challenge* it, but entirely trust to, and rely upon his mercy and goodness to *give* it. And then to close up all we are taught to say— (*Hole.*)

29. O Lord, in thee have I trusted : let me never be
“confounded.”

Our Fathers trusted in thee : they trusted, and thou didst deliver them. They cried unto thee, and were delivered : they trusted in thee, and were not confounded ! Ps. xxii. 4. 5. None that trust in Him shall be desolate. Ps. xxxiv. 22.

This is the sum and sense of this pious Hymn, which we daily offer up unto the Lord, and is to be done with the most devout affections. (*Hole.*)

The last part which closeth this devout and exquisite form, turns both the *Thanksgiving* and *Confession* into *Prayer*, as a most natural consequence of all the preceding considerations. For who can behold so great a God, so universally praised in Heaven and Earth, and not believe him to be *the fountain of all goodness*, and desire His *favor*? Who can contemplate the Saviour of the world in His essential glory, in his admirable condescension, willing humiliation, and illustrious restoration, and not break forth into some passionate supplications for *a share in his love*?—We say, *He* is to be *the Judge* of us, and all the world, Jo. v. 22, 27, and we know *we cannot answer Him for one of a thousand*, Job, ix. 2. Sure then our wisest way is to make *supplication* to our Judge, Job. ix. 15, and to beg that His *favor* may at that day be shewed to us and all his people; for at *His sentence* all the world must stand or fall!—Withhold not thy mercy, for we will not withhold thy praise; and since we resolve day by

day, that is daily, to do the work of angels, Lord, keep us pure, as they are; for Praise is not seemly nor acceptable in the mouth of a sinner!—O shut not out our prayer; consider not our *merits*, but our *distress*; we know we deserve nothing, but we have great hopes, (such is thy transcendant goodness) that we shall have what we desire! Those that were better than we, have put *words* into our mouths, who in the Psalms did not urge thee as if they had been worthy, but only *trusted in thy mercy*, and so do we!—Do not disappoint those hopes that are grounded on thy *tender mercy*, lest *Satan* upbraid us, and the *world* slight us, and then *we shall be confounded*. (Comber.)

GLORIA PATRI is not appointed to be said after this Hymn, evidently because the whole is an amplified *Doxology*.

“¶ Or (1), *this Canticle* (2).”

(1) *Or, &c.*] In the first Prayer Book of King Edward VI. there was only one Hymn provided for a Lesson; the cth. the xcviith. and the lxxviith. Psalms, not being added till 1552. The *Te Deum*, and the *Benedicite*, indeed, were both in the first Book; but not for *choice*, but to be used—one at *one time of the year*, and the other at *another*. *Te Deum* was appointed *daily throughout the year*; except in *Lent*, all the which time in the place of *Te Deum*, *Benedicite* was to be used. But when the second Book came out with *double Hymns*, for the *other Lessons*; these also were left *indifferent* at the discretion of the Minister, and the words “Or *this Canticle*,” inserted before the *Benedicite*. (Wheatley.)

When we would glorify God for his works, which is one main end of *the Lord's Day*, or when the *Lesson* treats of the *Creation*, or sets before us the *wonderful works of God* in any of His creatures, or *the use* He makes of them, either ordinary, or miraculous, for the good of *the Church*; this Hymn may very seasonably be used. (*ibid.*)

As to the *objection* made by some, that in using this Hymn we *pray to Angels and Heavens, Ice and Snow, &c.* This is so weak, that any can answer who look but into their Bibles, where such apostrophes frequently occur; and *David* may be as well accused of *Idolatry and Angel worship*, as we may be for using this Hymn. (Nicholls.)

(2) *This Canticle.*] This was an ancient Hymn in the *Jewish Church*, and adopted into the public devotions of the *Christians* from the most early times. *St. Cyprian* quotes it as part of the Holy Scriptures, in which opinion he is seconded by *Ruffinus*, who very severely inveighs against *St.*

Jerome for doubting of its divine authority; and informs us that it was used in the Church long before his time, who himself lived A. D. 390. And when afterwards it was left out by some that performed Divine Service, the fourth Council of Toledo, in the year 633, commanded it to be used, and excommunicated the Priests that omitted it. Our Church indeed does not receive it for *Canonical Scripture*, but it is an exact *Paraphrase* of the cxlviiith Psalm. (*Wheatley.*)

It is called *Benedicite*, &c. because in the *Latin* Version it begins with these words. It is also called "*The Song of the three Children*," because *Hananiah*, *Mishael*, and *Azariah* (whom the Prince of the Eunuchs named *Shadrach*, *Meschach*, and *Abednego*, Dan. i. 7.) are reported, in the Apocryphal additions to the Book of Daniel, to have sung it in the burning fiery furnace. (*Bennet.*)

Not only *Athanasius* directs Virgins to use it in their *private devotions*, but the fourth Council of *Toledo* says, it was used in the Church over all the world, and therefore orders it to be sung by the Clergy of Spain and Gallicia *every Lord's Day*, and on the *Festivals of the Martyrs*, under pain of Excommunication. *L'Estrange* thinks this is the first time there is any mention made of this Hymn, as of *public use* in the Church: but *Chrysostom*, who lived two hundred years before this Council, makes the same observation as the Council does, that it was sung in all places throughout the world, and would continue to be sung in future generations. The *Lectionarium Gallicanum*, published by *Mabillon*, appoints this Hymn to be sung *after the reading of the Prophets*, much after the same manner as it is now ordered to be sung between the *first* and *second Lesson* in the Liturgy of our Church. (*Bingham.*)

Our Reformers might have good reasons for originally retaining the *Latin* appellations, *Venite Exultemus*, *Te Deum Laudamus*, &c. These shewed that the service in English was not entirely, *a new service*; but, in the language of Edward's message to the Devonshire rebels in 1549, "the self same words in English, which were in Latin; saving a few things taken out, so fond, that it had been a shame to have heard them in English, as all they can judge, which list to report the truth. If the Service was good in Latin, it remaineth good in English. As for the Service in the English tongue, there is manifest reason for it." (*Shepherd.*)

Sabaoth is the plural number of a Hebrew word, and signifies armies, or hosts, as it is commonly rendered in the translation of the Bible. To this term, which remains in the *Te Deum* untranslated, it is to be feared the greater number in our Congregations, affix either no idea, or an erroneous one. In the recitation of *Te Deum*, I have formerly often heard it pro-

nounced exactly as we pronounce the word *Sabbath*.—Though the fact is questionable, and, as I suspect, not true, yet the report has been current, that the *author* of the English Dictionary was, for several years, not exempt from the mistake. (*ibid.*)

Benedicite.

Omnia Opera.

XVIII. Not only is it expected that Man,—the Master-piece of Creation on earth—should “bless the Lord,” and “praise him,” and “magnify Him for ever;” but also the inferior animals, made by the same Divine power and wisdom, and those higher creatures the Angels who “excel in strength, and do His commandments, the Ministers of His that do His pleasure.” And that in this should join “all his works, in all places “of His dominion!”

PRAISE HIM ALL HIS ANGELS, PRAISE HIM SUN AND MOON, AND ALL YE STARS OF LIGHT. DRAGONS AND ALL DEEPS. FIRE AND HAIL, SNOW AND VAPOUR. WIND AND STORM. MOUNTAINS, AND HILLS, AND FRUITFUL TREES. BEASTS AND ALL CATTLE, CREEPING THINGS AND FLYING FOWL. KINGS, AND PRINCES, AND JUDGES, AND ALL PEOPLE; YOUNG MEN AND MAIDENS, OLD MEN AND CHILDREN! ALL HIS SAINTS SHALL PRAISE HIM, EVEN THE PEOPLE THAT SERVETH HIM. *Ps. cxlviii.*

This is an elegant summons to all *God's works* to praise Him, and to join with the three Children (to whom so great and wonderful a deliverance was given) in praising and magnifying the Lord for ever! (*Wheatley.*)

Paraphrase abridged from Nicholls.

Let God be praised,

I.—By all the *numerous works* of His creation.

II.—By the *Angelic natures*, the first essay.

Let Him be praised,

III.—On the consideration of the noble fabric of *the Heavens*.

IV.—Of the *waters* suspended in the air.

V.—By those *powers* of inferior rank, which He makes use of in governing the course of *Nature*.

VI. On account of the *Sun* and the *Moon*, which afford so much light and comfort to the world.

VII.—Of the *Stars* those numerous bodies of light.

VIII.—Of the *Showers* and *Dews*, which bless the earth with fattening moisture.

IX.—Of the strong *Winds*, which clear the air of noxious vapours, and disperse the clouds for an equal distribution of *Rain*.

X.—Of the *Fire* and *warmth*, which are so useful to us.

XI.—Of the useful vicissitudes of *Winter* and *Summer*, so that the earth is not parched up, nor benumbed.

XII.—Of the *Dew* and *Hoar-Frosts*, which afford moisture to the tender plants.

XIII.—Of the *Frosts* and *Colds* in the winter, whereby the air is cleared of unwholesome Damps, and Vapours.

XIV.—Of the *Ice* and *Snow*, which screen the Herbage from the nipping cold.

XV.—Of the *Nights* and *Days*, by the vicissitudes whereof animals recruit themselves by sleep, and return to labour again, and plants are refreshed.

XVI.—Of the *Light* which lets into our eyes all the curious scene of nature; and the *Darkness* which closes our eyes to rest when we are weary of viewing it.

XVII.—Of the *Lightning*, which clears the Air, and of the *clouds* which let down the rain upon us, and screen us from the Sun.

XVIII.—Of the *Earth*, in whose womb such a number of vegetables, and other useful things are bred.

XIX.—Of the *Mountains* and *Hills*, the limbecks of Nature for receiving the Dews and Rains, and forming them into Springs and Rivers.

XX.—Of the *Herbage* which adorns the ground, and affords food.

XXI.—Of the *Springs*, which are so useful and refreshing.

XXII.—Of the *Sea*, the great repository of water, and the *Rivers* so useful to the countries they flow through.

XXIII.—Of the *Fishes* of the Sea, which discover so much wisdom and power, and are so useful for food.

XXIV.—Of the *Fowls* of the Air, so beneficial for food, and which entertain us with such grateful melody.

XXV. Of the *Beasts* and *Cattle* of the Field, which either by their strength assist in our labours, or nourish us by their flesh, or clothe us by their skins.

XXVI.—As *for all Mankind*, do *you* join in praising our great Creator.

XXVII.—Especially do *you* praise God, O *ye people of the Jews*, whom God chose for his peculiar nation.

XXVIII.—In a more especial manner *you Priests* praise God, who are *His peculiar* domestics.

XXIX.—The *Laity* of that chosen nation, the servants of the Lord.

XXX.—And all the *Souls* of good men, who are gone to rest.

XXXI.—All *humble* and *holy Proselytes*, who own the true God.

XXXII.—Let *Ananias*, *Azarias* and *Misael* join. And let ALL *bless the Lord: praise Him, and magnify Him for ever!*

Glory be to the Father, &c. See *ante*, 388—92.]

¶ “Then shall be read (1) in like manner the Second Lesson (2), taken out of the New Testament.”
 “(And after that, the Hymn following; except when
 “that shall happen to be read in the Chapter for the
 “Day, or for the Gospel on St. John Baptist’s Day.)

(1) *Then shall be read.*] Before the order of *Readers* was instituted, it is probable the Scriptures were read by the *Deacons*, or else in imitation of the *Jewish Church*, by such as the *Bishop*, or *President* for that time appointed. But in the time of *St. Cyprian* it was the peculiar office of the *Readers*, which were become an inferior order of the Clergy, to read all the Lessons of Scripture. In after ages the reading of the *Gospel* was in some Churches confined to the office of the *Deacons* and *Presbyters*. At Alexandria the Gospel was read only by the *Archdeacon*; in other places by the *Deacons*; in others only by the *Presbyters*; and on the greater Festivals by the *Bishop*, as at Constantinople on Easter Day. In the French Churches it was the ordinary office of *Deacons*. (*Bingham*.)

(2) *The second Lesson.*] It was the practice of the *ancient Church*, as it is of our own at this day, to read two *Lessons*, one out of the *Old Testament*, and the other out of the *New*; which was their custom on all days, except Saturday’s and Sunday’s, when they repeated them both out of the *New Testament*, the one out of *St. Paul’s Epistles* or the *Acts of the Apostles*, and the other out of the *Gospels*; as they did also for the whole term of fifty days between Easter and Whitsuntide. (*Bingham*.)

XIX. The Second Lesson.

SALUTE THE CHURCH WHICH IS IN HIS HOUSE. AND WHEN THIS EPISTLE IS READ AMONGST YOU, CAUSE IT BE READ ALSO IN THE CHURCH OF THE LAODICEANS, *Col. iv. 15, 16.* I CHARGE YOU BY THE LORD, THAT THIS EPISTLE BE READ UNTO ALL THE HOLY BRETHREN, *1 Thess. v. 27.*

In order that we may *profitably apply* and *improve* the *Gospel*; let us consider it as an exact account of all that *Jesus* did and suffered for us! Here is a relation of his mean and humble *birth*, a record of his holy and afflicted *life*, a register of his *miracles*, a summary of his *Sermons*, and a most moving description of his painful and meritorious *death*. Let us, therefore, in hearing *these Lessons* imagine *ourselves* of His *retinue*, as if we were giving audience to *His voice*, and beholding His wonders of *goodness* and *might*!—Love, and strive to imitate, your Saviour in *kindness* and *charity*, *mercy* and *pity*, *diligence* and *piety*, *patience* and *constancy*, *faith* and *zeal*! (See hereon ante 330—4.)

Those *sacred Epistles* are used, which do farther *explain* the *mysteries* of the divine love, and the covenant of grace; declaring God's *designs* in it, His expectations from us, and the *preparations* made for us; with incomparable *cautions* against the deceits of *Satan*, the cruelty of *persecutors*, and falsehoods of *heretics*; together with variety of *promises*, *exhortations*, and *directions*, so closely united, and so majestically expressed, that it requires a *quick apprehension*, and a *solid judgment* to *unravel* all the *mysteries* in them!—And *this rule* must always be observed, when we hear *any part* of God's word, that we do not pursue *difficulties* and *disputes*, but apply the Holy Scripture to *profit* by it. And certainly *he* best understands it, who learns from it to *bridle his passions*, *bound his desires*, and *conquers his appetites*! to *fear God*, *love his neighbour*, and to be careful of *his own immortal soul*! (Comber.)

On the Canon of Scripture; Translations, &c.

The Jews acknowledge the Books of the *Old Testament* only, which both Jews and Christians agree were collected into one body, except the Book of Malachi, by *Ezra*. They had been preserved during the Babylonish Captivity, and the Collection was made by him on the return from it. He divided the Bible (מקרא) *mikra*, *lesson*, *lecture*, or *Scripture*, Βίβλος

the Book) into three parts; 1. *The Law*, containing the Pentateuch or five books of Moses. 2. *The Prophets*, containing thirteen books. And 3. *The Hagiographia*, four books, making in the whole twenty-two, the number of letters in the Hebrew alphabet, but which the Jews now make twenty-four.

The first—*the Law* was divided into fifty-four Sections, for the several Sabbaths, (with the intercalated month) and these Sections into verses. The division into Chapters, which were originally subdivided by letters, not figures, as now, is of late date, and was done to facilitate the use of Concordances.

Some Books are cited in the Old Testament which are now lost, unless the same as others, under different names; as 1. "*The Book of Jasher*," (Josh. x. 13. 2 Sam. i. 18.) 2. "*The Book of the Wars of the Lord*," (Numb. xxi. 14.) 3. "*The Book of Chronicles, or Days*," containing the annals of the Kingdoms of Israel, and Judah, frequently cited in the Books of Kings, and Chronicles. 4. The remainder of Solomon's "*three thousand and Proverbs*" and "*a thousand and five Songs*," and the whole of his writings on *Natural History*, "*of Trees*," "*of Beasts, and of Fowl*, and "*of Creeping things, and of Fishes*," (1 Kings iv. 32, 33.) And 5. Probably the Lamentations of Jeremiah on the death of Josiah, as this subject seems not included in the Book now extant. Some think that the first—the *Book of Jasher*, is the same as the second—others the *Books of Moses*—and others think the first three are the same, and were public records deposited in the House of God. It is very probable that the references to these Books, from the sense of them, were subsequent introductions.

Hebrew was the language of the Old Testament, generally, but Esdras and Daniel are in Chaldee. The Books of the New Testament were written in Greek, except, only, it is questioned whether Matthew did not write in Hebrew, or Syriac, the language then spoken in Judea; and Mark in Latin; and whether the Epistle to the Hebrews was not first written in Hebrew.

Whether the art of writing had its origin in the communication of God with Moses on Mount Sinai, is doubtful. Some imagine that the passage, Gen. xxiii. 17. is an actual abridgement of the Conveyance of the field of Ephron made to Abraham. It is certainly not improbable that the Patriarchs might have compiled Records of their time; and that by inspiration: and that Moses might collect these, as Ezra did in aftertimes. And this is argued by some from a supposed difference of style. Moses himself was expressly directed to write by way of record; a custom which continued under the Judges, and the Kings, some of the latter of whom collected and arranged the books then existing; as it is clear Hezekiah did the

Proverbs of Solomon. The Prophecies of Jeremiah we know were *publicly read*, and when *Ezra* made *his* Collection the number of *copies* was great, and the difference existing between them is supposed to form the *marginal readings*, amounting in all to 840. It was after his time that *Translations* began to be made.

The *preservation* of the sacred Scriptures, and of the *genuineness*, and *integrity* of the Text, seems almost miraculous. It was in order to this that the *Massora* was composed, by which was ascertained, with stupendous labour, the number of *verses*, of *words*, and even of *letters*, contained in the twenty-four Books of the Old Testament, and in every section, and subdivision; and also the *words* supposed to be *changed*, *superfluous* letters, *repetitions* of verses and words, significations *different* or *analogous*, *mute* letters, and various other particulars and mysteries. See post. Sects, &c. Massora.

The TARGUM (*explanation*) is the Chaldee *Paraphrase*; being this rather than *literal translations* of the Books of the Old Testament, and by which, when the Hebrew *text* was read in the Synagogue, it was explained to the people. The first Targum was that of *Jonathan*, about 30 years before Christ, on the greater and lesser *Prophets*. The next is that of *Onkelos*, something later, on the *Books of Moses* only, short and simple, and the most esteemed. The Targum of *Joseph the Blind*, on the *Hagiographia*; is more modern, in a corrupt Chaldee, and less regarded. The Targum of *Jerusalem*, on the *Pentateuch* only, is very imperfect, and supposed by some to be only a fragment. On *Daniel*, *Ezra*, and *Nehemiah*, there is no Targum.

Most of the MSS. of the Hebrew Bible at present in existence were collated by, and for, *Dr. Kennicott*, 250 by himself, and 350 by another, being from 480 to 800 years old. Since this more than 400 others, of the 7th or 8th century, have been discovered.

The first *printed* edition of the *whole Bible* was in 1488; the first *Latin Translation* was by *Munster*, in 1534. The *Septuagint* was probably the first *Greek* version: to which followed those of *Symmachus*, and *Theodotian*, with *three* others by unknown authors. The *Septuagint*—a Translation supposed to have been by *Seventy-two* Jews, called for conciseness “*the Seventy*,” was made in the reign of *Ptolemy Philadelphus*, B. C. 277, at an expence of above £136,000. There are four principal *modern Editions*—the *Complutensian*, A. D. 1515, the *Aldine*, 1518, the *Roman* of Sixtus V. 1587, and *Grabe's*, printed at Oxford 1707—20. In 1798, *Dr. Holmes* began publishing an edition at Oxford, carried on since his death by *Mr. Parsons*, but not yet completed.

The first Edition of the *New Testament* in *Greek*, was that of *Erasmus*

in 1516. The Editions of the *Stephens's* are admirable for their beauty. The celebrated edition with *various readings*, of the Rev. *John Mill*, was published at Oxford in 1707, after the labour of thirty years, and the readings amounted to 30,000!—That of *Wetstein*, at Amsterdam, in 1751, with a far *greater number*; and that of *Griesbach* at Halle, in 1775—7, with a *select collection* of these readings.

With this great number of *various readings*, may be mentioned the increase of *parallel passages*, in the *English* editions of the Bible: being, from the edition 1611, when they were first introduced, to Bp. Wilson's Bible, A. D. 1785, from 8980, to 66,955. And these in the *Concordance of Parallels*, published afterwards by the Rev. C. Cruttwell, the Editor of this last Bible, are probably three or four times the number!

Of the English Translation.

As to the early Translations of the Bible in our *own language*, much uncertainty prevails. Part was translated into *Saxon* by several Bishops, and by King *Alfred*. *Wickliffe's* Translation (*MS.*) of the New Testament made from the *Latin*, was about the year 1380. *Tindall's* was printed in 1526, in 8vo. without a name. The first Translation of *the whole Bible* was made by *Coverdale*, and printed in 1535; and in 1537 that published under the fictitious name of *Thomas Matthew*, composed from *Tyndall's* and *Coverdale's*, by *John Rogers*, a Prebendary of St. Paul, who, in 1555, was the first Martyr under Queen Mary. In 1539 Abp. *Cranmer's* Bible was printed, which had been prepared some time before. This was a work of *Grafton* and *Whitchurch*, stopped at Paris by the Inquisition, and called "*Cranmer's*," from the Preface written by him. In the same year, 1539, *Taverner* printed an Edition, principally from *Matthew's*, with his *marginal notes*.

On the Accession of Edward VI. the prohibition of translating the Scriptures was repealed, and it was enjoined that a Bible "of the larger volume in English, and *Erasmus's* Paraphrase on the Gospels," should be placed in the Churches. In this reign, 1549, appeared "*the Book of Common Prayer*." In 1568 was printed "*the Bishop's Bible*," translated by several Bishops and others, under the inspection of Abp. *Parker*. It is to be remarked, that in the *Psalms* of this Translation, the words "*Lord*" and "*God*" are put one for the other, contrary to the custom of others; and therefore it is, probably, that on this account these *Psalms* were never used in the Church Service, but those of Abp. *Cranmer's* Bible were continued. In 1576, was a Translation of the New Testament by *Tonson*. These *Translations*, seem to have induced a *Roman Catholic*

one of the *New Testament* by the English College at *Rheims* in 1582, and another of the *Old Testament and Apocrypha* at *Doway*, in 1609-10.

The *present English Translation* was made in consequence of a Convocation held at Hampton Court, under King James I, A. D. 1603, when *fifty-four* learned persons were appointed for the work, classed in six divisions: and when completed, two persons were chosen from *Cambridge*, *Oxford*, and *Westminster*, to examine it; and *Bilson*, Bp. of Winchester, and Dr. *Myles Smith*, afterwards Bp. of Gloucester, prefixed arguments, and the latter a Preface to it. The Translation was first printed on a *black type* in 1611, or 12, and afterwards a Quarto edition in *Roman* letter. This is called "*King James's Bible*:" and from this are taken the *Lessons* now read in the Public Service; together with, since the alteration in the Liturgy in 1661, the *Epistles* and *Gospels*. The *Psalms* and *Hymns* are still continued from the old version, or "*Cranmer's Bible*."

See the Note extracted from Nicholls, ante, 97, (8).

No. 4.—DIFFERENT OPINIONS,—SECTS, &c.

On the Holy Scriptures.

MASORITES (from MASORA, *tradition*,) the Hebrew Doctors so called, who added the points and accents to the Hebrew Bible, and thus endeavoured to fix the *reading* and the *sense* of the sacred text. As the Hebrew words are often written without *vowels*, *tradition* directs how to pronounce certain *consonants*, which therefore gives a *variety* of *significations*. This tradition was delivered from Father to Son, and it was to fix this, that the Masorites invented *pointed letters*. *Accents*, also, for reading and singing, and *stops* for the distinction of sentences and verses.

The Hebrew Devotees in general, have had a most scrupulous regard to the *form and situation of letters*; and if one has ever become misplaced, have supposed some *mystery* attached to the alteration. The *Masorites* have been exact in marking these circumstances, and in the case of even *palpable faults*, have contented themselves with introducing the true reading in the *margin*, and they distinguish this, which they call *Keri* (the reading) from the text which they call *Chetib* (written.) As to the *utility* of the labors of the Masorites, great *difference of opinion* prevails; and many eminent Hebrew Scholars, as Parkhurst, Granville Sharp, &c. &c. have *rejected* the using of points altogether.

CABBALISTS, or RABINICALS, Doctors among the Jews, who in addition to the Law given by Moses, held certain *traditions*, which the word *Cabbala* means, arising from communications supposed to be made by God to him,

and which may be considered as the *oral Law* of the Jews. Hence their TALMUD (*to teach*), or Collection of their Doctrines, consisting of two parts—the MISHNA (*repetition*), the text of these Traditions, and the GEMARA (*completion*), a Commentary thereon, or collection of Rabbinical *decisions*. There are two *Talmuds*, that of *Jerusalem*, and that of *Babylon*, the *first* shorter and more obscure, but more ancient; the other more clear and extensive, and therefore more preferred. Maimonides made an *Abridgement* of the Talmud of Babylon, which omitting what is fabulous, absurd, and useless, and containing only the decision of cases, is by some preferred to the Talmud itself.

The *Cabbala* also is the art of finding out and applying *abstruse* and *mysterious significations* of words in the Scriptures by *initial letters*, by *transpositions* of these, and by taking their *numerical power*, from which they forced some remarkable explanations. In contradiction to these were the

CARAITES (*Readers*) a Jewish sect, who adhered closely to the *letter* and *text* of the Scriptures. They boasted their origin from the Ten Tribes, led captive; but the schism, or division, took place on account of the abominations and absurdities published on the compilation of the *Talmud*, in the Sixth Century; when the distinguishing titles took place.—They were accused by their enemies, the Rabbinists, with adopting the errors of the *Sadducees*: and were held by them in such abhorrence, that a Caraites turning *Rabbinist* would not be received by them.

MAHOMETANISM, ALCORAN, *i. e.* *The Koran, the reading*, or that which ought to be read.] The followers of *Mahomet* are taught to believe that this Book consists of Extracts from a volume of *Divine decrees*, written on an immense table, which has been from everlasting near the Throne of God, revealed to him in small parcels by the Angel Gabriel. Which fragments were not put together by him, but by *Abu Becr*, his successor. The high believers consider the Koran as *eternal* and *uncreated*. It is always treated with the most profound respect; never held below the girdle; nor opened till after an ablution performed.

Its *fundamental doctrine* is the *Unity of God*; and though it allows Jesus Christ to be the *true Messiah*, yet it ranks him with the *Prophets* only, of whom they compute the number which has been sent into the world at 224,000; and of these *Mahomet* was the *last* and the *chief*. It recognises the *divine authority* of the *Hebrew Scriptures*, and to prove this, appeals to its own testimony. It inculcates also the doctrines of a *general Resurrection*, and a *future Judgment*, with a preparatory *intermediate state*, in which he who is proved not a true Believer, is beaten with iron maces, and tormented by dragons. Its description of the *day*, and *mode*, of *Judgment*, is fanciful, and absurd: but in nothing is this carried to such excess

as in the account of *Paradise*; where every thing is promised that the most *licentious* can desire! And yet, in the midst of the *vilest abominations*, it is evident that much of the *Koran* has been founded on the *inspired Writings*, distorted and abused by *fanaticism* and *policy*.

The chief *duties* inculcated by the *Koran*, are, *first*, *Prayer*, which is called "*the Pillar of Religion, and the Key of Paradise*," and is enjoined *five times* in every twenty-four hours; *second*, *Almsgiving*, without which the other is unavailing, "*Prayer carrying half way to God, Fasting bringing him to the door of his palace, and Alms procuring admission*;" *third*, *Fasting*, which is called "*the Gate of Religion*," and "*one-fourth part of Faith*." The fast of *Rammadan*, in particular, is kept with great severity; *fourth*, the *Pilgrimage to Mecca*, which if not performed, the *Mussulman* might as well die a *Jew*, or a *Christian*. God's *absolute decree*, or *predestination*, both of *good* and *evil*, is an article of faith, as they believe every thing *past*, *present*, and *future*, is recorded in the "*pre-served Table*." And to this Article the Arabian Conqueror owed much of his extraordinary success.

The *Koran* is divided into 114 *Chapters* of very unequal length, not numbered, but bearing very particular titles, from the *subject matter*, or some *chief word*; with an uncertain division into *verses*. These differ in number from 6000 to 6225; but the number of *words* and *letters* is fixed—77,639 of the former, and 323,015 of the latter, for the *Mahometans* have imitated the *Jews* in thus taking the account. Twenty-nine Chapters begin, like the *Psalms*, with certain letters of the Alphabet, which are considered mysterious, like the Jewish *Cabbala*. The *style* of the *Koran* sometimes rises to sublimity: but it is not to be compared with that of the *Holy Scriptures*. And amidst the most *extravagant flights of fancy*, there is little to be found of *novel* or *important information*. Most of the sublime *precepts* of the one are narrowed in the other; and the *duties* enjoined sensualized and debased; while the *motives* of the one are as spiritual and ennobling, as those of the other are carnal and degrading. But besides this, it abounds in the boldest *contradictions* to *that Law*, and *that Gospel*, which it at the same time professes to consider as *Divine*! denying the *Death of Christ on the Cross*, as well as the less important circumstances; and it contains various contradictions in *itself*. Its pretensions, therefore, to a *divine origin* are *arrogant* and *unfounded*; and all its efficacy may be resolved into the agency of *ordinary causes*.

Charged with some of the errors of the *Rabbinical learning*, are the HUTCHINSONIANS—followers and admirers of *John Hutchinson*, Esq. a learned layman of Yorkshire, who died A. D. 1737, leaving the result of his researches and opinions in Twelve Volumes, 8vo. Mr. H. considered

the Hebrew as the *primitive language*, revealed *immediately* from Heaven. That there are some words which in their *radical meaning* contain the most sublime and encouraging truths; that the Almighty therefore employed it in order to communicate *knowledge*; and that every species, *human* as well as *divine*, is to be found in the *Old Testament*. With Origen and other Commentators, he rested much on *Etymology*, and maintained the *typical sense*, rather than the *literal*, according to *radical* import; and on this he founded a *philosophical* as well as *theological* System. He conceived that all *ideas* are borrowed from *external objects*; and that the *Rites* and *Ceremonies* of the Jewish dispensation were delineations of what *Christ* was to *be*, to *do*, and to *suffer*:—that the Jews *knew* them to be *types* of this, and by so regarding, and performing them, were *Christians* both in *faith* and *practice*.

Many most unimpeachable, as well as orthodox, characters, have adopted the fundamental features of his System, though many of them have acknowledged that he went too far in his reliance on *Hebrew Etymology*. Amongst his admirers stand the excellent Bp. Horne, and his learned friend the Rev. Wm. Jones, Mr. Parkhurst, the celebrated Lexicographer, Dr. Hodges and Dr. Wetherell, Mr. Romaine, &c. &c.

MARCIONITES—a very ancient sect of the second century, followers of *Marcion*, a Monk, and the son of a Bishop, but excommunicated by his father. He conceived that there was a Supreme God, superior to the *Creator of the lower and visible world*, which he asserted, from the sin and misery abounding in it, could not have been the work of an All-wise and All-benevolent Being. He, therefore, denied the authority of the *Old Testament* altogether, as proceeding from one, thus, in his estimation, void of goodness. Of the *New Testament* he acknowledged only *eleven* Books! of the *Gospels*, that of *St. Luke* only, much interpolated; rejecting every passage containing *quotations* from the *Old Testament*. He allowed the Prophecies of a Saviour to the Jewish nation, but he denied this to be *the Son of God*, asserting that the oracles of the Old Testament did not *agree* thereon. He believed, therefore, that there are *two Christs*—the one that appeared in the time of Tiberius in the *external form* of man, but not with a real human body, who came for the *salvation of all*; and that the other, who is to be restorer of the *Jewish state*, is yet to come. The manners of the Marcionites were in general inoffensive, and in some respects austere; and they shewed a rash zeal in unnecessarily offering themselves to martyrdom.

COCCEIANS—followers of *Cocceius*, Professor of Divinity at Leyden, in the seventeenth century, who considered the History of the Old Testament in the nature of a *mirror*, in which might be perceived all the transactions

and events that would happen in *the Church* unto the end of the world. He conceived that the ancient Prophecies foretold the events of Christ's ministry, and the revolutions in the Church *literally*, and *directly*; and that all the words and phrases of Scripture are to be understood in *every sense* of which they are *susceptible*. That *the Law* promulgated by Moses, was a representation of *the Covenant of Grace*; and that the burden of the *ceremonial Law* was inflicted as a punishment for *Idolatry*, admonishing the Israelites daily of the just judgment they had deserved, and teaching them to look to the Messiah for the remission of their sins; and that they suffered through life for want of that *assurance of salvation* which the Christian now enjoys.

LABBADISTS—Enthusiasts of the seventeenth century, followers of *John Labbadie*, who from a Papist became a Protestant, and formed a new community in Holland, which after his death fell into oblivion. He considered the Holy Scriptures as insufficient to lead to salvation, without *internal suggestions* and *illuminations*, and that, therefore, in reading them, the literal sense is less to be attended to than these. He, with the

MYSTICS, or QUIETISTS, professed to aspire after a more sublime devotion, a love of God unconnected with *selfish* considerations, and a life of *contemplation*. The *Mystics* existed as a Sect before the preaching of Christianity, and appeared in the *Christian Church* about the third century. In the twelfth they took the lead in *expounding* the Scriptures, and soon became the formidable antagonists of the *Schoolmen*; and by the sixteenth century included many persons of notoriety and distinction. Among these, the most remarkable were—*Jacob Behmen*, a German shoemaker, who boasted of extraordinary *illuminations*, and wrote several Treatises; and whose sentiments were, in a great degree, adopted by the Rev. Wm. Law—*Madame Guyon*, and *Madame Bourignon*, celebrated French ladies, the latter of whom wrote an extravagant work, entitled “*The Light of the World*”—and *Fenelon*, the amiable Archbishop of Cambray, whose treatise, “*An Explication of the Maxims of the Saints*,” abounding with mystical sentiments, was condemned by the Pope, but whose sentence against it the Archbishop himself, with great humility and sincerity, read publicly in his own Cathedral.

Under the head of *Mystics*, are to be ranked many *Sects*, in both the Romish and the Protestant Churches. And particularly may be noticed the

SWEDENBORGIANS—followers of Baron *Emanuel Swedenborg*, a Swede of great genius, application, and learning, son of a Lutheran Bishop, of West Gothia. He resided in London, where he began to receive his imagined *inspirations*, and published the wonderful things he had been taught, before unknown, with respect to *Heaven and its inhabitants*. His

principles he delivered as “*The Heavenly Doctrines of the New Jerusalem*”—that is, the *New Church*, about to be established upon *Earth*, and a new dispensation of Heavenly Truth, as predicted and described in the Book of Revelations, and elsewhere. He considered the Scriptures as the *medium* by which Earth might be joined to Heaven, natural things with spiritual, and human with angelic minds; and he founded his doctrines on what he conceived the *spiritual sense* of the word of God, revealed to him from Heaven.

He seems to consider the whole *Trinity* as included in the person of Christ, and that human redemption is not effected by a *vicarious sacrifice*, but by Christ’s real *subjugation* of the powers of darkness; that the will of God lies *deeply concealed* under the *letter* of Scripture; and that man is in *continual association* with Angels and Spirits, without which he could not exert any of his faculties. The most remarkable of Baron Swedenborg’s excentricities, seems to have been his imagining that *he* enjoyed an *intercourse* with the *World of Spirits*, *uninterruptedly*, for a period of 27 years. An enthusiastic pretension, perhaps only exceeded by the similar one of Mahomet!

“*After that, the Hymn following; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on St. John Baptist’s Day.*”

Benedictus.

St. Luke i. 68.

XX. The singing of the Hymns, or the recitation of Songs of Thanksgiving, has been a prominent feature in the Service of the Church, from the time of Our Saviour and His Apostles, to the present. And these, intermixed with the reading of Scripture, as the practice is continued in our Church after each Lesson.

We may justly reckon holy *Zacharias* the *first* Prophet of the *New Testament*, and this one of the first *Evangelical Hymns*; wherefore it is prescribed to be read immediately after the Gospel Lesson. (*Comber.*)

The use of it has been excepted against, as being composed upon a *peculiar occasion*—the Circumcision of his son John; but this would deprive us of the use of most of the Psalms likewise. (*Nicholls.*)

Remember, that the words, “*And thou, child, shalt be called the Prophet of the Highest,*” belong not to our *Saviour*, but the *Baptist*. And you will easily apprehend, that if in the *dawning*, which preceded the *Sun of Righteousness*, good Zacharias offered up his thanks with such transport, we, to whom He shines out *in full splendor*, ought to recite it with double gratitude. (*Secker.*)

Zacharias, the first Prophet of the New Testament, having recovered his speech, after nine months silence, breaks out with these expressions of joy and thanksgiving; in which he offers blessing and praise to God—for procuring of man’s Redemption, with the Salvation that follows it; expressed here *by visiting and redeeming His people*: and, for the publishing and actual conferring of it, of which we read in the following part of the Hymn.

We are to take notice of a *threefold Redemption*: *first*, a *temporal* Redemption of the *body* from slavery and bondage to earthly enemies; *secondly*, a *spiritual* Redemption of the *soul* from bondage to ghostly enemies, Sin, Satan, and the curse of the Law; *thirdly*, an eternal Redemption, both of *body and soul*, from the powers of Death and Hell, to which we were likewise in bondage. What is called “*a mighty Salvation,*” is in the new Translation termed “*a Horn of Salvation,*” to signify the great power and might by which it was effected: the strength of a beast lying in its Horns, hath made the *Horn* an emblem of *power and strength*. So the *cutting off* the Horn of Israel, was the taking away their strength; and the *lifting up* the Horn of their adversaries, was the making them strong and powerful, as we read, Sam. ii. 13. 17. And so, *the Horn of Salvation* is the same with a strong and mighty Salvation. The lifting up the Horn, here denotes that princely authority, to which the *Son of God* was advanced.

Our *deliverance* is from *Sin*, by the power of divine grace, so that it shall no longer reign in our mortal bodies; from *Satan*, by the assistance of the Holy Spirit, so that he is no farther able to force or compel us by any of his temptations; from the *Law*, by Christ’s perfect obedience and submission to it, so that we are no longer liable to the rigour or curse of it; from *Death*, by His laying down his life for us, so that we are freed from the sting of Death, and by His Resurrection He gained the victory over the Grave; and *lastly*, from *Hell*, by our Saviour’s descent into it, whereby we are freed from its torments, and secured from falling at last into that gulph of perdition. The *end* or *inference* is, to be encouraged from thence to do Him the more *faithful and cheerful service*: to serve him without a servile base fear, as a tyrant or hard master, that expects to reap where he hath not sowed: “*in Holiness,*” that is, with a pure and holy mind: in

“*Righteousness*,” as this respects our duty to our neighbour; which must be done in all justice and honesty: and constantly, “*all the days of our life* ;” not fainting or tiring in His service, but holding out to the end. Zachary turns his discourse from the Son of God to John, his own son, and *prophetically* declares great things of him. He that had scarce faith enough to believe he should have a son, had now assurance enough to foretel his being *the herald* to proclaim the Son of God, and his harbinger “*to prepare his way!*” (*Hole.*)

“ ¶ Or (1) *this Psalm.*”

(1) *Or, &c.*] On the exercise of a discretionary power—see ante, p. 429—31.

Jubilate Deo.

Psalm c.

XXI. This is a Psalm of Praise; and being appointed to be said after the *Second Lesson*, shows, that both in the Old and New Testament we are incited to praise God; to “serve Him with gladness, and enter into His courts with praise and thanksgiving; since “the Lord is gracious, and His mercy is everlasting.”

The joy here exhorted to, is not the trifling, transitory mirth and jollity of the world, which the wise man compares to the *crackling of thorns under a pot*, for making an empty noise that soon ceases, and a short blaze that quickly goes out, Eccl. vii. 6.—but a spiritual joy and rejoicing in God, in the sense of His love, and remembrance of His goodness. To this *the Apostle* excites all good Christians, saying, “*Rejoice in the Lord always,*” Phil. iv. 3.—And lest their spirits should at any time sink under the pressures of adversity, he repeats it again to raise them, “*And again, I say rejoice!*” All lands and nations may be called upon to rejoice in a blessing in which all mankind is concerned. We of these nations, to whom this salvation is clearly revealed, ought to be more joyful in the Lord than many others, who are not so fully instructed in it. (*Hole.*)

Rubrick before the Apostles' Creed.

XXII. "Faith cometh by hearing," as "hearing by the Word of God;" and therefore, after copious selections have been read, both from THE LAW, and THE GOSPEL, and after the offering up of our praises and thanksgivings, it is our "bounden duty," and a most "reasonable service," that we should openly express our faith, and set our "*seal*" to the *testimony* "that God is true;" proving thereby, that the Gospel, which is now preached to us, as it was first to the Jews, has more profited us than it did them, "*being mixed with Faith.*"

Thus before we commence our course of Supplications, as we have "acknowledged our sins before God;" as we have "set forth His most worthy praise;" and "heard His most holy word;" "*believing,*" we may ask, with a confidence that we "*shall receive.*" But in order that we may, both in manner and matter, make the public avowal of our Faith "*to the Glory of God,*" to the *edification* of each other, as well as to our own *profit*, our Church gives directions hereon.

"¶ *Then shall be sung or said (1) the Apostles' Creed (2), by the Minister and the People (3), standing (4): except only such days as the Creed of St. Athanasius is appointed to be read (5).*"

THE WORD IS NIGH THEE, EVEN IN THY MOUTH—THE WORD OF FAITH WHICH WE PREACH, *Rom. x. 8.*—THE SUBSTANCE OF THINGS HOPED FOR, *Heb. xi. 1.*—THE MYSTERY WHICH WAS KEPT SECRET SINCE THE WORLD BEGAN; BUT NOW IS MADE MANIFEST, BY THE SCRIPTURES, FOR THE OBEDIENCE OF FAITH, *Rom. xvi. 25, 26.* BEWARE LEST ANY MAN SPOIL YOU THROUGH PHILOSOPHY, *Col. ii. 8.* BE NOT CARRIED ABOUT WITH

DIVERS AND STRANGE DOCTRINES.—REMEMBER THEM WHICH HAVE THE RULE OVER YOU, WHO HAVE SPOKEN UNTO YOU THE WORD OF GOD: WHOSE FAITH FOLLOW—FOR THEY WATCH FOR YOUR SOULS, *Heb. xiii. 9, 7, 17.* NOT THAT WE HAVE DOMINION OVER YOUR FAITH, BUT ARE HELPERS OF YOUR JOY; FOR BY FAITH YE STAND, *2 Cor. i. 24.* STAND FAST IN ONE SPIRIT, WITH ONE MIND, STRIVING TOGETHER FOR THE FAITH OF THE GOSPEL,—IN NOTHING TERRIFIED BY YOUR ADVERSARIES, *Phill. i. 27, 28.*

(1) *Sung or said*] See *ante* pp. 394-5 and 426-7.

This confession “*with the mouth*” is chiefly with regard to *men*, whom we call upon to be *witnesses* and *followers* of our faith: for with regard to *God*, who seeth the heart, it is sufficient to a man’s righteousness or justification, in *His sight*, if he “*believeth with the heart.*” In this respect, the practice of the Church of Rome, which appoints the Creed, as well as the Lord’s Prayer, to be said *secretly*, seems deficient. (*Bisse.*)

(2) *The Apostles’ Creed.*] Though the Scriptures be a perfect revelation of all divine truths *necessary to salvation*, yet the fundamental articles of our faith are so *dispersed* there, that it was thought necessary to collect out of those sacred writings one plain and short *summary of fundamental doctrines*, which might easily be *understood*, and *remembered*, by all *Christians.* (*Wheatley.*)

A general *persuasion* of some truths may suffice, because they do not much concern us: but these *principles of our faith* are the ground of our *prayers*, and the rule of our *lives.*—By this *Creed* we must conduct ourselves; on these *principles* we must venture our souls at our death: and, if need be, for these *eternal truths* we must pour out our blood; wherefore they are not to be barely *heard* from another, or *slightly repeated*; but we must *exercise our own faith* in the *repetition*, that we may be *rooted* in the belief of them. (*Comber.*)

Several appellations have been formerly given to this Creed; by *Ruffinus* it is called, “*the Rule of Preaching*;” by *Salvian*, “*the Gift of Salvation*;” by *Cassian*, “*the Faith of the Catholic Sacrament*;” by *Ambrose*, “*the Seal of the Heart, and a military Sacrament*;” by *Irenæus*, *Tertullian*, *Novatian*, and *Jerome*, “*the Rule of Faith and Truth.*” But the name which has generally prevailed, and by which it is usually known, is “*Symbolum*,” or *Symbol*, either in allusion to several persons meeting together to eat of *one common supper*, whither every one brings something for his share, and therefore, say some, the Apostles met together, and each threw in his *Article* to compose this *Symbol*; or from *military affairs*, where it is used to denote those *watch-words*, whereby the soldiers of an army distinguished each other. So that as *Soldiers* were known by tokens, and

words, *true Christians* were distinguished by this mark or symbol of the *Creed*.

That from the days of the Apostles, there hath been used in the Church a certain rule and form of Faith, not much unlike our *present Creed*, is clear. But that *the Apostles* themselves were the *authors* of the present form is questionable.—Yet it may be truly styled *Apostolical*, because it contains the *sum* of the Apostles' doctrine, and had its birth in the *Apostolic times*. Many of the Articles were derived from the very *days of the Apostles*: the others were afterwards added by the primitive Doctors and Bishops, in opposition to gross *Heresies* and *Errors* that sprung up in the Church.

Ruffinus states the tradition, that the Apostles being about to *depart from Jerusalem*, settled a Rule for their *future preaching*; lest after they were separated from each other, they should expound *different doctrines* to those whom they invited to *the Christian Faith*. Wherefore, being all assembled together, and filled with the Holy Ghost, they composed this short rule of preaching.

But learned men seem now generally satisfied, that no *precise form* was composed by them for perpetual and universal use. And yet it is not to be doubted, but that they had *some forms* in admitting *Catechumens* to *Baptism*. Many expressions in Scripture imply this, particularly Philip's *questions* to the Eunuch before he baptized him, and St. Peter's *interrogatories*, or "*the answer of a good conscience towards God*:" and the constant practice of the Church, in imitation of the Apostles, admitting none to Baptism but by *answer* to such *interrogatories*, is a sufficient demonstration of the Apostolical practice.

There being then, no *one* certain form prescribed to all churches, every Church had liberty to frame its own Creed, as they did their own Liturgies, so long as they kept to *the analogy of faith and doctrine* at first delivered by the Apostles. There was but one *Rule of Faith*, fixed and unalterable, as to the *substance*, throughout the whole Church. Yet there were different ways of *expressing it*, as appears from the *several forms* still extant, all varying something one from another. Those in *Irenæus*, in *Cyprian*, and *Tertullian*, are not exactly in the same method, nor form of words. The Creed of *Eusebius* and his Church of *Cesarea* differed from that of *Jerusalem*—that of *Cyril's* from that in St. *James's* Liturgy, and the Creed of *Aquileia* from the *Roman Creed*, or that commonly called *the Apostles' Creed*. The reason of which may be that the Bishops did, in their own Churches, express them in such terms as suited best to meet *the Heresies* of which they were most in danger.

Dr. Grabe concludes, that all the Articles of the Creed, except *the*

Communion of Saints, the Church, and the descent of Christ into Hell, were solemnly professed by the first Christians in their confessions of Faith in the Apostles' days. Indeed it could hardly be, that all Churches in the world should so *unanimously agree* in the *common confession*, or of so many articles of it, unless it had proceeded from such *authority* as they all acknowledged.

Although the *Creed*, or a *profession of faith*, was always made at *Baptism*, and sometimes used in *private devotion*, yet it does not appear to have been introduced into the *public Liturgies* of the Church till about the year 471, in the Church of Antioch; and in 511 at Constantinople. In the Church of Rome it was not used till so late as the beginning of the *eleventh century*; and this difference between the old *Gallic* and *Roman* offices is observable, because it shows that the *Church of England*, in adopting the Creed, followed an *earlier example* than that of the *Church of Rome*.

Irenæus, a disciple of *Polycarp*, who was a disciple of *St. John*, within fifty years of whom *Irenæus* himself lived, says that in his time there was “an *unalterable Canon or Rule of Truth*,” which every one received at Baptism, and the substance of which he describes in this manner. “The Church, although dispersed over the whole world, even unto the utmost bounds of the earth, having received from the Apostles and their Disciples, the faith in one God Almighty, who made the Heaven, and the Earth, and the Seas, and all things that are in them; and in one Christ Jesus the Son of God, who was incarnate for our Salvation; and in the Holy Ghost who preached by the Prophets the dispensations, and the advents, and the birth of a Virgin, and the Passion, and the Resurrection from the dead, and the Ascension of the beloved Christ Jesus our Lord with His flesh into the Heavens, and His coming again from the Heavens in the glory of the Father to recapitulate all things, and to raise all the flesh of all mankind; that according to the good will of the invisible Father, every knee of things in Heaven, and things on earth, and things under the earth should bow to Christ Jesus, our Lord, and God, and Saviour, and King; and that every tongue should confess to Him, and that he should pass a just judgment upon all—the Church, having received this preaching, and this faith, carefully preserves it.”

Although these things be not apparent to *sense*, nor evident to *understanding* of themselves, nor appear by any *natural and necessary cause*, yet, since they are contained in the Scriptures—the writings of the Apostles and Prophets—who were endued with miraculous Powers from above, and immediately inspired by the Holy Ghost, they are to be regarded not as the words of man, but of God himself; and as God is of that *Know-*

ledge and wisdom, that it is impossible *He* should be *deceived*,—of that *Holiness* that He cannot *deceive*, what He hath delivered for a *truth* must be *infallibly true*; we therefore readily and steadfastly assent to these Articles as most *certain truths*, though we may in some respects differ as to the immediate sense of them. (*Bingham, King, Comber, Wheatley, &c.*)

(3) *By the Minister and People.*] This Creed is appointed to be sung or said *by the Minister and People*, that is, by *the whole Congregation*; because it is the profession of *every person* present, and ought for that reason to be *personally pronounced by every one of them*, the more expressly to declare their belief of the same to *each other*, and consequently to the *whole Christian world*, with whom they maintain communion. (*Bennet.*)

As every one's profession of belief is *his own* separate act, so the Creed is worded for every one separately in the *singular number*: and therefore unless we say it *along with the Minister*, he alone testifies *his faith*; not we *ours*. Nor should it by any means be with *negligence and indifference*, that we profess our faith. For what we *believe* is the only just foundation of what we *do*, or *hope*, or *fear*. (*Secker.*)

(4) *Standing.*] It is to be repeated *standing*, to signify our resolution to stand up stoutly in the *defence of it*. And in Poland and Lithuania the Nobles used formerly to draw their *swords*, in token, that if need were, they would defend and seal the truth of it *with their blood*. (*Wheatley.*)

We *stand* at the repeating of the Creed, to express our *steadfastness* in it, and our readiness to *contend* earnestly, in every proper method, “*for the faith once delivered to the Saints.*” (*Secker.*)

But bare *standing* is of no use, unless our *minds* be attentive, and we regard what we do when we repeat *the Creed*. We are to consider therefore, that we are then engaged in a most serious affair. We are owning *that faith* by which we hope for *salvation*. And certainly this ought to be done with our *souls awake*, with an unfeigned *devotion*, and the most sincere *resolution to persevere* therein to the end of our days. How greatly then are those persons to blame, who either through *laziness* do not repeat their Creed at all, or through *negligence* repeat it after such a manner, as too plainly shews that they are not *affected* thereby, or *concerned* about what they are doing! Let me entreat them frequently to reflect upon the *weightiness* thereof! And let me entreat the Clergy also to take care that they do not begin it too *hastily*. The people should have time to erect their *souls* as well as their *bodies*; and therefore they must not be hurried, but allowed so much leisure as will enable them to begin all at once, and go through the whole form with a *decent deliberation*. (*Bennet.*)

See *ante*, p. 388.

(5) *Except only such days, &c.*] The use of the frequent repetition of this Creed is—*First to fix it in our memories*, our minds being daily revived by a fresh recital. So that lest the neglect of private persons should obliterate the memory of it in any, the Church daily presents us with this *touch-stone*, to enable us to discover all that is contrary to the truth of our principles, and the holiness of our profession. *Secondly*, To express our constant fidelity to Almighty God. This is *our military Symbol*, which we learned at our *Baptism*, when we listed under *Christ's banners*; so that whilst we are in this spiritual warfare we must frequently repeat our *watch-word*. *Thirdly*, To manifest our *unity* amongst ourselves, and our agreement with *the whole Church*; that as we have “*one Lord*,” we may have “*one Faith*.” The Jews daily give thanks that they are *the Sons of Abraham*. And shall not we much more bless “*our heavenly Father*,” who hath granted us the favor to suck in our Religion with our mother’s milk, and given us such advantages of *birth* and *education*, that we know these mysteries from *our youth*. (Comber.)

On the custom of turning to the East, and bowing the Head.

In the ancient Church it was a ceremony almost of general use and practice, *the turning the face to the East in their solemn adorations*, which custom seems derived from the ceremonies of *Baptism*, when it was usual *to renounce the Devil* with the face to the *West*, and then turn to the *East* and make the *Covenant with Christ*. Several reasons were given by the Fathers for this. First, as the *East*, the place of the day spring from darkness, was the symbol of *Christ*, “*the Sun of Righteousness*.”—2dly. As it was the place of *Paradise*, lost by the fall of the *first Adam*, and to be regained by the *second Adam*. 3dly. That Christ made His *appearance* on earth in the *East*: there *ascended* into Heaven; and thence will again *come at the last day*. And 4thly. That *the East*, as the seat of *light and brightness*, was the most *honorable* part of the Creation, and therefore peculiarly ascribed to *God*, the *fountain of light and illuminator* of all things, as *the West* was ascribed to the *Devil*, because he *hides* the light, and brings *darkness* on men to their *destruction*. (Editor.)

When we repeat the *Creed*, it is customary to *turn towards the East*, that so whilst we are making profession of our faith in the blessed Trinity,

we may look towards that quarter of the Heavens, where God is supposed to have his peculiar Residence of Glory. (*Wheatley.*)

Turning towards the East, is an ancient custom,—as indeed, in most religions, men have directed their worship some particular way. And this practice being intended only to honour Christ, *the Sun of Righteousness*, who hath risen upon us, to enlighten us with that *doctrine of salvation* to which we then declare *our adherence*, it ought not to be condemned as superstition. (*Secker.*)

Most Churches are so contrived, that the greater part of the Congregation faces *the East*. The Jews, in their dispersion throughout the world, when they prayed, turned their faces towards *the mercy seat* and *Cherubim*, where *the Ark* stood, 2 Chron. vi. 36—38. Daniel was found praying towards *Jerusalem*, Dan. vi. 10. because of the situation of *the Temple*. And this has always been esteemed a very becoming way of expressing our belief in God. (*Collis.*)

Another posture of devotion (in the Ancient Church) was *bowing down the head*, or an *inclination of the body*, between the postures of *standing* and *kneeling*. This was chiefly used in receiving the Bishop's or Priest's *benedictions*, in all direct and formal *addresses to God* for His mercy and favor upon the people, whether *Catechumens*, *Penitents*, or any other. Thus we find in "*the Constitutions*," the *Catechumens* are bid to *bow the head*, in order to receive the Bishop's benediction in a *form of invocation*, there appointed to be said over them. So likewise the *Energumens* have the same direction: "*Bow down your heads, ye Energumens, and receive the benediction.*" In like manner the candidates of Baptism and Penitents are bid to *rise up*, after the *Deacon's Prayer*, and *bow their heads* to receive the *benediction*. (*Bingham.*)

Though we confess, there is no more reason to worship *the Son of God*, by bowing to *Him*, than *the Father*, nor to worship Him on hearing the name *Jesus*, than the name *Christ*; yet it is not good to be contentious about an innocent custom, which also may *help attention*, and *increase devotion*: Besides, it is authorized by the 18th canon of our Church, which directs, that *when in time of Divine Service, the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed.* (*Secker.*)

The Apostles' Creed.

XXIII. Thus prepared we repeat, each for himself, this ancient profession of the faith—the symbol of our Union, speaking these few “words” with “understanding,” as the Apostle directs.

WE WALK BY FAITH, NOT BY SIGHT, 2 *Cor.* v. 7. WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE HIM, *Heb.* xi. 6. WITH THE HEART MAN BELIEVETH, AND WITH THE MOUTH CONFESSION IS MADE, *Rom.* x. 10. *Ps.* cxvi. 10. LET US DRAW NEAR WITH A TRUE HEART, IN FULL ASSURANCE OF FAITH; LET US HOLD FAST THE PROFESSION OF OUR FAITH WITHOUT WAVERING, *Heb.* x. 22, 23.—THE FORM OF SOUND WORDS, 2 *Tim.* i. 13.—ROOTED AND BUILT UP IN HIM, AND STABLISHED IN THE FAITH, *Col.* ii. 7.

ANALYSIS. The arrangement is chiefly into *two* divisions ;
I. What we believe concerning GOD as *the Father, the Son,* and *the Holy Ghost* ; and what concerning *Ourselves*.

First, of the Father, it is declared that He is ALMIGHTY, MAKER OF HEAVEN AND EARTH. Art. I.

Secondly. The Son is described by 1. His *name and offices*—JESUS CHRIST. 2. His *Divinity*—His ONLY SON, OUR LORD. Art. II. 3. His *Humanity* (though CONCEIVED OF THE HOLY GHOST, yet) BORN OF THE VIRGIN MARY. Art. III. 4. His work of *Redemption and Judgment*.—His SUFFERING, CRUCIFIXION, DEATH, BURIAL, and DESCENT INTO HELL. Art. IV. His RESURRECTION FROM THE DEAD. Art. V. His ASCENSION INTO HEAVEN, and Glory AT THE RIGHT HAND OF GOD. Art. VI. and His expected RETURN TO JUDGE THE QUICK AND THE DEAD. Art. VII.

Thirdly. Of the Holy Ghost, the *belief* is expressed *generally*. Art. VIII.

II. As to what we believe concerning *Ourselves*, 1. that we are *united* to the HOLY CATHOLIC CHURCH, and have COMMUNION *one with another*, Art. IX. 2. that we have *hereby*, on earth, FORGIVENESS OF SINS, Art. X. 3. from earth THE RESUR-

RECTION OF THE BODY, Art. XI. and 4. hereafter, to both soul and body, LIFE EVERLASTING, Art. XII. Amen!

The first word in the Latin, "*Credo*" (*I believe*) gives a *denomination* to the whole *Confession of Faith*, "*the Creed*;" therefore the sentence I BELIEVE, is to be carried through the *whole body* of the Confession. So that as we say, *I believe in God the Father Almighty*, we are also understood to say, "I BELIEVE" in *Jesus Christ his only Son our Lord*; and as *I believe in the Holy Ghost*, so also "I BELIEVE" the *Holy Catholic Church*." Nor is it to be joined only with every *complete Article*, but it is to be looked upon as affixed to *every part*, or *single truth*, contained in that Article: as, I "BELIEVE in God," I BELIEVE *that* God to be "*the Father*;" I BELIEVE *that* Father to be "*Almighty*:" I BELIEVE *that* Father Almighty to be the "*Maker of Heaven and Earth*."

BELIEVE IN THE LORD YOUR GOD, SO SHALL YOU BE ESTABLISHED, 2 Chron, xx. 20.

YE BELIEVE IN GOD, BELIEVE ALSO IN ME, Jo. xiv. 1.

MY SPIRIT REMAINETH AMONG YOU, Haggai, ii. 5. GRIEVE NOT THE HOLY SPIRIT OF GOD, WHEREBY YE ARE SEALED UNTO THE DAY OF REDEMPTION, Eph. iv. 30.

IF WE BELIEVE THAT JESUS DIED, AND ROSE AGAIN, EVEN SO ALSO THEM WHICH SLEEP IN JESUS, WILL GOD BRING WITH HIM, 1 Thess. iv. 14.

1. "I believe in God the Father Almighty, Maker of "Heaven and Earth:"

God has revealed Himself to Man expressly by His NAME, I AM! Ex. iii. 14. and has "*manifested*" that which "*may be known*" of Him, —"*the invisible things*," "*His eternal Power and Godhead*" —"*by the things that are made*," Rom. i. 19, 20. —the *various works of His hands*! Ps. xix. 2, civ. 24. Prov. iii. 19. Is. xl. 26. Jer. x. 12. and by His *all wise, and marvellous operations*! Ex. xv. 11. Deut. iii. 24. Job, v. 9. Ps. civ. 24. cxi. 2. cxxxix. 14. Dan. iv. 3. 1 Cor. xii. 6. Heb. iii. 4. So that as "*He has not left Himself without witness*," Acts, xiv. 17. they that deny Him "*are without excuse*:" Rom. i. 20; "*for in Him we live, and move, and have our being*," and He is "*not far from every one of us*." Acts, xvii. 27, 28, Therefore we believe IN GOD.

He has moreover declared Himself the *God and FATHER of all things*, Job. xxxviii. 28. Matt. xi. 25. 1 Cor. viii. 6. Eph. iv. 6. Heb. xii. 9. Jas. i. 17. particularly of *Men*, by *Creation*, Is. lxiv. 8. Mal. ii. 10.

1 Cor. viii. 6. but in a higher degree of *those* whom He *regenerates by His Spirit*, Jo. i. 13. iii. 3, 5. 2 Cor. v. 17. Gal. iv. 6. vi. 15. Titus, iii. 5. James, i. 18. 1 Peter, i. 3.—*adopts in His Son*; Deut. xiv. 1. Is. lvi. 5. Hosea, i. 10. Matt. xxiii. 9. Luke, xii. 32. Jo. i. 12. Rom. viii. 15. 2 Cor. vi. 18. Gal. iii. 26. iv. 5, 6. Eph. i. 5. as *heirs*, and *coheirs with Him*, Mark, xiv. 36. Rom. viii. 17. Jo. xx. 17. Heb. ii. 11.—*by whom they are redeemed*, Deut. xxxii. 6. Is. liii. 10. Gal. iv. 5. Col. i. 14. 1 Peter, i. 18, 19. Rev. v. 9. xiv. 4. and who shall finally be crowned with *an eternal inheritance in the Heavens*, Matt. xiii. 43. xxv. 34. Acts, xx. 32. Gal. iii. 18. 1 Thess. ii. 12. 2 Tim. iv. 18. Heb. ix. 15. 1 Peter, i. 4. 2 Peter, i. 11. But He has declared Himself “**THE FATHER**,” in a more eminent manner, by an *eternal and ineffable generation*, of His own “*only begotten Son*,” Ps. ii. 7. Jo. i. 14. iii. 16. Heb. i. 6. 1 Jo. iv. 9. and is by this Title *addressed* by Him, Mark, xiv. 36. Luke, xxii. 42. xxiii. 34, 46. and by Him spoken of, Jo. iii. 35. and *Himself* in such *relationship*, Jo. v. 23. 1 Jo. ii. 22.

He is *self-named* **THE ALMIGHTY**! Gen. xvii. 1. xxxv. 11. Ex. vi. 3. Is. xlii. 6. Rev. i. 8. — **THE LORD GOD OMNIPOTENT**! Rev. xix. 6. —*of power—absolute, boundless, and irresistible*! Gen. xviii. 14. Job. ix. 4. xxiii. 13. xl. 2. Ps. cxxxv. 6. Is. xlv. 9. xlv. 10. Jer. xxxii. 27. Dan. iv. 35. Matt. xix. 26. Eph. iii. 20.—He who is “*the first and the last*” is not subject to *age* or *infirmity*, Jo. x. 5. xxxvi. 26. Ps. xc. 4. cii. 26, 27. Is. xl. 28. Rev. i. 8. “*The High and Lofty one that inhabiteth Eternity*,” Is. lvii. 15. is “*a Spirit*,” Jo. iv. 24. 2 Cor. iii. 17. *essentially eternal*, Deut. xxxiii. 27. Ps. xc. 2. Is. xli. 4. 1 Tim. i. 17. vi. 16.—*unchangeable*, Num. xxiii. 19. Mal. iii. 6. Jas. i. 17. Titus, i. 2. *omnipresent*, 1 Kings, viii. 27. Ps. cxxxix. 29. Jer. xxiii. 23 —*incomprehensible*, Job. xi. 7. xxxvii. 23. Jer. xxiii. 24. Eph. i. 23—*of infinite wisdom*, 2 Chron. xx. 6. Job, iv. 18. Ps. x. 16. cxlvii. 5. Prov. xxi. 30. 1 Cor. i. 25. of an *everlasting dominion*, Dan. iv. 34. and *upholding and governing* all things at *His pleasure*, 1 Chron. xxix. 11. Neh. ix. 6. Job. xii. 10. xxiii. 13. Ps. xxxvi. 6. Is. xlv. 12. Dan. iv. 35. Particularly *supporting His Church*, Ex. vi. 6. xiii. 3. xv. 13. Deut. iv. 34. 2 Chron. xvi. 9. Job, vii. 6. Ps. xvii. 7. xcv. 7. cvi. 8. Is. xlix. 26. Jo. x. 29. Eph. i. 19. 1 Peter, i. 5.—and taking *vengeance on His Adversaries*, Deut. xxxii. 43. Ezra, viii. 22. Ps. xxxvii. 20. Is. i. 24. Jer. 46. 10. Nah. i. 2. 2 Thess. i. 9. He is the **MAKER OF HEAVEN AND EARTH** by his infinite *wisdom and power*, Gen. i. 1. Ps. cii. 25. civ. 24. Prov. iii. 19. Is. xl. 12. xlviii. 13. Jer. x. 12.—*the whole world*, and *all things* contained therein, Ex. xx. 11. Neh. ix. 6. Ps. cxlvi. 6. Is. xlv. 24. Jer. xxvii. 5. Jo. i. 10. Acts, iv. 24. xiv. 15. Col. i. 16

"In the *Unity* of this Godhead there be *three Persons* of one substance "*power and eternity, the Father, the Son, and the Holy Ghost,*" see the Athanasian Creed, (post, page). But it may be remarked here, that while *God the Father* announces Himself as "*the Almighty*"—" *I Am :*" and "*that the Lord He is God, and there is none else besides Him,*" Deut. iv. 35.—"*I am He, and there is no God with me,*" xxxii. 39. *Jesus Christ* does also declare *Himself* to be "*the Almighty,*" Rev. i. 8. with 11 and 13. "*I am !*" Jo. viii. 58. "*Thus saith the Lord the King of Israel, and*" "*His Redeemer the Lord of Hosts, I am the first, and I am the last, and*" "*besides me there is no God,*" Is. xlv. 6. and so *the Redeemer*, in perfect unison declares, "*I and the Father are One,*" Jo. x. 30.

The *belief* in this *Article* will teach us to *glorify God* in the Highest, when we consider His *Almighty Power, Wisdom, and Goodness*, Gen. i. 31. Ps. civ. 24. Jer. x. 11, 12. xix. 11. li. 15. Acts, iv. 24.—to feel a Spirit of *humility, obedience, and gratitude*, Ps. viii. 3—8. Is. 1. 2. and to give us everlasting *consolation and comfort*, Ps. xii. 2—8. cxlvi. 5, 6.

II. "And in Jesus Christ his only Son our Lord,"

JESUS "*the Saviour,*" Phil. iii. 20. as the word (with Joshua, Acts vii. 45. and Heb. iv. 8.) signifies—thus declared by Prophecy, Is. xix. 20. and for this reason so expressly called, Matt. i. 21. Luke i. 31. and the Prophecies truly fulfilled, Luke ii. 11. Acts v. 31. xiii. 23. is "*the Saviour of the world,*" Jo. iv. 42. iii. 17. 1 Jo. iv. 14. "*the Saviour of all men,*" 1 Tim. iv. 10. Luke ix. 56. Jo. xii. 47. who "*came into the world to save sinners,*" 1 Tim. i. 15. Luke v. 32. Rom. v. 8. 1 Jo. iii. 5. "*the Lord and Saviour,*" 2 Peter ii. 20. iii. 2. "*the Captain of their Salvation,*" Heb. ii. 10. And He is revealed as the *only way* to Salvation thus predicted, Is. xxxv. 8. xlix. 6. li. 5. lix. 16. lxiii. 1. Joel ii. 32. Matt. i. 21. Acts iv. 12. Heb. ix. 8.—so by *Himself* declared, Matt. xviii. 11. Luke xix. 9.—and by *those* speaking through the Inspiration of the Holy Spirit, Luke i. 69. with 67. ii. 30. with 26, 27. Acts ii. 21. Eph. ii. 18.

He was sent by God for this purpose, Jo. iii. 17. Acts v. 31. xiii. 23. 1 Jo. iv. 14. and is declared to be "*the Author of eternal Salvation unto all them that obey Him,*" Heb. v. 9. Is. li. 6, 8. Matt. xix. 17.—that "*confess*" Him, Rom. x. 9. "*believe on*" Him, Rom. x. 9. Eph. ii. 8. Acts xvi. 31. x. 43. and "*call on the Name of the Lord,*" Acts ii. 21.—"*to the Jews first,*" Rom. i. 16. Is. xlv. 17. xlv. 13. lxii. 1, 11. Jer. xxxiii. 15, 16. Zech. ix. 9. Luke i. 69, 77. Acts xi. 19. xv. 11. xiii. 23, 46. "*and also to the Greek,*" Rom. i. 16.—the *Gentiles*, Is. xlv. 22. xlix. 6.

li. 5. lii. 10. Luke iii. 6. Acts xxviii. 28. Rom. iii. 29. x. 12. xv. 16. Gal. iii. 28. Col. iii. 11.

To "*that blessed hope*" we now look. Titus ii. 13. "*through the righteousness of God and our Saviour*" (*of our God and Saviour, Gr.*) 2 Peter i. 1.—"*our Saviour Jesus Christ.*" 2 Tim. i. 10. Titus i. 4. iii. 6. Our Salvation has been effected by the sacrifice of Himself; "*in Him have we Redemption—the forgiveness of sins;*" not purchased "*with corruptible things,*" but with His own "*precious blood.*" Eph. i. 7. 1 Peter i. 18, 19. for "*He gave Himself a ransom for all.*" 1 Tim. ii. 6. And thus having made "*peace through the blood of His Cross,*" He has "*reconciled both*"—Jews and Gentiles—"unto God in one body." Col. i. 20. Eph. ii. 16.

CHRIST, the MESSIAH ("*anointed*") was *promised* by God, Gen. iii. 15. xxi. 12. and foretold by the *Prophets*, Gen. xlix. 10. 1 Sam. ii. 10. and 35. Ps. ii. 2. xlv. 7. Micah v. 2, with Jo. vii. 42. Mal. iii. 1.—as the "*Redeemer*" of Israel. Job xix. 25. Is. lix. 20. Luke ii. 38. xxiv. 21. and "*the Desire of all Nations.*" Haggai ii. 7. *He* who was born in the days of Herod, of a pure Virgin, and called "*Jesus*" according to prophecy, Luke i. 31, is that "*Messiah*" "*the Christ,*" Jo. i. 41. Ac. ii. 36. as *He* declares Himself to be, Jo. x. 24, 25. whose coming was then *expected*. Matt. ii. 1, 2. Jo. iv. 25, 29, 42. Who was "*anointed,*" not with any material and typifying "*oil,*" as were those who preceded Him—*His types*—but with "*the Spirit of God.*" Matt. iii. 16. Jo. i. 32, 33. "*the Spirit of the Lord,*" as promised. Is. xi. 2. xlii. 1. Matt. xii. 18. a spiritual Unction — "*the Oil of Gladness — above His fellows.*" Ps. xlv. 7. and thus was He consecrated to the *three offices*, divided in others, being *the Great Prophet* predicted, Deut. xviii. 15, 18. and acknowledged, Jo. vi. 14. vii. 40. the *Eternal High Priest*, Ps. cx. 4. Heb. viii. 1. x. 12, 14. and *Universal King*, Gen. xlix. 10. Num. xxiv. 17. Ps. ii. 6. Dan. vii. 14. Zech. xiv. 9. Matt. xxv. 34. Rev. xi. 15. And this Spirit He received as the *Head*, Heb. i. 9. and conveys to the *Members* of His Body, 2 Cor. i. 21. 1 Jo. ii. 20.

He is the *true, proper, and ONLY SON of God!* begotten "*from the beginning;*" "*before the foundation of the World,*" 1 Pet. i. 20. 1 Jo. i. 1. as He "*came down from Heaven,*" Jo. vi. 38. where He had "*glory with the Father,*" "*before the world was,*" Jo. xvii. 5.—as He is Himself called God, "*one*" with the "*Father,*" Jo. x. 30. being of the same *divine essence* communicated to Him; Matt. xi. 27. Jo. v. 26. xiii. 3. xvi. 15. Rom. xiv. 9. and exercising *a power* above that of all *created* beings, Eph. i. 21. Heb. i. 2, 13. 1 Peter iii. 22. By Him the world and "*all things were made,*" Jo. i. 3, 10. Col. i. 16. Heb. i. 2, 10.

“*by Whom are all things,*” 1 Cor. viii. 6. for “*He is before all things,*” “*and by Him all things consist,*” Col. i. 17. “*All things are put in subjection under His feet,*” and “*nothing is left that is not put under Him,*” Heb. ii. 8. Ps. viii. 6. 1 Cor. xv. 27. Eph. i. 22.

Of the *manner* and *nature* of this generation we are ignorant, and must not endeavour to be wise above what is written. We find Our LORD declared by prophecy to be a “*Son begotten,*” Ps. ii. 7. and acknowledged, by inspiration, as “*the only begotten Son,*” Jo. iii. 16. i. 14. 1 Jo. iv. 9. That He is “*the image of the invisible God, the first-born of (or before) every creature, for by Him were all things created,*” Col. i. 15, 16.—and who thus “*being in the form of God,*” “*the brightness of His Glory,*” “*and express image of his Person,*” Heb. i. 3. was without “*robbery equal to God,*” Phil. ii. 6. That he “*is in the bosom of the Father,*” Jo. i. 18, and is “*one*” with Him, Jo. x. 30. Many similes were imagined by the Ancients to elucidate this; as the *Sun* producing *light*—*a fountain* its *streams*, &c. &c.; but too much caution cannot be used on this subject, lest things are conceived or uttered by us, derogatory to the *ineffable nature*, and *peculiar attributes*, of the Divine Majesty!

He was *foretold* in Scripture as “*the Son of God,*” Luke i. 35. and acknowledged on Earth—by *men inspired*, Matt. xvi. 16. Jo. i. 34. xx. 31. Acts ix. 20. by *Devils*, Matt. viii. 29. Mark iii. 11. Luke iv. 41.—and by the *World*, Matt. xiv. 33. Jo. i. 49. xi. 27. as He shall be in *Heaven*, Rev. ii. 18. Therefore he *addresses* God as His “*Father,*” Mark xiv. 36, &c. and *claims* to Himself the Title from *men*, Jo. v. 18. 22-25. ix. 35. with 37. though for this He was accused, by the Jews, of *blasphemy*, Jo. x. 36. xix. 7. He is the *only Son* also, by reason of His *Resurrection from the Dead*, there being none but Him begotten by such generation.

OUR LORD, too, He is; as we are consecrated to Him in *Baptism*. *Christ* and the *Devil*, have two separate kingdoms, and being admitted into the *Kingdom of God*, we profess ourselves *his subjects*; and, from the foundation of *His Church*, He must be acknowledged by all Believers to be “*the Lord.*” He has redeemed us from the *power of the Devil*, Heb. ii. 14. Col. i. 13. ii. 15. Ps. lxviii. 18. Acts xxvi. 18. and of *Death and Hell*, Rev. xx. 14. Luke xx. 36. 2 Tim. i. 10. The profession of the Belief that “*Jesus*” is the “*Messiah,*” the “*Christ,*” the “*Son of God,*” is the *Foundation* of Christianity, 1 Jo. iv. 15. v. 5. and was always, therefore, required at *Baptism*, in the earliest age, by the *Apostles*, Acts ii. 38. x. 48. and their *Disciples*, and Successors, viii. 37.

But OUR LORD is also *Jehovah*! declared thus by *Prophecy*,—“*Jehovah our Righteousness,*” Is. xl. 3. with Matt. iii. 3. and Jo. i. 15. v. 33.

Jer. xxiii. 6. Hos. i. 7. Joel ii. 32. with Rom. x. 13. "*the mighty God,*" Is. ix. 6. (*Of this see fully post "THE ATHANASIAN CREED."*)

Let us, then, while confessing our *belief* in Him, "*bless the God and Father of our Lord Jesus Christ,*" who hath "*made known unto us the mystery of His will,*" "*That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in Heaven, and which are in Earth.*" And let us "*give diligence to make our calling and election sure; that so an entrance may be ministered unto us abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ,*" Eph. i. 3, 10. 2 Peter i. 10, 11. "*To Him be glory, both now and for ever, Amen,*" 2 Peter iii. 18.

III. "Who was conceived by the Holy Ghost, Born of the Virgin Mary."

This, *the only Son of God*, "*begotten before all worlds,*" is *He* who, at the appointed time, WAS CONCEIVED in the womb, Luke i. 31. ii. 21. under an extraordinary and singular influence, vouchsafed BY THE HOLY GHOST, Matt. i. 18, 20. the *overshadowing* of "*the power of the Highest,*" Luke i. 35. and was BORN in a way different to the Law of Nature, the Lord, now in *mercy* instead of *judgment*, having "*created a new thing in the Earth!*" Jer. xxxi. 22. born of a pure VIRGIN, so declared by *Prophecy*, Is. vii. 14. and by the *inspired Historians*, Matt. i. 25. Luke i. 34. named MARY, Matt. i. 16, 18. espoused to a man whose name was *Joseph*, Luke i. 27. Matt. i. 18. both being "*of the house and lineage of David,*" Luke i. 27. ii. 3-5. Matt. i. 16, 20, 22, 42. of which it had been prophesied *He should come*, Is. xi. 1. Ps. xviii. 50. lxxxix. 4, 36. cxxxii. 11. Jer. xxiii. 5. xxxiii. 10. as it was also predicted, that in *Him—the seed of Abraham*, Gen. xii. 3. Gal. iii. 8, 16. —*of Isaac*, Gen. xxi. 12. xxvi. 4.—and *Jacob*, xxviii. 14. "*all Nations,*" —"*all the Families of the Earth,*" should "*be blessed.*" He was born, also, in "*the city of David, called Bethlehem,*" Luke ii. 4. Matt. ii. 1. according to *Prophecy*, Micah v. 2. with Matt. ii. 6. Jo. vii. 42, and Matt. xxii. 42.

The "*Holy Thing,*" thus "*born of her,*" was "*called the Son of God,*" Luke i. 35. although "*made of a woman,*" Gal. iv. 4. "*made flesh,*" Jo. i. 14.—a "*partaker of flesh and blood,*" Heb. ii. 14.—"*made in the likeness and fashion of men,*" Phill. ii. 7, 8. for "*in all things it behoved Him to be made like unto his brethren,*" Heb. ii. 17. "*his own,*" Jo. i. 11.

We believe, then, in Jesus, *the Saviour*, because without this we cannot be "*saved;*" That He is *Christ*, the *Messiah*, whose name we bear in our holy profession. That, as the *only Son of God*, we "*should honour*"

"*Him as we honour the Father ;*" and that as *Our Lord* we should not only *live to Him*, being assured, that "*if we deny Him, He also will deny us ;*" but have firm confidence, that "*if we suffer, we shall also reign with Him !*" "*If we believe not, yet He abideth faithful, He cannot deny Himself,* 2 Tim. ii. 12, 13.

IV. "Suffered under Pontius Pilate, was crucified, dead, and buried,"

This, the same *Jesus Christ*, really and truly SUFFERED, as it was before, in the Divine Councils, ordained, Dan. ix. 36. Mar. xiv. 21. Acts ii. 23. iii. 18.—in *His Body* all that is natural to *human infirmity* ; through *hunger and thirst*, Matt. iv. 2. Luke xxiv. 41. and *wearisomeness*, Matt. viii. 20. Jo. iv. 6, 7. being *hated*, Jo. vii. 7. and *insulted*, Matt. xxvi. 67, 68. "*despised and rejected,*" Jo. i. 11. xviii. 40. Acts iii. 14. and from pains *externally* inflicted, being *scourged*, Matt. xxvii. 26. *buffeted* and *smitten*, Matt. xxvii. 30. xxvi. 67.—and in *His Soul*, from the common passions of *grief* and *anger*, Mark iii. v. *amazement*, xiv. 33. and *pity*, Jo. xi. 36. Matt. xiv. 14. and from *extraordinary and unknown sorrow and anguish*, Matt. xxvi. 37. Luke xxii. 44.

This happened UNDER PONTIUS PILATE, the Governor of Judea, Matt. xxvii. 2. who *condemned him to death*, though he could not but pronounce Him *innocent*, Matt. xxvii. 18. Luke xxiii. 4, 15, 22. and while desiring to *release Him*, Mark xv. 9. Luke xxiii. 20. "*delivered Him over*" Luke xxiii. 24. to a punishment which, though prefigured by the *Brazen Serpent*, Numb. xxi. 8, 9. was *unsuitable* and *unexpected*, Matt. xxvii. 22. Mark xiv. 1. Jo. xviii. 31.—the death of a *Malefactor* for *Treason* ! Luke xxiii. 2, 24. Jo. xix. 12.

He was, therefore, CRUCIFIED, Matt. xxvii. 35. Jo. xix. 16. Luke xxiii. 33. and on the Cross, when all was "*finished,*" "*He bowed His head,*" "*and gave up the ghost,*" Jo. xix. 30. Then being DEAD, Jo. xix. 33, and the soul which He had recommended to His Father, Luke xxiii. 46. being separated from the body—the body was BURIED in the usual way, Matt. xxvii. 57-60. according to the *custom of the Jews*, Jo. xix. 40. that in all things—in *life* and in *death*—He might be "*like unto His brethren ;*" and for sinful men, as "*man,*" but "*without sin,*" might pay the price of *human redemption*, and *reconcile* man to God !

All this was done, and accompanied, with *many peculiar circumstances*, predicted by the *Prophets*, and by *Himself*: as to His being *forsaken*, Zech. xiii. 7. Matt. xxvi. 31, 56. *betrayed*, Ps. xli. 9. lv. 12, 13. Matt. xvii. 22. xxvi. 21. the *exact price* stated, Zec. xi. 12. Matt. xxvi. 15. and "*delivered into the hands of sinful men,*" Mark ix. 31. Luke xxiv. 7.

His "*suffering many things*," Mark xvi. 21. His being "*rejected of the Elders and Chief Priests and Scribes*," Luke ix. 22. His *scourging and cruel treatment*, Is. l. 6. Micah v. i. Mark x. 34. the kind of "*death He should die*," Jo. iii. 14. viii. 28. xii. 32, 33. xviii. 32. His *silence*, Is. liii. 7. with Matt. xxvii. 12-14. the *piercing of His hands and feet*, Ps. xxii. 16. and *His side*, Zech. xii. 10. the *gall* given him to drink, Ps. lxix. 21. with Matt. xxvii. 34. their *mocking* of Him, Ps. xxii. 7, 8. the *parting of His garments*, and particularly the *casting lots upon His vesture*, Ps. xxii. 18.—the *words He uttered on the Cross*, Ps. xxii. 1. His *intercession for His enemies*, Is. lxiii. 12. His *pouring out his soul unto death*, liii. 8-12. His *suffering with transgressors*, liii. 12. His *bones not being broken* as was the case with respect to the *typical Paschal Lamb*, Ex. xii. 46. Numb. ix. 12. Ps. xxxiv. 20. And His being *buried "with the rich"*, Is. liii. 9. though suffering with "*the wicked*." So that all things "*written in the Law of Moses, and in the Prophets, and in the Psalms, concerning the Son of Man*" were "*accomplished, and fulfilled*," as enumerated by Himself. He was "*delivered unto the Gentiles, and mocked, and spitefully entreated, and spitted on*," "*and they scourged Him, and put Him to death*," Luke xviii. 31-33. xxiv. 26, 44.

We believe of Him, that though *one with the Father*, He did actually *suffer* at the time, and in the manner, appointed, as "*the Son of Man*." That He was *crucified* in the sight of the world, of *enemies*, as well as *friends*; and that being *dead* by the mode prefigured, and having *fulfilled* His great mission, this was proved by his being also *buried*. By which we are reminded that we, "*being dead in trespasses and sins, are buried with Him in Baptism*," in order that we should rise, "*and walk in newness of life*," Rom. vi. 4. Col. ii. 12, 13.

V. "He descended into Hell; the third day he rose again from the dead,"

We believe, too, that HE DESCENDED INTO HELL. That is, that the *Soul*, thus separated from the body, went into the unknown regions of Spirits—"the lower parts of the earth," Ps. xvi. 10. Eph. iv. 9. (with Ps. lxiii. 9. and Is. v. 14.) *Hades*, the place of *separated souls*, not *Gehenna*, the place of *condemnation*: because if it relate to the place of either *bliss*, or *misery*, it must be the *former*, in consistence with Our Lord's promise to the *penitent thief*, Luke xxiii. 43.

Five different opinions have been entertained on this subject. *First*, that the word "*descended*" is to be taken *metaphorically*; implying only the *efficacy of Christ's death* as to the souls departed. But this seems

refuted by the passage, "*Thou wilt not LEAVE my soul in Hell,*" Ps. xvi. 10. whereas the efficacy of our Lord's death *still continues*.

Secondly, that the *descent into Hell* signifies the suffering the *torments of the damned*; and this in the *stead* of those who otherwise must have endured them. But it is not to be believed that Our Lord could suffer from "*the worm that never dieth*"—remorse of conscience, and a sense of the continuance, and consequences, of the displeasure of God, and consequent despair: or that He who *overcame* the powers of Hell could suffer under *their vengeance*. Nor again can He, in *this Article*, be said by a *metaphor* to have felt the torments of Hell, by this meaning only the *greatest torments*, because all that He felt which we know of, was *antecedent to His death*, and not *afterwards*. The *torments of Hell*, then, cannot be here meant, *literally*, because not supported by truth, nor *figuratively*, because not applicable.

Thirdly, that the word "*Soul*" does in this passage mean *the body*, and "*Hell*" merely the *Grave*; and the same words, both in the *Hebrew*, and *Greek*, as used, respectively, by the *Psalmist*, and the *Apostle*, and translated the "*soul*," do elsewhere in the Scriptures, mean the "*body*." As in Numb. vi. 6. Lev. xxi. 11. and xxii. 4. and more particularly, Numb. xix. 11. and 13. And *Ainsworth*, whose translation is the most *literal* of any, so uses the word. And again with respect to the word "*Hell*," in some passages it *can mean nothing* but the *Grave*, and is so used by our Translation, when *Ainsworth* uses the word "*Hell*," as in Gen. xxxvii. 35. and xlii. 38. This mode of explication, too, connected with the *following Article*, will *fulfil the prophecy*. "*Thou shalt not leave my soul, (body) in Hell,*" (the Grave.)

Fourthly. That by the "*Soul*" may be understood the *nobler part* distinguished from the *body*; or the whole person, *both Soul and Body*; or the *living soul* distinguished from the *immortal Spirit*. And by "*Hell*," no *place* whatever, but merely *the condition* of men in death. But this explanation involves an entirely novel idea as to *Hades*, which was always understood as *some place* where the souls of men entered, whether this is *in the earth*, or *out of it*, or in whatever *unknown part*; and from which *the Greeks* considered those to be excluded who came to a *premature death*, or whose bodies lay *unburied*. And in addition, the descent into Hell *thus explained* would be *tautologous*, meaning nothing more than the being *dead*, which the *preceding Article* had declared.

Fifthly, and this is apparently the best explanation, as it was always the opinion entertained by the Church. That the "*Soul*" was the Spirit, or *rational part* of Christ, that which the Jews could "*not kill*," and

"*Hell*," a place distinguished equally from *Earth*, and from *Heaven*. The passage may then mean "*Thou shalt not suffer my soul*," when *separated* from the *body*, and carried to the *place assigned*, as other souls are, to *continue there*, as theirs do, but shalt, after a *short interval* only, *reunite it to my body*. That this was an opinion *general* in the Church, is proved, not only by the direct testimony of *the Fathers*, but by their *arguments* on the subject in answer to *Heretics*.

They all fully agreed in a *real descent* of the *Soul of Christ* into the *place of souls departed*; though they differed as to *the persons* whom He descended to visit, and *the end* for which he went. Some of them considered *Hades*, or "*Hell*," as the common receptacle of souls, both of the *just* and the *unjust*, and then thought that the soul of Christ went unto *those only* who had departed in the *true faith and fear of God*. But to this many could not agree, not thinking that *Hades* could ever, in Scripture, be taken for the *place of happiness*. And as to the *end*,—those who held the former opinion of the common receptacle, imagined that Christ went unto the faithful, to *dissolve the power* by which they were detained, and *translate them* into Heaven. But to this *change* of place or condition, many objected, conceiving that the souls of men shall not enter into Heaven till *after the general Resurrection*.

Some there were, who, conceiving that this place did not include the *blessed*, imagined that the object of Our Lord's going into the *place of torment* was to deliver *some* of the *suffering* souls, and translate them to a place of *happiness*. That this was done by *preaching the Gospel* to them, that they after death might have an opportunity of receiving Him, and then pass with Him *from death to life*.

So that they all imagined that the soul of Christ descended into Hell to *preach the Gospel to the Spirits there*, but differed as to whether it was to *those who before believed*, that they might *now* receive him; or to *those who had before rejected Him*, that they might *yet* believe on Him.

But there seem insurmountable objections both to the opinion that He preached to the *faithful*, for they were not "*disobedient*," (as "*in the days of Noah*,") nor could they *need* a publication of the Gospel *after the death of Christ*, by *virtue* of which they were accepted *while they lived*; and to that, that He preached to the *wicked*, for they were not *proper objects*, or likely to be *persuaded*. The *effect*, too, of the preaching may be denied. There is no repentance in the grave, nor any passing the "*great gulph*" of separation! Again—with respect to the *faithful*—it is not certain that their souls were in a place where Christ would *descend*; or that they are *now* in another and better place than they were *at first*; or

that Christ *did descend* into such place *for such purpose*; or that such effect *was produced* at such a time.

There is *another opinion* that has obtained, and perhaps more in our own Church, that Christ descended into Hell *to triumph over Satan and his powers in their own dominions*, principally grounded on Col. ii. 11-15. Eph. iv. 8, 9. But these passages are not *conclusive*; and the argument seems *inconsistent* in those who object to the *opinion*, that the souls of the wicked have been *released*, or those of the Saints *removed*.

The *sound conclusion*, as to the whole, and what our *belief* might be, is, perhaps, first as to *fact*, That *the soul of Christ*, separated from His body by death, did go into the *common place of departed spirits*, in order that He might appear, both *alive and dead*, as perfect Man. All that was necessary for our Redemption, by way of *satisfaction*, was effected *on the Cross*. The *exhibition* of what was there *merited*, was effected by His *Resurrection*; and *between these*, He satisfied the *Law of Death*. *Secondly*, as to the *effect*. By the descent of Christ into *the regions of darkness*, the souls of Believers are *kept from the torments* which are there. As the *Grave and Hell* had no power over Him, "*the Head*," so neither shall it have over "*the members*." By His *descent* He freed us from all *fear*—by His *Resurrection and Ascension* He has secured our *hope*; and thus through "*death, destroyed him that hath the power of Death, that is, the Devil*."

As He "*was delivered for our offences*," so was He "*raised again for our justification*," Rom. iv. 25. If this had not taken place, our "*faith*" would have been "*vain*;" we should have been "*yet in our sins*," 1 Cor. xv. 14, 17. for as we are "*buried with Him in baptism, we are quickened together with Him*," Col. ii. 12, 13. and "*begotten again to a lively hope*," by His "*Resurrection from the dead*;" if "*by Him we believe in God that raised Him up from the dead*," 1 Peter i. 3, 21. and "*walk in newness of life*," Rom. vi. 4. viii. 11. 1 Cor. vi. 14. 2 Cor. iv. 14. Eph. i. 19, 20. Heb. xiii. 20. Therefore, on THE THIRD DAY HE ROSE AGAIN FROM THE DEAD—a living body, Luke xxiv. 39. Jo. xx. 20, 27. "*quickened by the Spirit*," 1 Peter iii. 18. and raised by Himself, Jo. x. 18. ii. 19. as this was typified in Isaac, "*received*" again by His Father, as "*in (or for) a figure*," Heb. xi. 19. and by *the waved sheaf*, the dedicated "*first-fruits of the Harvest*," Lev. xxiii. 10, 11. This, too, on *the third day*—the "*first day of the week*," the Christian "*Sabbath*," Matt. xxviii. 1. xx. 1, 19. (thenceforward called "*the Lord's Day*," Rev. i. 10.) Jo. xx. 26. Acts xx. 7. 1 Cor. xvi. 2. according to the deliverance of His type *Jonah*, Matt. xii. 39, 40. As

this was *frequently predicted* by Himself, *ibid.* and xvi. 21. xvii. 9. Jo. ii. 19, 21. confirmed by *His enemies*, Matt. xxvi. 61. xxvii. 63. Mark xv. 29. and by *the Angel*, Matt. xxviii. 6. 7. 17. and the truth of it *proved also* by the *precautions* of His enemies, Matt. xxviii. 13-15. by His *shewing Himself* to His Disciples *several times*, and "*many days*," Jo. xx. 19, 26. xxi. 14. Acts xiii. 31. as to "*witnesses chosen before of God*," Acts x. 41. appointed *expressly* to bear *testimony* to this great truth, "*unto the uttermost parts of the Earth*," Acts i. 8, 22. ii. 24, 31, 32. iii. 15. iv. 33. v. 32. x. 40. 1 Cor. xv. 15. as was "*also the Holy Ghost*;" Acts v. 32. and to *others*, 1 Cor. xv. 4-8. Which truth, that "*God hath raised Him from the dead*," is to be received by "*all men*" as an "*assurance*" that "*God will judge the World in Righteousness by Him*," Acts xvii. 30-32.

VI. "He ascended into Heaven, and sitteth on the "right hand of God, the Father Almighty

We are taught that "*the only begotten Son of God*," after He rose from the dead, ASCENDED INTO HEAVEN. "*He that came down from Heaven*," Jo. iii. 13. ascended again thither, as it had been predicted of Him, Ps. lxviii. 18. and as He Himself foretold, Jo. vi. 62. xx. 17. That this was with the same soul and body with which He *rose from the Grave*, and had shewn Himself to His Disciples, Jo. xx. 20, 27. and that the fact of *the Ascension* being settled, Luke xxiv. 51. Acts i. 9. it was declared by Angels to be a proof that He who was thus "*taken up into Heaven*," should, "*in like manner*," come again at a future day to judgment, Matt. xxvi. 64. Acts i. 10, 11.

That he there SITTETH AT THE RIGHT HAND OF GOD, THE FATHER ALMIGHTY—the "*joy that was set before Him*," Heb. xii. 2. awaiting the *full establishment* of His Kingdom, Ps. cx. 1. cxviii. 22. as He had declared *all should one day see*, Mark xiv. 62. as *the Apostles* confirmed, Eph. i. 20. Col. iii. 1. Heb. i. 3. viii. 1. and the Holy Stephen was permitted to *witness*, Acts vii. 56. In which Ascension we receive a *confirmation* of our faith, that *we ourselves* shall go "*whither the forerunner is for us entered*," Heb. vii. 20. since "*our citizenship*" is not upon Earth, but "*in Heaven*;" and that as there are there "*many mansions*," a place of rest and happiness will be prepared for us, Jo. xiv. 2. This "*sitting at the right hand of God*," as it indicates pre-eminence of station, from common customs on Earth, so by it *future pleasures* are predicted in *Heaven*, Ps. xvi. 11. It indicates the *height of power*, Matt. xxvi. 64. Luke xxii. 69.—the *promised reward*, Heb. i. 3.—an *undis-*

turbed rest, Heb. xii. 2.—and the power of *future judgment*, Prov. xx. 8. Is. xvi. 5. But the *attitude* is not to be taken as *literally* so, since *the same thing* is elsewhere spoken of in *other terms*, Rom. viii. 34. 1 Peter iii. 22.

We believe then that Christ ascended into the place of rest from the sufferings he had endured for us—that He is there in the *throne of God*, as a *Mediator* and *Intercessor*, the “*Great High Priest*,” and “*Head over all things to the Church*.”

VII. “From thence he shall come to judge the quick “and the dead.”

FROM THENCE—the place, whither He is gone up, He will assuredly COME *again* in mighty pomp and majesty, as predicted by an early *Patriarch*, “*Enoch, the seventh from Adam*,” and the Prophet *Daniel*; TO JUDGE THE QUICK AND THE DEAD, as solemnly declared by *Himself*, Matt. xxiv. 30, 31. xxv. 31. Jo. v. 22. and by the *Apostles*, as they were “*commanded to preach, and to testify, that it is He which was ordained of God to be the Judge of quick and dead*,” Acts x. 42. 2 Tim. iv. 1. with Rom. xiv. 10.—“*the quick*,”—such as shall be “*alive, and remain until the coming of the Lord*,” 1 Thess. iv. 15, 17. “*All shall not sleep*,” but “*all shall be changed*,” 1 Cor. xv. 51. “*the dead in Christ first*,” 1 Thess. iv. 16. for *the Sea* shall give up the dead which are in it, and “*Death and Hell*,” (the Grave, Rev. vi. 8.) that every man may be judged according to his works, Rev. xx. 13. Thus, “*as it is appointed unto men once to die*,” so “*after this the Judgment*,” Heb. ix. 27. Jo. v. 25-28. and this judgment the Father hath committed to the Son, Jo. v. 22. Acts xvii. 31. Rom. ii. 16.

We believe in *this*, that we may hold our confidence in God; and maintain “*a conscience void of offence*,” “*looking for that blessed hope, and the glorious appearance of the Great God and our Saviour, Jesus Christ*,” Titus ii. 13.

VIII. “I believe in the Holy Ghost;”

The name *Ghost*, or *Gast*, in the ancient *Saxon*, signifies a *Spirit*, to which the word *Holy* is applied, as signifying a communication of the *Divine Holiness*. Having been baptized “*in the Name of the Father, and of the Son, and of the Holy Ghost*,” we cannot say with the ignorant Disciples, that “*we have not so much as heard whether there be any Holy Ghost*,” Acts xix. 2. we are therefore called upon to BELIEVE IN THE HOLY GHOST as we do in the *Father* and the *Son*: and for our

authority in considering Him to be a *Person* as well as the others, we have not only the *analogy of Faith*, but sufficient evidence in *Holy Writ*.

First, He is plainly *distinguishable* from the others: from *the Father*, as *proceeding from Him*, Jo. xv. 26. and from *the Father and the Son*, in being *sent* by one from the other—"the Comforter whom I" says our Lord, "*will send unto you from the Father*,"—"if I go not away, the Comforter will not come unto you, but if I depart I will send Him unto you," Jo. xv. 26. xvi. 7. This was the Spirit *promised* before of the Father, Is. xlv. 3. Ez. xxxvi. 26. with Jo. xiv. 16. Acts i. 4. ii. 33. He is sometimes termed "*the Spirit of the Son*," as well as of the Father, Gal. iv. 6. and is *given* by the Father, Eph. i. 17. and *sent* in His Son's name, Jo. xiv. 26. as at other times *by the Son*, xv. 26. xvi. 7, 38, 39. xx. 21, 22.

Secondly, such *properties, attributes, and acts*, are ascribed to Him as are only *applicable* to a *person*. He is spoken of in formal opposition to *evil Spirits*, who are clearly represented as *persons*, 1 Sam. xvi. 14. 2 Chron. xviii. 20, 21. and if the expressions used are not exactly suitable to our conceptions of a person, this may well be allowed, without its making Him a mere *quality* or *attribute*. When God is said to "*give*" the *Holy Ghost*, "*to them that obey Him*," Acts v. 32. it may be compared with similar passages respecting *the Son*: "*God so loved the world, that He gave His only begotten Son*," &c. Jo. iii. 16. in conformity to the prophecy, "*unto us a Son is given*," Is. ix. 6.

Thirdly, He is also truly GOD, as is proved from the *Titles* given to Him by fair implication, Acts v. 3, 4. Luke i. 35. (And see 2 Sam. xxiii. 2, 3.) and *the attributes of God*, Job xxxiii. 4. Ps. cxxxix. 7. Is. xlviii. 16. with Acts xiii. 2. xx. 28. Mark xiii. 11. Rom. viii. 14. xv. 13, 19. 1 Cor. ii. 11. and He is in two grand instances *united* to *the Father and the Son*, in perfect *equality*,—the *form* of Baptism, by which we are admitted into *the Church of God*, Matt. xxviii. 19. and the *Apostolic Benediction*, the common Christian Salutation, 2 Cor. xiii. 14.

[Of all this see fully *post* "ATHANASIAN CREED."]

As He is the *Holy Spirit* of God, "*the Spirit of Holiness*," Rom. i. 4. so is He the *cause* of all Holiness in *man*. That as the *Son*, by His sacrifice, put us in the way of Salvation, Jo. iii. 16. so must the Holy Spirit co-operate in sealing "*us unto the day of Redemption*," through His "*Sanctification*," and "*belief of the truth*," Rom. viii. 17. 2 Cor. i. 22. v. 5. Gal. vi. 8. Eph. i. 13, 14. iv. 30. Phill. i. 19. 2 Thess. ii. 13. Titus iii. 5. according as He has been *promised*, Deut. xxix. 4. Jer. xxxii. 40. Ez. xxxvi. 27. Jo. vi. 44. And this He does, by *regenerating* us at *Baptism*, Matt. iii. 11. Jo. iii. 5. Gal. iv. 29. Titus iii. 5. and making us

the "*Sons of God*," Rom. viii. 14-16. Gal. iv. 6. and thus uniting us to *Christ our "Head*," 1 Cor. vi. 17. xii. 12, 13. Eph. iv. 4. 1 Jo. iii. 24. and, by *instructing* us in our *duty*, Prov. i. 23. Ps. clxiii. 10. Is. lix. 21. 1 Cor. ii. 10, 11. xii. 3. 2 Cor. iii. 3. Gal. v. 16, 25. *illuminating the understanding*, Neh. ix. 20. Is. xxxii. 15, 16. Ez. xxxvi. 27. Micah iii. 8. Rom. viii. 2, 5. Eph. i. 17, 18. 1 Jo. iii. 24. iv. 13. *disposing the will*, Heb. iii. 7. 8. 1 Pet. i. 2, 22. *settling us in the faith and love of God*, Rom. v. 5. 2 Cor. iv. 13. 2 Tim. i. 7. *giving us power to obey*, Zec. iv. 6. 2 Cor. iii. 17. Eph. iii. 16. *helping us in Prayer*, Zech. xii. 10. Rom. viii. 26. 1 Cor. xiv. 15. Jude. 20. and *sanctifying us*, Rom. xv. 16. 1 Cor. vi. 11. Gal. v. 16. And as His very name, "*the Comforter*," implies, He gives *consolation and joy*, Acts ix. 31. Rom. xiv. 17, xv. 13. Gal. v. 22. 1 Thess. i. 6.

It is necessary, then, that we *believe in the Holy Ghost*, as having been *baptized to God in His Name*; and as we would receive *the Apostolic Benediction*, 2 Cor. xiii. 14. Phill. ii. 1. and enjoy *the Kingdom of God on Earth*, which is "*righteousness, and peace, and joy*," in *Him*, Rom. xiv. 17. Acts xiii. 52.

IX. "The Holy Catholick Church; The Communion "of Saints;"

God has had *His Church*, or *Assembly* of faithful people from the beginning, separated and distinguished from *the world* by their faith; and at length, during the Ministry of Christ upon Earth, and in the days of His Apostles, "*baptized in the name of the Lord Jesus*," called after *His Name*, and governed by *His Laws*; and this *Church* shall continue for ever,—*militant and suffering* indeed here on *Earth*, but at length to be *triumphant* in *Heaven*!

The term CHURCH in our language, is from the Greek; signifying both *the house of the Lord*, and the persons assembling to worship there. As it is the object of *this Article*, it is taken in the latter sense, and thus not including the worshipping *Angels*, nor perhaps comprehending all the *Believers in God* on Earth, from the beginning of the world; but chiefly, if not entirely, those joined to the *Church*, which Our Lord declared He would *build*; commencing with *the Disciples*, and afterwards greatly and quickly increased by "*multitudes of Believers*," the Lord adding to it "*daily such as should be saved*."

The word "*Church*," as it occurs in *the New Testament*, has various meanings. *First*, in its greatest latitude, as a mere "*Assembly*" of people; by which the word ἐκκλησία, the word used by *the Apostles* for

the Church is translated, Acts xix. 32. xxxix. 40. *Secondly*, as the great "*Congregation*" under the Law, Acts vii. 38. Heb. ii. 12. by which word it was *then* designated. *Thirdly*, as *the place* in which the early Christians met on solemn occasions, as may fairly be gathered from 1 Cor. xi. 18. compared with verses 20, 22, 30, 33, 34. *particularly* 20. with 18. and 34. with 21 and 22. Perhaps, also, the passage, Acts xi. 26. as it is in the *original*. *Fourthly*, the *smallest Assembly*, consisting of a *single family*, and called, "*the Church in the house*" of such a person, as Rom. xvi. 5. 1 Cor. xvi. 19. Col. iv. 15. Philem. 2. unless this should mean *the house* itself, or *place* of Assembly, where not only the family, but *the neighbourhood* assembled; for which interpretation there is no mean authority. *Fifthly*, the Church at a particular *City*, or *place*, whether consisting of *many Congregations*, as at *Jerusalem*, Acts xxi. 20. at *Ephesus*, Acts xx. 17. and probably at *Antioch*, Acts xiii. 1. with xi. 21-26. and 29. or of a *single one*, as at others, and which was, *Sixthly*, sometimes called, "*the Church of God*" at any certain *place*, as at "*Corinth*," 1 Cor. i. 2. or *of the people*, as "*the Church of the Thessalonians*," 1 Thess. i. 1. Sometimes it is used, *Seventhly*, in the *plural*, as "*the Churches of Judea*," Gal. i. 22. "*of Galatia*," 1 Cor. xvi. 1. "*of Macedonia*," 2 Cor. viii. 1. "*the Churches which are in Asia*," Rev. i. 11. those "*throughout all Judea, Galilee, and Samaria*," Acts ix. 31. And *Eighthly*, "*the Churches of God*," 1 Cor. ix. 16.—"*of the Gentiles*," Rom. xvi. 4.—"*of the Saints*," 1 Cor. xiv. 33. and *Lastly*, "*THE CHURCH*"—"the Church of God," Acts xx. 28. 1 Cor. xv. 9. Gal. i. 13. *that* which Christ calls "*My Church*," Matt. xvi. 18.—"*the Church*" as an *Establishment*, 1 Cor. xii. 28. Eph. i. 22. iii. 10, 21. v. 29, 32. Phill. iii. 6. of which *Christ* is termed "*the Head*," Eph. v. 23. Col. i. 18, 24. which He "*loved*," v. 25. and would make "*a glorious Church*," Eph. v. 27. "*the general Assembly and Church of the First-born, which are written in Heaven*," Heb. xii. 23.

The Church, as *the people of God*, is described both in the Old and New Testament, by various *titles* and *epithets*, and under a variety of *similes* and *emblems*.

First, the Church, in the abstract, is termed "*the Church of the living God*," 1 Tim. iii. 15. and "*of Christ*," Rom. xvi. 16. Matt. xvi. 18. Acts xx. 28.—Christ's "*Kingdom*," Matt. xiii. 41.—"*Christ*" Himself, and "*a glorious Church, not having spot or wrinkle*," Eph. v. 27. This is the *decider of controversies*, Matt. xviii. 17, 18. Titus iii. 10. &c.—which shall *endure for ever*, Ps. lxxii. 17. Dan. vii. 14.—and against which "*the gates of Hell shall not prevail*," Matt. xvi. 18.

Secondly,—it is represented *figuratively*, as a *Building*, "*the House*

"of God, 1 Tim. iii. 15. Is. xxii. 24. His "*Tabernacle*," Ps. xv. 1. the "*pillar and ground of the truth*," 1 Tim. iii. 15. the "*tents of Shem*," Gen. ix. 27. the "*holy city, New Jerusalem*," Rev. xxi. 2, 10. iii. 12. with Gal. iv. 26. "*the city of the living God*," Heb. xii. 22. xi. 10.

Thirdly,—as a *Mountain*, "*Mount Sion*," Heb. xii. 22. "*the mountain of the Lord's House*," Is. ii. 2. whither "*all flesh*,"—"all nations and tongues,"—should be "*gathered*" to "*worship*," Is. lxvi. 18, 23. Matt. xxviii. 19. 1 Cor. i. 2. Rev. v. 9. His "*holy hill*," Ps. ii. 6. xv. 1.

Fourthly,—it is represented generally, as "*fair*,"—"the fairest"—"*beautiful*"—"precious"—"*honourable*"—"beloved," Cant. i. 8. iv. 7. vii. 1. Is. xliii. 4. Jo. xvi. 27. and termed figuratively, Christ's "*Love*," Cant. iv. 7. His "*turtle Dove*," Ps. lxxiv. 19. Cant. v. 2. vi. 9. "*the Bride,—the Lamb's Wife*," Rev. xix. 7. xxi. 9. Ez. xvi. 8. Hosea ii. 19, 20. "*the Virgin of Israel*," Jer. xviii. 13. Amos v. 2. the "*King's Daughter*," Ps. xlv. 13.

Fifthly,—it is represented under various figures, as a "*Sheepfold*," Jo. x. 16. Ps. lxxvii. 21. lxxviii. 52. a "*Vineyard*," Is. v. 1-7. Jer. xii. 10. Ps. lxxx. 15. as a "*Field*," Matt. xiii. 27. as a threshing "*Floor*," iii. 12. as "*Wheat*,"—"good Seed," xiii. 29, 30, mixed with *Tares*.

Sixthly,—the *Members individually* are considered as the *Building*, "*God's building*," 1 Cor. iii. 9. "*the Temple of the living God*," 2 Cor. vi. 16. 1 Cor. iii. 16, 17. and "*of the Holy Ghost*," 1 Cor. vi. 19. "*as lively stones*," a "*spiritual house*," 1 Peter ii. 5. the "*walls*," Is. xlix. 16. "*golden candlesticks*," Rev. i. 12, 20. "*Pillars in the Temple of God*," Rev. iii. 12. "*an holy Temple in the Lord*,"—"an habitation of God, through the Spirit,"—"built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone," Eph. ii. 20—22.

Seventhly,—as strictly united to Christ,—the "*Body of Christ*," 1 Cor. xii. 27. Eph. iv. 12. i. 23. "*members of Christ*," 1 Cor. vi. 15. "*many members, but one body*," 1 Cor. xii. 20. of Him who "*is the head of the body, the Church*," Col. i. 18. Eph. v. 23. "*complete in Him*," Col. ii. 10. "*named after Christ*," Eph. iii. 14, 15. a body having "*no divisions, (Gr. Schisms) perfectly joined together in the same mind*," 1 Cor. i. 10.

Eighthly,—as a *separated people*,—"God's inheritance," Ps. xxxiii. 12. Jer. xii. 7. the "*glory*" of God," Is. xlvi. 13. xlix. 3. "*the household of God*," Eph. ii. 19. "*the seed of Abraham*," Is. iv. 18. "*the Circumcision without hands*," Col. ii. 11. "*the Israel of God*," Gal. vi. 16. His "*elect*," Is. lxv. 9, 22. "*formed for Himself*," Is. xliii. 21. "*the Lord's portion, and the lot of His inheritance*," Deut. xxxii. 9.

His "*pleasant portion*," Jer. xii. 10. God's "*hidden ones*," Ps. lxxxiii. 3. "*Servants of the Lord*," Is. xli. 8. liv. 17. the "*children of the Kingdom*," Matt. xiii. 38. "*blessed of the Lord*," Is. lxv. 23. "*of the Father*," Matt. xxv. 34. "*the dearly beloved*," Jer. xii. 7. "*the children of the Lord God*," Deut. xiv. 1. Matt. v. 9. "*His peculiar treasure*," Ex. xix. 5. Ps. cxxxv. 4. His "*jewels*," Mal. iii. 17. "*the assembly*," "*the congregation of the Saints*," Ps. lxxxix. 7. "*a chosen generation*," "*a royal Priesthood, an holy nation,—a peculiar people*," 1 Pet. ii. 9. Ex. xix. 6. Deut. xiv. 2. xxvi. 18. Is. xli. 8, 9. li. 16. "*the righteous nation*," Is. xxvi. 2. "*the wise*," Dan, xii. 3. 10. "*strangers and pilgrims*" looking to a "*heavenly city*," Heb. xi. 13. 16. where is their "*conversation*" (citizenship), Phil. iii. 20. "*fellow citizens with the Saints*," Eph. ii. 19. "*the whole family in Heaven and Earth*," Eph. iii. 15. "*the general assembly and Church of the first-born—written in Heaven—the spirits of just men made perfect*," Heb. xii. 23.

These are represented as "*the redeemed*"—"the ransomed of the Lord," Is. xxxv. 9, 10. li. 11. "*the Church of God purchased with His own blood*," Acts, xx. 28. Rev. i. 5. v. 9. "*chosen out of the world*," Jo. xv. 19. xvii. 6. Acts. xv. 14. "*taught of the Lord*," Is. liv. 13. Jer. xxxi. 33. "*established in righteousness*," Is. liv. 14. "*purified*," Titus, ii. 14. "*washed—sanctified—justified, in the name of the Lord Jesus, and by the spirit of our God*," 1 Cor. vi. 11.

This is "*the Church*"—"one," as "*God is one*," built on one foundation, "*which is Jesus Christ*," 1 Cor. iii. 11.—"*upon the foundation*" (the doctrine) "*of the Apostles and Prophets*," Eph. ii. 20. with iii. 5. of which Jesus Christ is "*the chief corner stone*," Ps. cxviii. 22. Acts, iv. 11. 1 Peter, ii. 6, 7. "*a precious corner stone, a sure foundation*," Is. xxviii. 16.—"*one*," as there is but "*one Lord*," and "*one faith*," and "*one baptism*," Eph. iv. 5. All these having the same *Sacraments*, and *signs*, and *name of the people of God*,—"one body," Acts, ii. 46. 1 Cor. x. 17. Rom. xii. 5. all supported by the same "*spiritual*" food, 1 Cor. x. 3, 4, all "*called in one hope of calling*," Eph. iv. 5. waiting through "*one Spirit*," "*for the hope of righteousness by faith*," Gal. v. 5. "*the hope of eternal life*," Titus, i. 2. endeavouring to keep the unity of the Spirit in the "*bond of peace*," Eph. iv. 3. and manifested by love "*one to another*"—united in *Apostolic doctrine and discipline*, Acts ii. 42. as "*taught and ordained in all Churches*," 1 Cor. iv. 17. vii. 17. x. 16, 17. xii. 27, 28. according to the "*custom*" of "*the Churches of God*," xi. 16.—"*the authority*" not "*of confusion, but of peace as in all Churches of the Saints*," xiv. 33.

This is "*the Church*," which, whatever particular one may have been

lost, shall remain *for ever*, since “*against it the gates of hell*” (or of death) shall never “*prevail*,” Matt. xvi. 18. Is. liv. 17.

It is called HOLY, 1st. in respect to its Author, and the vocation of its members, for that being “*an holy calling*,” 2 Tim. i. 9. the *body* also may be termed *holy*, Eph. iv. 1, 2.: 2dly. in respect to the *holy offices* appointed, and the *powers* exercised in it: 3dly. from the *holiness of life* required, Eph. v. 3. 1 Pet. i. 15, 16: and 4thly, from the very *end* proposed, being the *purifying* of “*a peculiar people, zealous of good works*,” “*which God hath ordained that we should walk in*,” Titus, ii. 14. Eph. i. 4. ii. 10 Col. i. 22. “*for without holiness no man shall see the Lord*,” Heb. xii. 14.

But though Christ so “*loved the Church, and gave himself for it*,” “*that He might present it to Himself*” without “*spot or wrinkle*”—“*holy, and without blemish*,” Eph. v. 25—27; yet as the Church is also CATHOLIC, or *Universal*, it has always comprehended in it “*bad*” as well as “*good*”—“*tares*” as well as “*good seed*.” Like a “*net cast into the Sea*,” Matt. xiii. 24.—30. 47, 48. which “*gathered of every kind*;” like the “*guests*” found in the “*high ways, both bad and good*,” Matt. xxii. 10. like the *threshing* “*floor*” while “*the wheat*” and the “*chaff*” are *unseparated*, Matt. iii. 12. like a “*great house*” in which there are “*not only vessels of gold and of silver, but also of wood and of earth, and some to honour and some to dishonor*,” 2 Tim. ii. 20. for though “*many are called*,” and enrolled as *members* of this “*Church*,” yet it may be feared “*few are the chosen*,” few that will attain the *final benefits* promised to it, Matt. xx. 16.

The word *Catholic* itself, is not indeed *Scriptural*, but it was used by the *primitive Fathers* who termed the *Epistles* of the Saints, *James, Peter, John, and Jude*, “*Catholic Epistles*,” or of *universal* application to the *whole Church of God*, as they called the *general Resurrection*, “*the Catholic Resurrection*.” Thus was the *whole Church* called “*Catholic*” or “*Universal*;” as it was to extend to “*all nations*,” Matt. xxviii. 19. Luke, xxiv. 47. Acts, x. 34, 35. Rom. x. 18. 1 Cor. xii. 13. Col. i. 23.—as it taught *every thing necessary to salvation*; as it required *universal obedience*; and as it was endowed with *every grace* necessary for this purpose. Therefore in *this view* neither the particular Church of *England*, nor the Church of *Rome*, can be called *the Catholic, or the Universal Church* of Christ; both are *branches* only of *the Universal Church*, though either may, if pure, be a *Catholic Church*, which we fully conceive *the former* to be.

THE COMMUNION OF SAINTS, as now professed to be believed, does not mean a fellowship of such *truly holy persons* as are

sometimes spoken of under that title; but *the members in general* of "*the Church*" before described, Rom. i. 7. xv. 25. Eph. i. 1. Col. i. 4. To be truly *Saints*, they must be as "*the wheat*," or "*vessels of gold and silver*." Their "*fellowship is with the Father, and with his Son Jesus Christ*," 1 Jo. i. 3. 2 Jo. 9. Jo. xvii. 21.—and with "*the Holy Ghost*," 2 Cor. xiii. 14. Phill. ii. 1.—with the *Holy Angels* also, Heb. i. 14. Matt. xviii. 10. with "*the Spirits of just men departed*," Heb. xii. 23.—and with *each other*, Mal. iii. 16. 1 Jo. i. 7. &c. &c.

The *belief* of this "*Holy Catholic Church*" is *necessary*, as *in it*, like the *Ark of Noah*, are we to be preserved from the destruction of the wicked, as *in it alone* we can be saved, Eph. v. 23. for if *out of it*, there is *none other* to which we can belong: and in "*the Communion of Saints*," in order that "*having fellowship one with another*," as members of the *same Church* under *one head*, sanctified by the *same Spirit*, and heirs of the *same promises*, we may "*walk in the light*" while on earth, 1 Jo. 1. 7. and at length "*receive inheritance among them which are sanctified*," Acts xxvi. 18. Holding our love then *one to another*, and doing "*good unto all men, especially unto them which are of the household of faith*," Gal. vi. 10. we should give humble and hearty "*thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light, who hath translated us into the kingdom of His dear Son*," Col. i. 12, 13.

X. "The Forgiveness of sins ;"

"*Sin is the transgression of the Law*," 1 Jo. iii. 4. which "*worketh wrath*," Rom. iv. 15. and thus makes every one committing it to stand "*guilty before God*," and deserving of punishment. Now by that Law "*almost all things were purged by blood, and without shedding of blood is no remission*," Heb. ix. 22. This blood-shedding, and the *sacrifices* then offered, were *typical* of that "*one sacrifice for sins*," which, offered "*once in the end of the world*," was to "*take away the sin of the world*," Heb. x. 12. ix. 26. Jo. i. 29.

He, "*the just*," suffered "*for the unjust*," 1 Pet. iii. 18. and being "*delivered for our offences was raised again for our justification*," Rom. v. 25. Thus have we "*redemption through His blood*," **THE FORGIVENESS OF SINS**," Eph. i. 7.—thus was He "*the propitiation for our sins, and the sins of the whole world*," 1 Jo. ii. 2. which God has, in Christ, thus *reconciled to Himself*, 2 Cor. v. 19.

Such a *punishment* was adequate to, and therefore a full satisfaction for the offence. The God of an *infinite majesty* was offended, and Christ,

"God blessed for ever," found and paid the ransom; and "by Him all that believe are justified from all things from which they could not be justified by the Law of Moses," Acts, xiii. 39. This "remission of sins" was "preached among all nations, beginning at Jerusalem," Luke, xxiv. 47, and "faith," and "repentance," were the conditions on which sin was "washed away" by Baptism, Rom. v. 1. Gal. ii. 16. Acts, ii. 38. v. 31. xxii. 16. Eph. v. 26. the "heart being sprinkled from an evil conscience," as the "body is washed with pure water," Heb. x. 22.

A belief in this article is necessary for our consolation: for as "all have sinned," "blessed is he whose transgression is forgiven;" "unto whom the Lord imputeth not iniquity," Ps. xxxii. 1, 2. Necessary to a sense of God's goodness in so "loving the world as to give His only begotten Son" for this purpose, Jo. iii. 16. and of "the love of Christ," in making the sacrifice, and "washing us from our sins in His own blood," Rev. i. 5. In order, also, that we should be reminded of our duty, the "work of Faith, the labor of Love, and patience of Hope," 1 Thess. i. 3. So that we may be "holy and unblameable, and unproveable in His sight," Col. i. 22. "at the coming of our Lord Jesus Christ with all His Saints," 1 Thess. iii. 13.

XI. "The Resurrection of the body,"

As Christ, the "first fruits of them that sleep," 1 Cor. xv. 20 arose from the dead, so shall there be also a general RESURRECTION OF THE BODY; for He "that raised up Christ from the dead shall also quicken our mortal bodies," Rom. viii. 11. A seeming difficulty however attends the latter case, which does not the former. The body of Christ did not "see corruption;" but we know that in our case, "after the skin, worms shall destroy the body itself," and that "yet in our flesh shall we see God," Job xix. 26. We must, therefore, believe that this Resurrection, however apparently difficult, is not impossible, for with Him by whom we are to be raised "all things are possible!" We know that by Him "the very hairs of the head are all numbered:" and He "who measures the waters in the hollow of His hand," and "comprehends the dust of the earth," Is. xl. 12. whose "eyes" could "see our substance," "made in secret," and "yet being imperfect," Ps. cxxxix. 15, 16. can be at no loss to distinguish the different particles of every different body, whether it be crumbled into dust, or dissipated into air, or sublimated by fire! He, too, the Artificer of the body, so "fearfully and wonderfully made," Ps. cxxxix. 14. can be at no loss to reunite the innumerable and widely scattered atoms, for these shall not perish; and with equal ease, re-form the Man, as He originally made Him.

The union of the *immortal Soul* to the *companion* made for it, then become more *pure* and *glorified*, after they have existed together in *this transitory life*, is also highly *probable*; nor is it less so, that this should be the case as Man is an *accountable* agent, intended to enjoy *eternal happiness*, or suffer *eternal misery*—decreed to “*receive the things in the body, according to that he hath done, whether it be good or bad,*” 2 Cor. v. 10. It is also *typified* by many things around us: the constant succession of *death*, and *revivification*—the *Night* is followed by a new *Day*—the *Winter*—the death of the year—is followed by the *Spring*, and the renewal of vegetation; the “*grain*” sown is not *requicken*ed except it first “*die,*” and is *buried* in the ground and brought to *corruption*.

By this is *Reason* prepared to assent to *Revelation*; and therefore, as it has been *prophe*sied that notwithstanding this destruction of the body, yet in our “*flesh*” shall we “*see God,*” and our “*eyes shall behold Him;*” Job xix. 26—that the “*dead men shall live,*” and with the “*dead body,*” “*arise;*” for “*the earth shall cast out the dead,*” Is. xxvi. 19—and that they that “*sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt,*” Dan. xii. 2, so shall it be accomplished: “*there shall be a resurrection of the dead,*” Acts xxiv. 15. “*the hour is coming when the dead—all that are in the grave—shall hear the voice of the Son of God,*” and “*shall come forth,*” the “*sea*” and “*death and hell*” (or the *Grave*) “*shall deliver up the dead which are in them,*” Rev. xx. 13.

This Our Lord, who called Himself “*the Resurrection and the Life,*” Jo. xi. 25. proved to the Sadducees from the Old Testament; since He who was *then* the God of their Fathers, “*is not the God of the dead, but of the living,*” Matt. xxii. 32. St. Paul, too, *confirms* the doctrine by most powerful reasoning; declaring, that if there be *no resurrection of the dead*, then is “*Christ not risen;*” and *then* is their “*faith*” *vain*; and he shows, in answer to cavillers, that as Christ is risen, “*the first fruits,*”—so shall “*all be made alive,*” exemplifying the *probability* and the *manner* of this by a familiar illustration, 1 Cor. xv. 12—23, 35—49.

It shall be, too, a resurrection of *the body*, every one his *own body* as it “*hath pleased*” God to give Him: although the “*natural body,*” “*sown in corruption,—in dishonor,—and in weakness,*” shall be “*raised a spiritual body,—in incorruption, in glory, and in power!*” The “*earthly house*” shall have “*a building of God,*” 2 Cor. v. 1. the “*corruptible*” shall “*put on incorruption;*” and the “*mortal, immortality!*” Those that do “*not sleep*” shall “*be changed,*”—“*caught up in the clouds to meet the Lord,*” 1 Thess. iv. 17.

We believe in this Article, as the great truth it contains is for the *glory*

of God's eternal government—"the hand of the Lord shall be known towards His servants, and His indignation towards His enemies, Is. lxvi. 14.—as it proves the value of the "Gospel," which has "brought life and immortality to light," 2 Tim. i. 10. as it consoles us under "afflictions," which are "but for a moment;" since we know that our "Redeemer liveth:" and that we "sorrow not," therefore, "as others which have no hope," 1 Thess. iv. 13. with 14—18. and incites us "to have always a conscience void of offence toward God and toward men," Acts xxiv. 16. with 15; since "it is a fearful thing to fall into the hands of the living God!" Heb. x. 31—of "Him that is able to destroy both soul and body in Hell!" Matt. x. 28. Therefore should we be "always abounding in the work of the Lord; for as much as we know that our labor in the Lord is not in vain," 1 Cor. xv. 58.

XII. "And the life everlasting."

The resurrection of the body in a state of incorruption being believed, an eternal future state of existence seems a deduction from reason, as it is also declared by prophecy. It is natural, that when we "meet the Lord in the air," we should "EVER be with the Lord," 1 Thess. v. 17. and it is predicted that of them that "sleep in the dust," some "shall awake" to "everlasting life," and some to "everlasting shame," Dan. xii. 2. The term "LIFE EVERLASTING," as it occurs, Jo. xii. 50. Gal. vi. 8. and 1 Tim. i. 16. and as in other passages it is expressed "everlasting life," is uniformly applied to the future state of the blessed. But as St. Paul speaks of "a Resurrection of the dead—both of the just, and unjust," Acts xxiv. 15. and we have direct testimony that the condition of both shall be everlasting, we may consider the Article as declaring an assent to the general future existence of all, as we acknowledge a general resurrection of all, and that we must all appear before "the judgment seat of Christ, that every one may receive according to that he hath done, whether it be good or bad." 2 Cor. v. 10.

After the general sentence then given, the state of both "just and unjust," will be eternal. The wicked shall go away into everlasting punishment, but the righteous into life eternal," Matt. xxv. 46. Those who are "not found written in the book of life," shall be "cast into the lake of fire," Rev. xx. 15. but the body will not be consumed by this, for they "shall be tormented day and night for ever and ever!" Rev. xx. 10. "and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night," Rev. xiv. 11. While "they which are written in the Lamb's book of life," Rev. xxi. 27. shall "serve Him day and night in His temple," vii. 15. and they shall "reign for ever

"and ever," xxii. 5. With the one "*their worm dieth not, and the fire is not quenched,*" Mark, ix. 44. to the other is "*fulness of joy, and pleasures for evermore,*" Ps. xvi. 11.

The *belief* in this Article, 1st. as to an *eternal state of Misery*, is to deter us, since such are its "*wages,*" from the commission of *sin*: for who can "*dwell with everlasting burnings,*" Is. xxxiii. 14. and to give us a just awe of that "*jealous God,*" who, "*after He hath killed, hath power to cast into hell,*" Luke xii. 5. 2dly. As to the *eternal state of Happiness*, to excite in us an ardent desire for "*the things which God hath prepared for them that love him,*" 1 Cor. ii. 9. to wean us from our regard for *this life*, and persuade us to "*set our affections on things above,*" Col. iii. 2. willingly taking up the Cross of Christ, since, "*the sufferings of this present time are not worthy to be compared with the glory which shall be revealed,*" Rom. viii. 18. for the "*light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory,*" 2 Cor. iv. 17. And to make all men duly estimate the exceeding value of Christ's "*precious blood,*" which was necessary to redeem from such punishments, and was efficacious to purchase such reward!

May we not be of the number of the "*Unbelieving,*" who "*have their part in the lake which burneth with fire and brimstone,*" Rev. xxi. 8. of those who cannot "*enter into His rest,*" "*because of unbelief,*" Heb. iii. 18. 19.—the "*rest*" remaining "*to the people of God,*" Heb. iv. 8. And, therefore, while we say

AMEN—So be it (see *ante*, page 345—52.) let us conclude with more than *paternal anxiety*, "**LORD I BELIEVE! HELP THOU MINE UNBELIEF!**" Mark, ix. 24.

Rubrick and Versicles

Before the Lord's Prayer. (Second time.)

XXII. Having proceeded thus far with a variety so circumscribed by "order" as to exhibit "the beauty of holiness:" "transgressions," having been "confessed," and, as we hope, "the iniquity of our sins forgiven,"—the heart elevated on the assurance of this—the affections warmed by the exercise of praise and thanksgiving—the understanding enlightened by the saving word of truth and knowledge—and the faith strengthened by a general and public profession—we are prepared to offer up our "supplications, prayers, intercessions, and giving of thanks for all men;" and to "ask those things which are requisite and necessary, as well for the body as the soul:" as these are directed, and judiciously distributed, in the remaining part of the Morning Service.

¶ "And after that, these Prayers following (1), all devoutly kneeling (2); the Minister (3) first pronouncing (4) with a loud voice (5),

(1) *These Prayers.*] In the Latin Liturgies, *Preces*, and *Orationes* seem to be thus distinguished; that *Preces*, or *Supplications*, were those *alternate petitions*, where the people answered by responsive versicles; *Oratio*, or *Prayer*, was that which was said by the *Priest alone*, the People only answering "*Amen.*" (*Sparrow.*)

(2) *Devoutly kneeling.*] On the attitude of *kneeling* in Prayer. See *ante*, pages 259—263.

Some have pleaded for *sitting*, as a posture of *adoration*; but it was never allowed in the primitive Church. In the Romish Church they assert this was the posture in which the *Apostles* received the *Communion*; as this was a common posture of adoration among the *Heathen*. But this latter is, on good evidence, supposed not to have been the case, and the attitude of the Apostles, was lying on *couches*. (*Bingham.*)

(3) *The Minister.*] Here note once for all, that in *King James's Common Prayer Book*, which was established by no law, the word "*Priest*" was, in most places of the Book, altered to "*Minister.*" (*Nicholls.*)

(4) *First pronouncing.*] Till every person has done repeating the Creed, and there is a *silence* in the whole Congregation, the Minister should not pronounce these words, "*the Lord be with you.*" And this ought to be done by him in a *standing posture*, they being addressed to *the People*. After the People have returned their answer, the Minister should *still stand*, and pronounce these words, "*Let us pray;*" and then give the People time enough to *kneel down*, that there may not be the least noise, and every person may be perfectly composed, and ready to join, when the Minister begins *the Prayers*. (*Bennet.*)

(5) *With a loud voice.*] See *ante*, pages 223-4, 360-1.

These words are all of them directed and spoken, *not to Almighty God*, but only to *men*: therefore care should be taken that a *difference* be made in the *tone* of the voice between these short forms of mutual *compellation*, and the *Prayers* themselves. (*Bennet.*)

"The Lord be with you."

"*Answer.* And with thy Spirit."

If we have sincerely repeated our Creed together, we have professed our *faith in God*, and declared our *unity and agreement* with one another; and then we have cause to hope our prayers will prevail. Now we are preparing, as *brethren* and *fellow soldiers*, to unite *our requests*, and to send them to the Throne of Grace. But first, in token of our *mutual charity*, the Church appoints (instead of the ancient *Kiss of Peace*) a hearty salutation to pass between the *Minister* and *People*, He beginning in the phrase of *Boaz* to his reapers, "*The Lord be with you,*" Ruth ii. 4. Ps. cxxix. 8. which was after drawn into common use as a form of salutation to all, and used by *St. Paul* in his Epistles, 2 Thess. iii. 16. To which the People are to return a good wish for their Minister, in a form taken from the same Apostle, 2 Tim. iv. 22. Gal. vi. 18. desiring the Lord may be *with his Spirit*: which is no invention of our own, but mentioned in an *Ancient Council*, and there affirmed to have been instituted by *the Apostles*, and as it there also appears retained in *the Liturgies*. *St. John* forbids us to salute or desire God to be with any that cleave *not* to the *right faith*, 2 Jo. 10, 11. But when the Minister hath *heard* every one profess *his faith*, in the *same words* with himself, how chearfully and without scruple may he salute them as *brethren*, and *they* requite his affection with a *like return*. (*Comber.*)

Let the Priest consider the wants of the People, and heartily say, *The Lord be with them*, to help all their *infirmities*, and supply all their wants; and let the People consider the weight and difficulty of the Priest's office, and devoutly pray God to be *with his Spirit*. (*Hole.*)

St. Chrysostom speaks frequently of the *mutual praying* of the Priest and the People for each other, and in one place he says, "The Bishop from his Throne *wishes Peace to the Church* : imitating therein Our Lord Himself, when He did formerly, as it were, take the Chair, and said unto His Disciples, "*Peace be unto you.*" And as to that which is answered by the People, "*And with thy Spirit.*"—the meaning is, "*Give us mutual peace and concord, O Lord.*"

The Priest beginning, and the People answering, contend in an holy emulation who shall be most devout in these short, but pithy ejaculations, or darts cast up to Heaven. Such short ejaculations were much used by the devout brethren, which *St. Augustine* commends as the most piercing kind of Prayer. Such as these were that of the Leper, "*Lord, if thou wilt, thou canst make me clean :*" *Matt. viii. 2.* and that of the Disciples, "*Lord, save us, we perish,*" *Matt. viii. 25.* Short, but powerful, as you may see by our Saviour's gracious acceptance of them. *St. Chrysostom* observes, if these solemn and mutual salutations were religiously performed, it were almost impossible that Priest and People should be at enmity ; for can the People hate the Priest that blesses them, or can the Priest forget to love the People that daily pray for him ? (*Sparrow.*)

"*Minister. Let us pray.*"

In the beginning is placed this short and *antient* Exhortation, so often repeated in all the *old Liturgies* ; whereby the Priest gives the signal to battle, or the watch-word, to call the Assembly, that they may set on their enemies with courage, and besiege even *Heaven* itself with a *holy importunity.* (*Comber.*)

This pious ejaculation was frequently used in the *antient Liturgies* of the Church, before the *Prayers*, the *Gospel*, and other parts of divine Service ; and was appointed as an Introduction to those holy offices by the direction of the Apostles, as is affirmed by the Council of *Braccara* ; which custom is piously continued among us to this day. (*Hole.*)

It was customary for the *Deacons* in the ancient Church Service to direct the People, throughout, what to do, and that as well relating to ceremonies and conduct, as to the subject of their *Prayers*. Thus, when to kneel or to stand, and when to depart ; directing who should, and should not, be present on particular occasions. Of this we have remains in our Service in the *bidding Prayer* directed by the Canons ; and in the sentence "*Let us pray ;*" as also perhaps in the exclamation after the announcing of the Gospel, "*Glory be to thee, O God.*" Sometimes after Prayer the Deacon said, "*Keep us O God, and preserve us by thy Grace.*" Sometimes, "*Let us give attention.*" Sometimes admonishing them

to return thanks; and then dismissing them, with, "*Depart in Peace.*" (Editor.)

In the Heathen Sacrifices there was always one to cry, "*Hoc agite,*" or to bid them mind what they were about. And in all the old Christian Liturgies the Deacon was wont to call often upon the People, "*Let us pray earnestly;*" and then again "*more earnestly.*" And the same vehemence and earnest devotion does our Church call for in these words, "*Let us pray;*" warning us thereby to lay aside all *wandering thoughts*, and to attend to the *great work* we are about: for though the Minister only speaks most of the words, yet *our affections* must go along with every petition, and sign them all at last with an hearty "*Amen.*" (Wheatly.)

"Lord, have mercy upon us."

"Christ, have mercy upon us."

"Lord, have mercy upon us."

This is a Translation of the ancient Versicle, "*Kyrie eleeson,*" which, though a Greek expression, was constantly used *untranslated* in the Latin Church. Some of the Latins and modern Greeks had a *superstitious notion*, of a strange efficacy in these words. Therefore our Reformers acted with great prudence in retaining the *ancient form*, but yet translating the words into the *Vulgar tongue*; so that all imputation of a *superstitious fondness* to the original words might be removed. That this form was used in St. Austin's time, is plain from that passage, "When the Bishop or Priest comes to the right side of the Altar, all the Choir sing out, *Lord have mercy upon us.*" (Nicholls.)

This short Litany, (as it was called by some,) was frequently used in *antient Liturgies*. It was called "*the vehement Supplication;*" because as it is a most pathetic petition of mercy to every person of the Blessed Trinity, so it was uttered by those primitive good men, with much *earnestness of spirit*, being sensible of their danger of sinking into endless perdition, without the mercy of the *Blessed Trinity*. (Sparrow.)

Being unclean like the Lepers, Luke xvii. 11, 12. before we come near, we begin to cry, "*Lord have mercy upon us;*" which form is taken out of David's Psalms, where it is sometimes repeated twice together, Ps cxxiii. 3, to which the Christian Church hath added a third, viz. "*Christ have mercy upon us.*"—This *Kyrie eleeson*, is of great antiquity, both in the Eastern and the Western Churches, as an old Council informs us, which orders it to be repeated *three times* a day in the public Prayers. (Comber's Short. Disc.)

Though this earnest and humble supplication be seasonable in all the

parts of our public worship, yet it is usually set immediately before *the Lord's Prayer*, to usher it in, and to prepare us for it; as in the Litany, and many other Offices of the Church: and very fitly too; for we may not presume to utter *this divine Prayer* with unsanctified lips, nor may we call God "*Father*," till we have made our way to Him by humble supplications for *grace and mercy*. (*Hole.*)

“ ¶ *Then the Minister, Clerks (1), and People, shall say the Lord's Prayer with a loud voice.*”

(1) *Clerks.*] All persons who had any public employment in the Church, were called by the common name of "*Clerici*," (*Clerks*), which name at first was given only to the three superior orders of *Bishops*, *Priests*, and *Deacons*, because there were then no other orders in the Church. But in the third century many *inferior orders* were appointed, as subservient to the *Deacon's* office, such as Sub-Deacons, Acolythists, Readers, &c. And then those also had the common name of "*Clerici*," (*Clerks.*) (*Bingham.*)

One direct answer cannot be rendered, what "*Priests and Clerks*" together are. *First.* The chief Rector of a parish (called the Cardinal Priest of old) was a "*Priest*," and the rest under him "*his Clerks.*" *Secondly.* Where there were *Cantores*, who *only*, till our Reformation, were to sing in the Church, and *none else*, these were "*the Priest, and his Clerks.*" *Thirdly.* Where there were *Chantries*, as there were in most Churches of England, their assisting the Rector of the Church made up that form of Speech, "*the Priest and Clerks.*" (*Sparrow.*)

This Rubrick was first inserted in the second Book of Edward I. The "*Clerks*" mentioned in it were the persons appointed, at the beginning of the Reformation, to *assist* the Minister in the performance of the Service; to look out the Lessons, give the Anthem, name and pitch the Psalms, &c.; offices which are now fulfilled by the *Parish-clerk*. (*Warner, C. P.*)

They were formerly real "*Clerks*," persons in *Orders*.

The "*Clerks*" are not appointed to be the *mouth of the People*, but only each Clerk is *one of the People* commanded to do that which *all* should do, lest it should be wholly left *undone*. If all the Congregation will speak all that the Clerk doth, it will answer the primary desire of the Church Governors, who bid *the People* do it: but if they that will not do it themselves, shall pretend that the Clerk doth usurp *the Ministry*, because he *ceaseth* not as well as they; they might as well say so by a few that should *sing Psalms* in the Church, when the rest are against it, and forbear. (*Baxter's Chris. Direc.*)

XXIII. The Lord's Prayer.

(Second time.)

“ Our Father, which art in heaven, Hallowed be”
 “ thy Name. Thy kingdom come. Thy will be done in”
 “ earth, As it is in heaven. Give us this day our daily”
 “ bread. And forgive us our trespasses, As we forgive”
 “ them that trespass against us. And lead us not into”
 “ temptation ; But deliver us from evil. Amen.”

For the *Illustration* of THE LORD'S PRAYER, see fully *ante*, pp. 352—83.

Concerning the *repetition* of the Lord's Prayer in this place—this being the best of *all Prayers*, cannot be used too often ; and having the best of *all authors* for its Composer (even *Him* for whose sake all our requests are heard) it may seem to consecrate the petitions *annexed* to it. As, before, it was applied for the *confirmation* of our pardon, so now it must respect the *following petitions*, to which we may so heartily unite it, that they may be more acceptable for its sake. (*Comber.*)

It is said, that in this and divers other places, we *omit*, the Doxology, (see *ante*, p. 377,) which at other times we *use*. Does not Our Saviour Himself omit it in *St. Luke's* Gospel, notwithstanding it is found in *St. Matthew*? But have our adversaries any reason to quarrel with us upon this account? We omit *the Doxology* sometimes, though we often use it at other times ; and they commonly omit the *whole Lord's Prayer*. Which is most to blame, the Established Church, or these Objectors? (*Bennet.*)

Versicles after the Lord's Prayer.

(Second time.)

XXIV. As the repetition of the LORD'S PRAYER had been preceded by earnest ejaculations for mercy, in the words of holy David, so now is it followed by some short but energetic

sentences drawn from the same source ; and almost *verbatim* in his own words.

IF WHEN EVIL COMETH UPON US WE STAND BEFORE THIS HOUSE, AND IN THY PRESENCE, AND CRY UNTO THEE, THEN THOU WILT HEAR AND HELP ! 2 Chron. xx. 9.

“ ¶ *Then the Priest standing up (1) shall say (2),*”

(1) The *Priest*, or *Minister*, being a Man of like infirmities with the rest of the Congregation, a sinner, and so standing in need of grace and pardon, as well as the rest, in all confessions of sins, and penitential Prayers, such as the Litany is, is directed to beg his pardon and grace upon his *knees*. He being moreover a Priest or Minister of *the Most High God*, that hath received from Him an office and authority, sometimes *stands*, to signify *that* his office and authority. (*Sparrow.*)

It is the custom in *the Romish Church* for the Priest, at all the *long Prayers*, to *kneel* before the Altar, and mutter them over softly by himself; but whenever he comes to any *Versicles*, where *the People* are to make their *Responses*, he rises up and *turns himself to them*, in order to be heard : which custom the Compilers of our Liturgy probably had in their eye, when they ordered the Minister to *stand up* in this place. (*Wheatley.*)

These pious and pithy ejaculations are fitly compared to *darts* or *arrows*, that sooner pierce the Heavens, and enter into the ears of God, than longer Prayers. Such was that of our Saviour in His agony ; “ *Father, if it be possible, let this cup pass from me!*” which He thrice *repeated* with a hearty affection, and humble submission ; adding, “ *Nevertheless not my will, but thine be done.*” And such was that of the Leper, “ *Lord, if thou wilt thou canst make me clean!*” which being spoken in faith and humility, prevailed for his cleansing. Such likewise was that of the blind man, “ *Jesus, thou Son of David, have mercy upon me!*” which he went on *repeating* again and again, till his eyes were opened, and his sight restored to him. Of the same kind was that of St. Peter, when in danger of drowning ; “ *Lord, save us: we perish!*” which soon abated and allayed the storm. And the poor Publican’s short Litany, “ *Lord be merciful to me, a sinner,*” prevailed more for his justification, than the *long vaunting Prayers* of the proud Pharisee. (*Hole.*)

On the mode of *alternate Prayer*, &c. see ante, p. 383—5.

1 “ O Lord, shew thy mercy upon us ”

“ *Answer.* And grant us thy salvation.”

(From Psalm lxxxv. 7.)

This *first* Versicle is a general petition for *mercy* and *salvation*, and seems to be the *sum* of all the *weekly Collects*; for one or both of these are commonly the subject of them: we prayed for mercy in “*the Lord have mercy*,” &c. and now we beg some visible token thereof, viz. some such wonderful deliverance, that all the world may see and say it is *His Salvation*.” (Comber.)

2. “*Priest*. O Lord save the King.”

“*Answer*. And mercifully hear us when we call upon thee.”

(From Psalm xx. 9.)

At the *Inauguration* of the Kings of Israel, the people were wont to clap their hands, and say, “*God save the King*,” 2 Kings, xi. 12. which our Church here makes a part of our daily Prayer.—Princes are not, *here*, seated out of the reach of *troubles* and *misfortunes*; indeed their higher station renders them sometimes but the fairer marks for envy and malice to shoot at: and as the tallest cedars are most obnoxious to the winds, so are Princes to the storms and tempests of fortune; they have some open, and more secret *enemies*, that seek to shake or undermine their throne, from whose treachery nothing but the divine Providence can be sufficient protection. As for the evils of *sin*, Princes have the *same infirmities*, and much *greater temptations* than other men! The height of their place, power, wealth, and other worldly advantages, are apt to betray them into many a vice; and therefore they stand in need of *greater succours of divine grace*. Neither are they exempt from the evils of *sufferings*. The *Cross* sits upon the *Crowns* of Princes; and as they wear it as a badge of their Christianity, so must they bear it too, in token of their conformity to their Saviour. We find this to have been the lot of the greatest and wisest of Princes. The best Kings that ever swayed the Sceptre of *these realms*, have drank deepest of the cup of affliction: for which reason we are, upon all occasions, to deprecate *the wrath of God* from falling upon them.

So the prosperity of the *Prince* is the *common welfare*.—In *his* peace *we* shall have peace, if *he* be safe *we* enjoy quietness, but if *he* be disturbed or resisted *we* can have no tranquillity; should God deal with us with rigor, or strict justice, instead of prospering princes and people, we should be destroyed, both we and our King. (Hole.)

That it was usual in *the Ancient Church* to pray for *the Prince*, in a short or *Versicular* form, is plain from that of *St. Athanasius's* Apology to the Emperor Constantius. “*Let us pray for the safety of the most*

“*religious Emperor Constantius,*” to which the whole Congregation answered, “*Be propitious to Constantius, O Christ.*” (Nicholls.)

3. “*Priest. Endue thy Ministers with righteousness.*”

“*Answer. And make thy chosen people joyful.*”

(From Psalm cxxxii. 9.)

This Prayer for the holy Tribe, indited by David, seems to have been a part of the *Jewish Liturgy*; for it was solemnly used by Solomon at the dedication of the Temple: “*Let thy Priests be clothed with righteousness,*” alluding no doubt to the *holy garments* appointed for their Ministration, which did signify that extraordinary and peculiar sanctity which was required in those who approached so near to God. “*Endue*” (lightly changed from the Latin *Indue*) refers to the qualifications of the *mind*, as the word “*cloath,*” to the covering of the *body*. So that here we pray, that they may have *souls* pure as their *linen ephod*, and *lives* spotless and holy as the *garments* they are clothed with. This petition we make to Him who hath promised to *deck His Priests with Health*, and to clothe them with the *garment of Salvation* and the *robe of Righteousness*, that His “*Saints may rejoice and sing!*” (Comber.)

4. “*Priest. O Lord, save thy people.*”

“*Answer. And bless thine inheritance.*”

(From Psalm xxviii. 10.)

This petition “*save thy people,*” relates to the saving them from their *sin*, and from all the *miseries and punishments* that attend it, *here, or hereafter*. —“*Inheritance*” is sometimes understood of *lands and tenements*; so the *land of Canaan* was said to be divided among the Israelites by *inheritance*, or sometimes it is applied to *persons*, as we read that God Almighty chose *Jacob* for his *inheritance*, and *Israel* for his *own possession*. Among these, the *tribe of Levi* was more particularly singled out, and is therefore, often in Scripture styled, *The Lot of God's inheritance*. So that though all the *Jewish nation* were in a larger sense His *heritage* and His *peculiar people*, yet the *Levites*, who were set apart for the service of the Temple, were his more *immediate care*. Indeed these privileges and this provision were at first *peculiar* to the Jewish nation, and extended no farther; for “*in Jewry was God known* (saith the Psalmist) *and his name was great in Israel;*” “*at Salem was his tabernacle, and His dwelling place in Zion.*” But since that, as God promised to His Son “*the Heathen for His inheritance, and the uttermost parts of the earth for his possession,*” all the kingdoms of the earth are become the *kingdoms of Christ*, and all their crowns are subjected to the banner of *His cross*. So that the whole

Christian world are now as much *the people of God*, as the *Jewish nation* were of old; and all the *Ministers of Christ*, under the Gospel, are equally *the lot of his inheritance* with the *Priests and Levites* under the Law. (*Hole.*)

5. “*Priest.* Give Peace in our time, O Lord.”

“*Answer.* Because there is none other that fighteth
“for us, but only thou, O God.”

(See Ps. xx. 7, 8. xxii. 11. xxxiii. 16, 17, 20. cviii. 12. &c. &c.

Josh. x. 8-43. xxiii. 3, 10. with 13.)

It pleased God to make particular promises to *Solomon*, *Hezekiah*, and *Josiah*, that He would give Peace *in their days*. Wherefore we make bold to ask it for *our times*, from the God of Peace, our *only defence* against our enemies. They who trust in their *bow*, and rely on their *sword*, care not to ask for peace, because they hope either to *awe their foes* into quietness, or to make *advantage by war*, as being sufficiently guarded and prepared. But we, of the Church of God, know that *armies* and *navies* are useless not only *against God*, but *without Him*, and only successful by *His blessing*. (*Comber.*)

The *promises* made to good Kings extended only *to their days*; for though *their righteousness* secured peace to them for their time, yet *their failings* were sometimes punished in their *posterity*, and the wickedness of their children brought *wars* and *captivity* upon them. David indeed enlarges this promise to all God's people, saying, “*The Lord shall give strength unto His people, the Lord shall give His people the blessing of peace,*” Ps. xxix. 10. But that is meant only of such as live in *duty* and *obedience* to Him.—Peace is such a *comprehensive blessing*, as includes in it all other blessings; and to *wish peace* to any house or country, is to wish them all that is *good* or *desirable*. What *health* is to the *natural body*, that is *peace* to the *body politic*—its life, and breath, and all things. It is peace, that gives the taste or relish to all the *comforts of life*, without which they are all insipid, and nothing can be freely or securely enjoyed. This hath moved all pious Princes and people, in all ages, to desire *Peace in their days*, and to keep off *rebellions* and *invasions* for *their time*. Thus did *David* and *Solomon*; who not only prayed themselves, but put others upon praying, “*for the peace of Jerusalem,*” that both *Church* and *State* might flourish in their days. The sense of the words, “*Because there is none other,*” &c. is to be gathered from many places in Scripture. Moses told the Israelites, that *the Lord* should “*fight for them,*” and they should “*hold their peace,*” Ex. xiv. 14.—peace from all murmuring or complaining language; for though *they* had *none other to fight*

for them, but God only, being under the oppression and tyranny of *Pharaoh* and his cruel *task-masters*, yet God was able, and would deliver them with his *high hand and outstretched arm*. None can fight effectually, or to any purpose, for *us*, but God only; all other forces *without Him*, are but weakness and vanity; *He* is our only safeguard and defence against our enemies, and all success and victory must come entirely *from Him*. "*Except the Lord keep the city, the watchman waketh but in vain.*" Our Fathers "*got not the promised land in possession by their own sword,*" says David; and therefore he adds, "*I will not trust in my bow, it is not my sword that shall help me, but it is thou,*" &c. The words are to be understood comparatively,—that no forces are of any avail in *competition with, or opposition to, God*,—so that the force of the argument lies in our *entire dependence* on the succours of *Divine Providence*. (*Hole.*)

6. "*Priest. O God, make clean our hearts within us.*"

"*Answer. And take not thy Holy Spirit from us.*"

(From Psalm li. 10, 11.)

We conclude with an earnest supplication for *Grace*, to fit us for, and help us in, the *following devotions*. We are *now* to offer up *our incense*, and therefore beseech the author and lover of purity, in holy David's words, to *cleanse the altars of our hearts*! And because it is *the Holy Spirit alone* which can effect this, we pray that our hearts may be so *pure* as to *invite Him to come unto us, and remain with us*. (*Comber.*)

This *Holy Spirit* is the choicest blessing that God hath to bestow upon *His children*. "*Because ye are Sons, (saith St. Paul) God sent forth His Spirit into your hearts, to enable you to cry Abba, Father.*" And as the *having* of this, is the greatest blessing that we can receive, so to be *deprived of it* is the sorest curse, or *judgment*, that can befall us; for *such* are given up for *lost*, to *whom* it is said, "*My Spirit shall no longer strive with them:*" nothing then remains but "*a fearful expectation of judgment and fiery indignation,*" to be poured out upon them. When *Samson* lost his strength by the subtilty of *Dalilah*, it is said, "*the Spirit of God departed from him,*" Judges xvi. 20. When God called *Saul* to be king over Israel, it is said, "*that the Spirit of the Lord came upon him, and he had another heart and another spirit,*" 1 Sam. x. 6, 9. But when God, for his disobedience, took away those gifts and abilities with which He had adorned him, "*the Spirit of the Lord departed from him, and an evil Spirit from the Lord troubled him,*" 1 Sam. xvi. 14. which things being well known to David, made him put up this petition.—Since *God alone* can *cleanse and change* the heart, our recourse must be

to Him for both; and since He works by *means*, let us frequent His *Word* and *Sacraments*, which He hath appointed for that end. (*Hole.*)

Whoever is duly sensible of his own *natural depravity*, his *weakness* and *inability* to serve and please God, will join most fervently in this supplication for the constant and blessed *influence of the Holy Spirit*, to make clean *our hearts* within us—those corrupt fountains of *sin and iniquity*; and to assist and support us in the discharge of *our duty*, without which our best efforts will be vain and ineffectual! (*Waldo.*)

There is so great an harmony between these *Versions* and the *following Collects*, that it is fit they should be said with one and the same *devotion*; these being like the *titles* to the Collects; and here both *Priest* and *People* repeat *the heads* of what the *Priest* alone is to pray for more largely *there*. The *first* Versicle, “*O Lord, shew,*” &c. answers to the *Sunday Collect*. The *second*, “*O Lord, save the King,*” &c. to the Prayers for the King and his family. The *third* and *fourth*, “*Endue thy Ministers,*” &c. and “*O Lord, save thy People,*” to the Collect for Clergy and People. The *fifth*, “*Give peace,*” &c. to the daily Collect for Peace. The *last*, “*O God, make clean,*” &c. to the daily Collect for Grace. (*Comber.*)

XXV. The humble worshipper, it may be hoped, cannot but be now well prepared to give attention to the *petitionary Service* following: throughout which a continued variety and beautiful harmony will be found to prevail. And while by Divine Grace he is enabled to “*pray with the Spirit,*” he will find he can “*pray with the understanding also!*”

The Collects.

“¶ Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the Year, as followeth; all kneeling.”

The term “*Collect*,” is of great antiquity in the service of the Church, but its *origin* seems altogether uncertain. Some think it arises from

several petitions being collected into *one Prayer*, but this seems little satisfactory. Others, from the matter being collected out of the Holy Scriptures, which is hardly more so. Again, others, that the Collects are Prayers made among *the people gathered together*. The suggestion of *Bingham* is probably the right one.

The more usual name in the Latin Church was "*Collectæ*," *Collects*, because the Prayers of the Bishop; which in any part of the Service followed the joint Prayers of the Deacon and Congregation, were both a *recollection*, and *recommendation* of the Prayers of the *People*. In this sense *Cassian* takes the phrase, "*Colligere Orationem*," when, speaking of the Service in the Egyptian Monasteries, and Eastern Churches, he says, "After the Psalms they had private Prayers, which they said partly standing, and partly kneeling; which being ended, he that collected the Prayer rose up, and then they all rose up together with him; none presuming to continue longer upon the ground, lest he should seem rather to pursue his own Prayers, than go along with him who collected the Prayers, or closed up all with his concluding Collect." Where we may observe, that a "*Collect*" is taken for the *chief Minister's Prayer* at the close of some part of Divine Service, collecting and concluding the People's preceding devotions. *Uranius*, speaking of one *John*, Bishop of Naples, who died in the celebration of Divine Service, says, "He gave the signal to the people to pray, and then, having summed up their Prayers in a *Collect*, he yielded up the ghost." (*Bingham*.)

In many of the *Collects*, God is desired to hear the petitions of the *People*, those that the People had then made before the Collect. These come in at the end of other devotions, and were by some of old called "*Missæ*," that is to say, *Dismissions*, the People being dismissed upon the pronouncing of them, and the Blessing; the *Collects* themselves being by some of the Ancients called "*Blessings*," and also "*Sacramenta*," either for that their chief use was at the *Communion*, or because they were uttered "*per Sacerdotem*," by one consecrated to Holy Offices. (*Sparrow*.)

Our Reformers observed, *First*,—that some of those Collects were corrupted by *superstitious alterations and additions*, made by some later hand. *Secondly*,—that the modern Roman Missals had left some of the *Primitive Collects* quite out, and put in their stead Collects containing some of their *false opinions*, or relating to their *innovations*, in practice. Where the *Mass* had struck out an *old*, and put in a *new*, Collect, agreeable to their new and false doctrines or practices, there the Reformers restored the old Collect, being *pure and orthodox*. At the Restoration of *King Charles II.* even those Collects made or allowed at the Reformation, were strictly reviewed, and what was *deficient* was *supplied*, and all that

was but *incongruously* expressed was *rectified*; so that now they are complete and unexceptionable, and may be ranked into *three* several Classes. *First*,—the *ancient Primitive Collects*, containing nothing but true doctrine, void of all modern corruptions, and having a strain of the Primitive Devotion, being short but regular, and very expressive; so that it is not possible to couch more sense in so few words: and these are those taken out of *St. Gregory's "Sacramentary,"* or out of those additions made to it by the Abbot *Grimoaldus*. Many of these were retained in their native purity in the *Missals* of *York* and *Salisbury*, and the *Roman Breviaries*: but were no more *depreciated* by standing there, than a jewel by lying on a dunghill. The *Second* Order of Collects are also ancient as to the *main*; but where there were any passages that had been *corrupted*, they were struck out, and the *old form restored*, or that passage *rectified*; and where there was any *defect* it was *supplied*. The *Third* Order are such as had been corrupted in the *Roman Missals* and *Breviaries*, and contained something of *false doctrine*, or at least of *superstition*, in them; and *new* Collects were made, instead of these, at the Reformation, under King *Edward VI.*; and some few, which were wanting, were *added* anno 1662. (*Comber.*)

The *objection*, that our Service is taken from the *Popish*, affects chiefly *the Collects*. But those of ours, which are *the same* with theirs, are mostly derived from *Prayer Books*, brought over in the days of that Pope, by whose means our *Saxon Ancestors* were converted to Christianity, *above 1100 years ago*; and they were *old ones then*; much older than the main errors of *Popery*. (*Secker.*)

It appears, that the Service of the Church is far more ancient than *the Roman Missal*, properly speaking. And whoever has attended to the superlative simplicity, fervour, and energy of the Prayers, will have no hesitation in concluding, that they must, *the Collects* particularly, have been composed in a time of true Evangelical light and godliness. (*Milner's Church History.*)

It is the *boast* of the *Church of England*, and her *praise*, that her Common Prayer corresponds with the *best* and most *ancient Liturgies*, which were used in the Church in the most *primitive* and *purest* times. (*Directions to Commissioners in 1661.*)

Here I entreat *the People* to remember, that these *Collects*, and the following *Prayers*, are to be *vocally* pronounced by *the Minister only*; though the People are obliged to join *mentally* therein. Wherefore let none of the Congregation disturb the rest, especially those that are near them, by muttering over their prayers in an *audible* manner, contrary to the design and rule of the Church, which always tells the People when

their voices are allowed to be *heard*, and consequently commands them at all other times to be *silent*, and to speak to God in a *mental* manner only. (Bennett. C. P.)

The Collect for the Day.

XXVI. The variety is observed in the *changing Collect* for the day,—adapted to the *Sunday*—the *Season*—the *Festival*, or *Holiday*—for which it is appointed.

Our Church, endeavouring to preserve, not only the *spirit*, but the very *forms*, as much as may be, and in a known Tongue, of *ancient primitive devotion*, has retained the same *Collects*.

For the *object*—they are directed to *God*, in the name of “*Jesus Christ our Lord*.” A few are directed to *Christ*; and in the Litany some supplications to the *Holy Ghost*, beside that precatory Hymn of “*Veni Creator*,” in the Book of Ordination. Some *Collects*, especially for great *Festivals*, conclude with this acknowledgment,—that *Christ*, with the *Father*, and the *Holy Ghost*, “*liveth and reigneth, one God, world without end!*” This seems to be done to testify what the Scripture warrants, that although for more congruity we in the general course of our Prayers go to *the Father* by the *Son*, yet that we may also *invoke* both the *Son* and the *Holy Ghost*; and that while we *call upon* one, we equally *worship* and *glorify* all three together.

For their *form and proportion*, as they are not one *long continued Prayer*, but divers *short ones*, they have many advantages; the practice of the *Jews* of old, in whose prescribed devotions we find a certain number of several *Prayers*, or *Collects* to be said together;—the *example* of our *Lord* in prescribing a *short form*; and the judgment and practice of the *ancient Christians* in their *Liturgies*. *St. Chrysostom*, among others, commends highly short and frequent Prayers with little distances between. And they are most convenient for keeping away coldness, distraction, and illusions from our devotion; for what we said in praise of *short ejaculations*, is true also concerning *Collects*; and that not only in respect of the *Minister*, but the *People* also, whose minds and affections become hereby more erect, close, and earnest, by the oftener breathing out their hearty concurrence, and saying all of them “*Amen*” together, at the end of each *Collect*.

The *matter* of them is most excellent. It consists usually of *two parts*: an humble *acknowledgment* of the adorable perfection and goodness of

God, and a congruous *petition* for some benefit from Him. The first is seen not only in the Collects for special Festivals or Benefits; but in those also that are more general; for even in such what find we in the beginning of them, but some or other of these and the like acknowledgments? That God is *Almighty—everlasting—full of goodness and pity!*—the *strength—refuge—and protector* of all that *trust in Him!*—*without whom* nothing is *strong—nothing is holy!*—That there is no *continuing in safety* without him!—that such is our *weakness and frailty*, that we have no power of *ourselves* to help ourselves—to *do any good—or to stand upright—and therefore cannot but fall!*—That we put no *trust* in any thing that we do—but lean only upon the help of *His Heavenly Grace!*—That He is the *Author and Giver of all good things*; from whom it comes that we have an *heartly desire to pray*, or do Him any *true or laudable Service!*—That *He* is always more ready to *hear* than we to *pray*, and to *give* more than we *desire or deserve*; having prepared for them that *love Him such good things* as pass man's *understanding!* (*Sparrow.*)

That most of our Collects are *very ancient*, appears by their conformity to the *Epistles and Gospels*, which were selected by *St. Hierom*, and put into the *Lectionary* ascribed to him. Many believe he first framed them for the use of the Roman Church, in the time of Pope *Damasus*, above 1300 years ago. Certain it is, that *Gelasius*, who was Bp. of Rome above 1200 hundred years since, did range those Collects which were then used, into *order*, and composed some new ones; and that *Office* of his was again corrected by Pope *Gregory the Great*. An. 600, whose "*Sacramentary*" contains most of those Collects which we now use. (*Comber.*)

One of the principal reasons why our public devotions are, and should be, divided into *short Collects*, is this—Our blessed Saviour hath told us, that *whatsoever we ask the Father in His name, He will give it us*. It cannot then but be necessary that *the Name of Christ* be frequently inserted in our Prayers, that so we may lift up our hearts unto *Him*, and rest our faith upon *Him*; for the obtaining those good things we pray for. And therefore whatsoever we ask of God, we presently add, "*through Jesus Christ our Lord.*" (*Wheatly.*)

The Petitions are not in one *long Prayer*, but several *short ones*; which method is certainly as lawful as the other, and, we think, more *expedient*. It reminds us *oftener* of the Attributes of God, and Merits of Christ, which are the ground of our asking in faith; and by the *frequency* of saying, *Amen*, it stirs up our attention and warms our devotion, which are too apt to languish. (*Secker.*)

The second Collect.

For Peace.

XXVII. In the Old Testament God announced Himself in Majesty and terror, as “*the Lord of Hosts*,” the God of Battles! But in the mild and gentle administration of the New Covenant He discloses Himself as the *God of Peace and Love*; Jesus Christ having appeared on earth, in fulfilment of Prophecy, as “*the Prince of Peace*,” to reconcile God and Man! Therefore the first Prayer after the particular one for the day is for “*peace*”—*continual peace*!

THE LORD SHALL GIVE HIS PEOPLE THE BLESSING OF PEACE, *Ps.* xxix. 11. I WILL MAKE WITH THEM A COVENANT OF PEACE, *Ez.* xxxiv. 25. PEACE SHALL BE UPON ISRAEL, *Ps.* cxxv. 5.

ANALYSIS.—This Collect may be divided into *five* parts.

First. The PERSON addressed.—1. His *nature*; and 2. His *Attributes*.

Second. The MOTIVES for asking—1. Happiness in *knowing*.—2. Privilege in *serving*.

Third. The PETITION as to, 1, The *thing* desired.—2. The *persons*.—3. The *time*.

Fourth. The OBJECTS—1. The securing our *faith*.—2. The removing our *fears*. And

Fifth. The MEANS—“*the might of Jesus Christ*.”

1. “O God who art the Author of Peace, and lover of “*concord*,”

God is not the author of confusion, but of Peace, 1 Cor. xiv. 33. Be of one mind, 2 Cor. xiii. 11.—Endeavouring to keep the unity of the Spirit in the bond of Peace, Eph. iv. 3.

2. “In knowledge of whom standeth our eternal life,”

This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent, Jo. xvii. 3.

3. "Whose service is perfect freedom ;"

If the Son shall make you free, ye shall be free indeed, Jo. viii. 36. He that is called in the Lord—is the Lord's free man, 1 Cor. vii. 22. Stand fast, therefore, in the liberty, wherewith Christ hath made us free; and be not entangled again with the yoke of bondage, Gal. v. 1.

4. "Defend us, thy humble servants, in all assaults of
"our enemies ;"

Deliver me from mine enemies, O my God: defend me from them that rise up against me, Ps. lix. 1.

5. "That we, surely trusting in thy defence, may not
"fear the power of any adversaries,"

Thou hast been my defence and refuge, Ps. lix. 16. Though an Host should encamp against me, my heart shall not fear, xxvii. 3.

6. "Through the might of Jesus Christ our Lord."

See *ante* pages 320—6.

Having spoiled principalities and powers, Col. ii. 15. He said—my strength is made perfect in weakness, 2 Cor. xii. 9. And see 2 Tim. iv. 18.

"AMEN." See *ante* pp. 346—52.

We are taught to pray, not for absolute *deliverance* from all assaults of our enemies, but for *defence* in them; because it is oftentimes for the glory of God, and the profit of His servants, that they should be assaulted. Such assaults are graciously permitted for the trial of their faith.—*Trouble, sorrow, need, sickness*, and various kinds of *adversity*, are necessary for the purification of the children of God. And as *inward affliction* is necessary for our profit, that we may become partakers of His holiness, so is *temptation* also. For as the approach of an earthly enemy drives the straggling soldiers into their *garrison*, so the assaults of our spiritual enemies add speed to the pace of those who are flying "*for refuge*" to the "*hope set before them*" in the Gospel. We pray that we "*may not fear the power of any adversaries.*" For, since their power is great, we should spend our days in anxious dread, had we no assurance of safety from *above*. Surely those persons who have never trembled at a review of the *hostile band*, are in a dead stupor, like Jonah, who was asleep in the sides of the ship, when every other heart shook with horror. The believer, who knows by experience, their rage, subtilty, and malice, will pray for deliverance from that "*fear which hath torment.*" (*Biddulph.*)

The Eastern Church prayed *three times* for *Peace* in one day's Service. (*Chrysost. Hom. 3 in 3 ad Coloss.*)

The original, from Gregory's "*Sacramentary*," is

Deus, auctor pacis et amator, quem nosse vivere, cui servire regnare est, protege ab omnibus impugnationibus supplices tuos, ut qui in defensione tua fidimus, nullius hostilitatis arma timeamus, per Jesum Christum, Dominum nostrum ; Amen. (Missa pro pace.)

The third Collect.

For Grace.

XXVIII. Even *Peace* itself might be productive of no good to us if not accompanied by *Divine Grace*, for without this we might have "*a curse*" instead of "*a blessing*." God might curse our very blessings ! We therefore pray for *Grace* to preserve us from "*Sin*"—to keep us out of "*danger*"—and to order "*all our doings*."

GRACE TO YOU, AND PEACE FROM GOD OUR FATHER, AND THE LORD JESUS CHRIST, *Rom. i. 7.* THE GOD OF ALL GRACE, WHO HATH CALLED US INTO HIS ETERNAL GLORY BY CHRIST JESUS, MAKE YOU PERFECT, STABLISH, STRENGTHEN, SETTLE YOU, *1 Pet. v. 10.*

ANALYSIS.—This Collect consists of *four* parts.

First. A CONFESSION of the *Attributes* of God—1. His *Love*—2. *Power*—and 3. *Eternity*.

Second. AN ACKNOWLEDGMENT of His *continued Providence*.

Third. The PETITION for, 1, *preservation* from *evil* in general; and both *spiritual* and *temporal*—2. *Assistance* in *duty*, *direction*, and *acceptance*. And

Fourth. The MEANS—" *through Jesus Christ*."

1. " O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day ;"

O Lord, thou hast brought up my Soul from the Grave, thou hast kept me alive. *Ps. xxx. 3.* In Him we live, and move, and have our being. *Acts xvii. 28.* Lord, thou hast made all things, and thou preservest them all. *Neh. ix. 6.*

An acknowledgment of God's Providence, in preserving and protecting us from the dangers of the past night, and bringing us "*safely to the beginning*" of a new day, is a very decent piece of devotion, to be minded every morning; for *the dangers* of the night may be, and sometimes are, very great: *night* and *darkness* give opportunities to ill-minded men of doing much mischief. The thief shelters himself under the covert of night, and enemies surprise in sleep; and it is only the watchful Providence of God that can guard and secure us from them; it is He that giveth sleep to *His beloved*, and keeps them safe both in *body* and *soul*. These are mercies that very well deserve our *daily* acknowledgments; and therefore our Church here willeth us to make fresh addresses of thanks every morning, for the care taken of us the foregoing night, in delivering us from the fears and terrors of darkness, and restoring us to the light and comfort of another day; in refreshing our wearied limbs with rest, the better to fit them for the business of our calling, and laying our *cares* asleep, that our waking thoughts may the better bear *the heat and burden of the day*. (Hole.)

2. "Defend us in the same with thy mighty power;"

We are kept by the power of God. 1 Pet. i, 5.

3. "and grant that this day we fall into no sin, neither
"run into any kind of danger;"

He will keep the feet of His Saints. 1 Sam. ii. 9. *The Lord shall preserve thee from all evil. He shall preserve thy going out, and thy coming in.* Ps. cxxi. 7, 8.

As we are beholden to His watchful Providence to preserve us in the *night*, so do we need His "*mighty power*" to keep us in the *day*. Our own power is but weakness; so that to rely upon that, is to lean upon a broken reed, that will sooner pierce than support us; but the *Divine Power* is mighty! We beg every morning to be defended from the *spiritual* evils of sin and wickedness, and from *temporal* evils of sorrow and sufferings, which are consequents and attendants upon these. (Hole.)

4. "but that all our doings may be ordered by thy go-
"vernance, to do always that is righteous in thy sight;"

Make me to go in the path of thy commandments.—Order my steps in thy word, and let not any iniquity have dominion over me. Ps. cxix. 35, 133. *The steps of a good man are ordered by the Lord, and he delighteth in his way.* Ps. xxxvii. 23.

5. "through Jesus Christ, our Lord. Amen."

(See ante page 320, &c. and 346, &c.)

As we pray to be *defended* from all the evils of the day, so do we desire also the divine aid and direction, for the *doing* all that is good; for our great business is to approve ourselves unto God in all our ways. Our Church teaches us to court not so much the favour of men, as the praise and glory of God; and to pray, that we may “*do always that which is righteous in His sight.*” (Hole.)

The *natural Day*, of 24 hours, is divided into *two parts*; the *beginning*, or former part, from 12 at night to 12 at noon; and the *Night*, or latter part thereof, from 12 at noon to 12 at night. So that the word “*beginning*,” in this place, must not be understood too strictly, as if it signified only the *day-break*, or the *former* part of the *morning*. Nor must the word “*Night*,” in the third Collect for Evening Prayer, be understood too strictly, as if it signified only that portion of time when it is *dark*. Accordingly, we find the Scriptures also speaking much after the same manner, saying, “*The Evening and the Morning were the first Day,*” &c. Gen. i. 5. according to Bishop Patrick, “*the whole day.*” (Bennet.)

The Anthem.

XXIX. “¶ *In Quires and Places where they sing,*
“ (1) *here followeth the Anthem* (2).”

(1) *Where they sing.*] *The ancient Church of God* among the *Jews*, did, by the divine permission, make this a part of the Public Service in the Temple of Jerusalem, 2 Sam. vi. 5. 1 Chron. xv. 16. 2 Chron. v. 12. xxix. 25. And when our Saviour found fault with several *human inventions*, which the Jews had intermixed in their worship, He did in no wise blame *this institution*. Holy David, an inspired person, composed several Hymns *to be used* in the public worship of the Temple. It is very probable, that the most ancient Christians took this custom from the Jews, and adapted it to their public worship; for *Pliny* relates of the Christians in Trajan’s time, that they did “*Carmen Christo,*” &c. *Sing an Hymn alternately to Christ, as to their God.* (Nicholls.)

(2) *The Anthem.*] The word is derived from the Greek Ἀντιφωνή, which signifies (as *Isidorus* interprets it) “*Vox reciproca;*” &c. *One voice succeeding another; that is, two Choruses singing by turns.* *Socrates* relates this to be the rise of *Anthems*, or of singing Psalms *alternately*. It is plain, that several of the Psalms, which were composed for the public use, of *the Temple*, were written in *Amebæick* verse, as the 24th and

118th. And I make no doubt, but that it is to this way of singing used in the Temple, that that *vision* in Isaiah vi. alluded, when he saw the two Cherubims, and heard them singing, "*Holy, Holy,*" &c. For these words cannot be otherwise explained, than of their singing *Anthem-wise*; "*they called out This to That Cherubim,*" properly relates to the singing in a Choir, one voice on one side, and one on the other. (*Nicholls.*)

XXX. "¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*"

I EXHORT THEREFORE, THAT FIRST OF ALL, SUPPLICATIONS, PRAYERS, INTERCESSIONS, AND GIVING OF THANKS, BE MADE FOR ALL MEN: FOR KINGS, AND FOR ALL THAT ARE IN AUTHORITY, THAT WE MAY LEAD A QUIET AND PEACEABLE LIFE IN ALL GODLINESS AND HONESTY. FOR THIS IS GOOD AND ACCEPTABLE IN THE SIGHT OF GOD OUR SAVIOUR. 1 Tim. ii. 1-3.

A Prayer for the King's Majesty.

XXXI. LOYALTY has ever been a distinguishing feature in the Church; arising necessarily from the Constitution of the THEOCRACY; and passing from the *Divine* to the *Earthly Sovereign*—His *Vicegerent*. It was in the fulfilment of "all righteousness," that our Lord directed His Disciples to render to all their due—to "*Cæsar,*" and to "*God.*" His chosen Apostle to the Gentiles inculcated the duty on his Converts, while they were suffering under tyranny almost unexampled! reminding them that "*the Powers that be, are ordained of God!*"

THE CHURCH OF ENGLAND is *exemplary* herein; and, while adopting an ancient service, grounded on the precepts of our Lord and His Apostles, and uniting allegiance to the *Altar* and the *Throne*, exemplifies the *sincerity* of her obedience by shewing *subjection*, not for "*wrath only,*" but "*for conscience sake.*" Let us therefore say,—as

"ALL THE PEOPLE SHOUTED, AND SAID,

"GOD SAVE THE KING!"

1 Sam. x. 24.

In the *Jewish Liturgy*, we find two whole Psalms of David, viz. xxi. and lxxii. made use of in their supplication for *Kings*; and the very Heathens, by a natural instinct, offered up Sacrifices and Prayers for their Kings and Emperors. In *Ezra* we read of a decree of *Darius* for building the House of God, and restoring the service of the Temple, for this very purpose, that they might offer Sacrifices of sweet savour unto the God of Heaven, and pray for the life of the King, and of his Sons; which agrees with the advice of St. Paul, who exhorts “that first of all Prayers and “Supplications be made for Kings, and all that are in authority,” 1 Tim. ii. 1, 2. In compliance with these precepts and precedents, our Church hath made it a part of our daily devotion to intercede with God in the behalf of the King. (*Hole.*)

To pray for *Princes and Governors*, has been the practice of *all nations*, in *every age* of the world; and certainly with the greatest reason and propriety. For the *blessings of government* are evidently great and manifold; whereas a state of *anarchy* is ever attended with disorder, and confusion, and evils innumerable! This is an essential part of *that loyalty*, which our holy religion so indispensably requires of all its professors: a duty, which no variation of *times* or *circumstances* can alter; which was equally obligatory under *heathen* princes, and even under such as were enemies, and persecutors of the faith. Our blessed Saviour has left us, in His divine example, *a perfect pattern of obedience to government*. And what their Master thus practised, the *Apostles* every where preached, at a time when the *worst of tyrants* sat upon the throne. Nor was their preaching without effect; for we read of no *mutinies*, or *rebellions*, in those pure and primitive ages of the Church: all was quiet and peaceable. *Loyalty* was one distinguishing mark of the *disciples of Christ*; and they never failed, on all occasions, to pray for the higher Powers. This Prayer is happily adapted to that *spirit of loyalty*, which our Church on all occasions recommends; and no person, that is *void* of that Spirit, can join in it without gross *hypocrisy*. The language is remarkably noble and sublime; the introductory part, grand and solemn; and the several petitions that follow are extremely pertinent and proper. (*Waldo.*)

When the Emperors became *Christian*, they particularly named them in their Offices, with *titles* expressing the dearest affection, and most honorable respect. (*Wheatly.*)

ANALYSIS. This Prayer has *two* decided features. The first an ACKNOWLEDGMENT of the sovereignty of the King of Heaven in, 1. His *paternal* character. 2. His supreme *authority*. And 3. His universal *Providence*. Secondly, PETITIONS

for His *vicegerent on earth*, for God's *special providence* over him ; and, 2. His *blessings—spiritual*—the grace of His Holy Spirit, and heavenly gifts—*temporal*—health, wealth, long life, and victory—and *eternal*.

1. “ O Lord, our heavenly Father, high and mighty,
“ King of kings, Lord of lords,”

The blessed and only Potentate, the King of kings, and Lord of lords, 1 Tim. vi. 15.

2. “ the only Ruler of princes,”

The Lord God of Heaven hath given me all the kingdoms of the Earth. (Cyrus.) Ezra, i. 2. God removeth Kings and setteth up Kings, Dan. ii. 21. The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, iv. 17. 32—37. The fear of a King is as the roaring of a lion : whoso provoketh him to anger sinneth against his own soul, Prov. xx. 2. Where the word of a King is there is power : and who may say unto him, what dost thou, Eccl. viii. 4.

“ Our heavenly Father” is “ *high and mighty*,” and can do whatever pleaseth Him ; His “ *Throne*” is in Heaven, and His Kingdom ruleth over all ; He is “ *higher than the highest*,” Eccles. v. 8. higher than all the Kings of the earth. It is God that sets up *Kings* as His deputies, and viceroys, to reign in *His stead*, and by *His authority*. He is the “ *ruler of Princes*,” who are equally His creatures and servants with the meanest of their subjects, and are to pay Him the same submission and deference ; and being *His servants* and *substitutes* stand or fall to their own Master, and are only accountable at His Tribunal. (*Hole.*)

3. “ who dost from thy throne behold all the dwellers
“ upon earth ;”

The Lord is a great King over all the earth, Ps. xlvii. 2. He dwelleth on high, yet humbleth Himself to behold the things that are in heaven and earth, cxiii. 5, 6. He that is higher than the highest regardeth, Eccl. v. 8.

4. “ Most heartily we beseech thee with thy favour
“ to behold our most gracious Sovereign Lord, King
“ *GEORGE.*”

He is terrible to the Kings of the Earth, Ps. lxxvi. 12 It is He that giveth salvation unto Kings, cxliv. 10.

Though God hath a favorable eye of Providence upon all His creatures, yet He hath a more particular regard to *Kings*, who are *the Ministers of His providence*, by whom He conveys blessings on their subjects. (*Hole.*)

5. “and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way :”

Give thy servant an understanding heart to judge thy People, that I may discern between good and bad, 1 Kings iii. 9. Incline not my heart to any evil thing, Ps. cxli. 4. Then shalt thou understand righteousness, and judgment, and equity, yea every good path, Prov. ii. 9. He preserveth the way of His Saints, Prov. ii. 8.

The world is guided by the *manners* and *inclinations* of Princes ; their *example* hath a great influence upon their subjects, and most are apt to walk in their ways, whether they be *good* or *bad*. Their piety and goodness will give great encouragement to *virtue*, and their evil practices will give too much countenance to *vice* : which makes it of great consequence, that they should “*incline to God’s will, and walk in His way.*” Indeed, Princes need a *double portion* of the Holy Spirit, for their station is higher, and their fall the greater ! their *temptations* are more, and stronger, than other mens ; they have few faithful friends to *advise* them aright, and many flatterers to *misguide* them for their own ends : they have none upon earth to *control* them, and so are more apt to walk in the ways of their own heart. (*Hole.*)

6. “Endue him plenteously with heavenly gifts ;”

I will take of the Spirit which is upon thee and will put it upon them ; and they shall bear the burden of the People with thee, Numb. xi. 17. The Spirit of the Lord began to move him (Sampson) Jud. xiii. 25. The Spirit of God came upon him (Saul) and he prophesied, 1 Sam. x. 10. Samuel anointed him, and the Spirit of the Lord came upon David from that day forward. But the Spirit of the Lord departed from Saul, xvi. 13. 14.

We read in Scripture, that when God anointed any one to be King, He is said to give Him of “*His Holy Spirit,*” to *qualify* Him for that high station wherein He had set Him : Therefore our Church teaches us to pray unto God, to “*endue*” His Majesty “*plenteously with heavenly gifts,*” as a token of those *visible effects* of His Holy Spirit, which He was wont to bestow on those that were *appointed* to govern. (*Hole.*)

7. “Grant him in health and wealth long to live ;”

That they may pray for the life of the King and of his Sons, Ezra, vi. 10.

I have given thee riches and honor—and if thou wilt walk in my ways, I will lengthen thy days, 1 Kings iii. 13, 14.

8. “Strengthen him that he may vanquish and overcome
“all his enemies;”

His enemies will I clothe with shame, but upon himself shall his crown flourish, Ps. cxxxii. 18.

Whosoever will not do the law of thy God, and the law of the King, let judgment be executed speedily upon him, Ezra vii. 26. If thou do that which is evil, be afraid; for he beareth not the sword in vain, Rom. xiii. 4. The enemies of my Lord the King, and all that rise against thee, to do thee hurt, be as that young man is, 2 Sam. xviii. 32.

We are to ask in the behalf of our King, that “*wealth*” may be added to His “*health*,” on both which depend the common safety. We cannot be well long, if matters go ill with *Him*: we share in the *prosperity*, and partake of the *adversity* of Princes, *their* wants and misfortunes increase *ours*. There is another temporal blessing of great importance, which we pray for, *Victory over “enemies.”* We implore the assistance of Heaven to “*strengthen Him*,” to “*vanquish and overcome*” them; that He who is the Giver of all Victory, would *abate the pride, assuage the malice, and confound the devices of all His “enemies.”* (Hole.)

9. “And finally, after this life, he may attain everlasting
“joy and felicity;”

What shall it profit a man if he shall gain the whole world, and lose his own soul, Mark viii. 36.

Because these *temporal* blessings will shortly *end*, we ask for Him *mercies* that are more lasting, even *eternal* in the Heavens. Though Princes are styled earthly *Gods*, yet they are all *mortal*, and must die like men; Death will cast a black veil over all their glory, and lay their honor in the dust. He that hath vanquished other enemies, will find this last enemy too hard for him: this King of Terrors will conquer the stoutest conquerors; it will lead captive the greatest monarchs, and bury all their triumphs in the grave! And therefore our Church carries our petitions farther for them, and follows them into the other world; where we pray they may be received into the *heavenly mansions*, and crowned with *endless, and never-fading glory!* (Hole.)

10. “Through Jesus Christ our Lord. Amen.”

See *ante* pages 320—6 and 346—52.

The *Substance* of this and the following *Prayer*, is drawn out of the Prayer in *St. Gregory's Sacramentary*: "Pater omnipotens, æterne Deus, qui es fons immarcescibilis Lucis et origo perpetuæ bonitatis, Regum consecrator, honorum omnium attributor, dignitatumque largitor, cujus ineffabilem clementiam votis omnibus exoramus, ut famulum tuum N. quem regalis dignitatis fastigio voluisti sublimari, sapientiæ, cæterarumque virtutum ornamentis facias decorari; et quia tui est muneris quod regnet, tuæ pietatis quod id feliciter agat; Quatenus in fundamento spei, fidei, charitatisque fundatus, peccatorum labe abstersus, de visibilibus et indivisibilibus hostibus triumphator effectus: cum jugis prolis felici effectû lætificatus subjecto populi augmento, prosperitate et securitate exhilaratus, cum iis mutuâ connexionе connexus, et transitorii regni gubernacula inculpabiliter teneat, et ad æterni infinita gaudia, Te miserante, perveniat per Christum, &c.

This Prayer was not inserted in our Liturgy till the reign of *Q. Elizabeth*; when our Reformers observing that, by the Liturgies of *K. Edward*, the *Queen* could not be prayed for, but upon those days when either the Litany or Communion-Office was to be used, they found it necessary to add a form, to supply the defect of the *daily Service*. (*Wheatly*.)

XXXII. A Prayer for the Royal Family.

THOU SHALT IN ANY WISE SET HIM KING OVER THEE WHOM THE LORD THY GOD SHALL CHOOSE, *Deut.* xvii. 15.

PRAY FOR THE LIFE OF THE KING, AND AND OF HIS SONS—WHY SHOULD THERE BE WRATH AGAINST THE REALM OF THE KING AND HIS SONS, *Ezra* vi. 10. vii. 23. WITH THY BLESSING LET THE HOUSE OF THY SERVANT BE BLESSED FOR EVER! *2 Sam.* vii. 29.

THE KING SAID LET ZADOK THE PRIEST, AND NATHAN THE PROPHET ANOINT HIM THERE KING OVER ISRAEL: AND BLOW YE WITH THE TRUMPET, AND SAY, GOD SAVE KING SOLOMON! THAT HE MAY COME AND SIT UPON MY THRONE, FOR HE SHALL BE KING IN MY STEAD. AND BENAIAH SAID, THE LORD GOD OF MY LORD THE KING SAY SO TOO. AS THE LORD HATH BEEN WITH MY LORD THE KING, EVEN SO BE HE WITH SOLOMON. AND THE KING'S SERVANTS CAME TO BLESS OUR LORD KING DAVID, SAYING, GOD MAKE THE NAME OF SOLOMON BETTER THAN THY NAME, AND MAKE HIS THRONE GREATER THAN THY THRONE: AND THE KING BOWED HIMSELF UPON THE BED, *1 Kings* i. 32—47.

ANALYSIS. This Prayer may be divided into *three* parts.

First. The designation of the *person addressed*—His *power* and *goodness*.

Second. The *persons prayed for*—the *Royal Family*; and

Third. The *blessings desired*, *spiritual* gifts, and *grace*,—*temporal* prosperity, and *eternal* glory.

1. “Almighty God, the fountain of all goodness,”

Every good gift, and every perfect gift is from above, and cometh down from the Father of Lights, Jas. i. 17. A man can receive nothing, except it be given him from Heaven, Jo. iii. 27.

2. “We humbly beseech thee to bless all the Royal
“Family :”

Let the house of thy servant David be established before thee. Let it please thee to bless the house of thy servant, that it may continue for ever before thee, 2 Sam. vii. 26—29.

3. “Endue them with thy holy Spirit; enrich them with
“thy heavenly grace; prosper them with all happiness;”

Give unto Solomon my Son, a perfect heart, 1 Chron. xxix. 19. Thou Solomon, my Son, know thou the God of thy Father: and serve Him with a willing mind. If thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever, 1 Chron. xxviii. 9. Give the King thy judgments, O God, and thy righteousness unto the King's Son, Ps. lxxii. 1.

4. “And bring them to thine everlasting kingdom;”

The everlasting kingdom of Our Lord, 2 Pet. i. 11. A kingdom that cannot be moved, Heb. xiii. 28.

5. “Through Jesus Christ our Lord. Amen.”

See *ante* pp. 320—6, and 346—52.

It is here urged as an argument to move God to derive His blessing on the whole Royal Family, that He, whose goodness is still flowing to all His creatures, would chiefly water the Royal Stock, to supply all its branches, that they may all grow and flourish together, and prove a blessing to us, and to future generations. We pray, that all the branches of the Royal Family may be endued with God's “*Holy Spirit*.” That they may have endowments suitable to their *high birth*, and *quality*, and by the

benefit of a liberal education, and a plentiful effusion of *heavenly gifts*, may be fitted for that high station to which they may be advanced. Of all the blessings of Heaven, there are none more excellent in themselves, or more beneficial to mankind, than *the graces of God's Holy Spirit*; for these are the perfections of the Divine Majesty, by partaking whereof, we are made in some measure partakers of His Divine Nature. We ask for the Royal Family, that God would adorn their souls with the sanctifying graces of His holy Spirit, such as *meekness, holiness, and the fear of God*; that all the branches of *the Royal stock* may grow in grace as they do in years, and have their minds ennobled with the most divine and excellent accomplishments, to prompt them to great and generous undertakings, and to enable them with honor and advantage to go through with them; that they may be educated in virtue, and become both the *patterns* and *patrons* of true Piety.

Concerning *temporal* blessings, which we desire may be likewise heaped and multiplied upon them. This relates to all the parts of worldly prosperity. As to prosper them in their *bodies* with health and strength, that they may be vigorous and active in the business of their station, and not hindered from it by any sickness or weakness, their *souls* with wisdom and courage, to understand and undergo the burthen of their weighty affairs.—In their *substance* with wealth and riches, to support their safety, defend their dignity, and protect their people.—In their *Name* with honor and renown; which will add much to their power, and strengthen the beams of Majesty.—In their *forces and armies* with fortitude and might, to overawe or overcome all their enemies; and in a word, to give them *victory and success* in all their laudible undertakings. These are the principal parts of earthly felicity, contained in this petition, “*Prosper them with all happiness.*” But there is another and greater blessing here asked for the Royal Family; *eternal felicity hereafter*.—The kingdoms of *this world*, which they are in prospect or possession of, are both transitory and troublesome, of short continuance, and liable to the changes and vicissitudes of fortune. But there is a kingdom in Heaven that is *everlasting*, seated above all the changes and chances of this mortal life; and like Him that sitteth on it, without variableness or shadow of turning!

Charity to ourselves may prompt us to pray for Kings and Princes; for it is by them that *we* enjoy great quietness, and it is by their prosperity and protection, that we “*lead quiet and peaceable lives in all godliness and honesty.*” But above all, our duty to *God*, whose Ministers they are, exacts this from us; for hereby we show our respects to Him, who hath told us that “*this is good and acceptable in his sight.*” (*Hole.*)

The learned *Selden* gives us an ancient *Saxon Prayer* out of a MS. form, directing the Coronation of a Queen; whence this Prayer seems to have borrowed its beginning, “*O Lord, the fountain of all good, and giver of all increase,*” &c. (*Comber.*)

In the sealed Books the title is only, “*A Prayer for*” The rest is from time to time to be supplied by order of the Privy Council. (*Nicholls.*)

Account of the Forms of Praying for the ROYAL FAMILY OF GREAT BRITAIN, from the Reign of James I. to the present day.

JAMES I. 1607.—Wee humbly beseech thee to blesse our gracious Queene *Anne*, Prince *Henry*, and all the King and Queene’s Royal progenie. (In the Litany, “*Royal Issue.*”)

1614.—Our gracious Queen *Anne*, Prince *Charles*, *Fredericke* Prince Elector Palatine, and the Lady *Elizabeth* his wife, endue them, &c. (*Henry*, Charles’s eldest brother, died in 1612.—*Frederick* married *James*’s daughter, and became *King of Bohemia* in 1619, but was never prayed for under that title.)

CHARLES I. 1627.—Our gracious Queene *Mary*, *Fredericke* the Prince Elector Palatine, the Lady *Elizabeth* his wife, with their princely issue.

1632.—Queen *Marie*, Prince *Charles*, Ladie *Mary*, *Fredericke* the Prince Elector, &c. as before.

1634.—Queen *Mary*, Prince *Charles*, and the rest of the Royall Progenie.

1637.—(Common Prayer for *Scotland.*)—The same.

CHARLES II. 1661.—(before his marriage)—Blesse and preserve *Mary* the Queen Mother, the illustrious *James* Duke of York, and the rest of the Royall progeny.

1662.—Our gracious Queen *Catharine*, *Mary* the Queen Mother, *James* Duke of York, and all the Royal Family.

1664.—(Common Prayer for the *Welsh*)—The same.

1675.—The same, omitting the *Queen Mother*, then dead.

JAMES II. 1684.—Our gracious Queen *Mary*, *Catherine* the Queen Dowager, their Royal Highnesses *Mary* Princess of Orange, and the Princess *Anne* of Denmark, and all, &c.

1687.—Our gracious Queen *Mary*, *Catherine* the Queen Dowager, his Royal Highness the *Prince of Wales*, and their Royal Highnesses *Mary*, &c. as before—(The Prince afterwards excluded from the Throne.).

WILLIAM and MARY, 1690.—Bless *Catherine* the Queen Dowager,

her Royal Highness the Princess *Anne* of Denmark, and all, &c. (*Catherine* the Queen of *Charles II*; *James*, with his *Queen* and *Son*, being no more noticed.)

1700.—The same.

ANNE, 1712.—Bless the Princess *Sophia*, and all, &c. (Daughter of *Frederick* the Prince Palatine and *Elizabeth*, daughter of King *James I*; she was married to the Elector of Hanover, and died in 1714: at her death the Elector of Brunswick (*George I.*) was prayed for by name in the Liturgy.)

GEORGE, 1717.—Bless and preserve his Royal Highness *George* Prince of Wales, the Princess, and their issue, and all, &c. (*George I.* married *Sophia Dorothy*, daughter of his Uncle, Duke of Zell, but she was never crowned or acknowledged as Queen in England.)

1723.—The same.

GEORGE II. 1728.—Our gracious Queen *Caroline*, the Royal issue, and the rest of the, &c.

1739.—Bless their Royal Highnesses *Frederick* Prince of Wales, the Princess, the Duke, the Princesses, and all, &c. (The Duke—i. e. of Cumberland, the King's *second son*.)

1748.—Bless their Royal Highnesses *Frederick* Prince of Wales, the Princess, the Duke, the Princesses, the issue of the Prince and Princess of Wales, and all, &c. (The issue—King *George III.* with five others.)

1757.—Bless their Royal Highnesses *George* Prince of Wales, the Princess Dowager of Wales, the Duke, the Princesses, and all, &c. (Prince *Frederick* the Father of *George* Prince of Wales,—*George III.*—died in 1751.)

GEORGE III. 1801.—Our gracious Queen *Charlotte*, his Royal Highness *George* Prince of Wales, the Princess of Wales, and all, &c.

GEORGE IV. 1820.—Bless all the Royal Family.

2. *Christian Remembrancer* 286, "from an Oxford Newspaper."

A Prayer for the Clergy and People.

XXXIII. As, in the short introductory supplications, immediately after praying that the Lord would "save the King," the Church proceeded to ask that He would both "endue his Ministers with Righteousness," and save the "People,"

His “*inheritance* ;” so now she directs us more largely to ask for the Clergy and People *the spirit of His Grace*, and the *continual dew of his Blessing* ; that it might descend “*like rain upon the mown grass*,” and “*floods upon the dry ground !*” and cause “*Glory to God in the highest*,” and “*Peace on earth to man*” !

BRETHREN, PRAY FOR US ! THAT THE WORD OF THE LORD MAY HAVE FREE COURSE, AND BE GLORIFIED ! 2 *Thess.* iii. 1. PRAYER WAS MADE WITHOUT CEASING OF THE CHURCH UNTO GOD FOR HIM. (Peter) *Acts* xii. 5.

WHEREFORE ALSO WE PRAY ALWAYS FOR YOU ! 2 *Thess.* i. 11.

We are members of *the Church* as well as *the State*, so that we must pray for those things which are requisite to the preservation and felicity of *both*, jointly and severally, since they mutually support each other. For this we have in all ages many testimonies of holy men, who both in their public and private worship did ever beg for the *peace and welfare of the Church*, more than for any of their private concerns. The introduction sets God before us in those admirable *attributes* and *works*, which declare Him every way fit to be called upon for *His Church*, and mind us what He hath done for it. It is He that first gathered His Church out of obstinate Jews and ignorant Heathens, by His Almighty power ; and who hath by the same Omnipotence either preserved it from, or supported it against, the malice of *Satan*, the rage of *Persecutors*, the subtilty of *Hereticks*, and the blind zeal of *factional dividers* : so that it continues to this very day, and shall do to the end of the world. History can describe, and our Fathers can tell us what “*marvellous works*” He hath done for the benefit thereof, how many *miracles* He wrought for the *confirmation* of His truth, the *conviction* of its enemies, and the *strengthening* of the members thereof. (Comber.)

ANALYSIS. The Prayer has *three* divisions. *First.* The ACKNOWLEDGMENT of God’s *Attributes*, and *wonder-working power*. *Second.* The PETITIONS, 1. for the *Clergy*, and their *flocks*. 2, for *Grace and power* ; and a *blessing* on their *endeavours*.

1. “*Almighty and everlasting God, who alone workest great marvels ;*”

Blessed be the Lord God, who only doth wondrous things! Ps. lxxii. 18. *Who alone doth great wonders,* Ps. cxxxvi. 4. *Marvellous things without number!* Job v. 9. *Great and marvellous are thy works, Lord God Almighty.* Rev. xv. 3.

The descent of the Holy Spirit upon the Apostles, at the Feast of *Pentecost*, we justly look upon as truly wonderful, and *miraculous*. The constant and ordinary influence of the *same Spirit* on the hearts and lives of Christians, is equally an evidence of the *Divine power*; and where it is not resisted, but produces its proper effect, may well be called *marvellous*. For to subdue the *corrupt desires* of our depraved and fallen nature, to order the *unruly wills* and *affections* of sinful men, and to bring forth the fruits of *virtue and holiness*, can be the work of none other but that *Almighty Being*, who first formed us, who “*only doeth wondrous things*,” and who is “*God alone*.” (Waldo.)

2. “Send down upon our Bishops, and Curates, and all
“Congregations committed to their charge, the health-
“ful Spirit of thy grace:”

I will pour out my Spirit upon all flesh, Joel ii. 28. and Acts ii. 17. x. 45. *If ye being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?* Luke xi. 13.—*saving health among all nations!* Ps. lxvii. 2.

The *Bishops*, and *chief Pastors* of the Church, stand in need of “*the healthful Spirit of God’s grace*,” for the weight and burden of their office is very great: upon them, as upon the Apostles of old, lies “*the care of all the Churches*,” which comes “*daily*” upon them, 2 Cor. xi. 28. All the *inferior Clergy* that minister about holy things, stand in need of it. They are entrusted with the *Service of the Altar*, and the *Souls of the People*! And “*who, (saith the Apostle) is sufficient for these things?*”

“*All the Congregations committed to their charge*,” stand in need likewise of it; for to be willing to *learn* and *practise* what they hear—to *bear* their reproofs—and to *amend* upon their admonitions—require such meek and gracious *dispositions*, as nothing but *the Spirit of God* can work in them. (Hole.)

By “*Bishops*,” are meant the prime Rulers and Governors of the Church, who preside in it, and direct the affairs of it. Such were the *Apostles* in the beginning of Christianity, who first planted and propagated the Christian Church, and “*ordained Elders in every city, setting in order the things that were wanting*,” Titus i. v. And such are the *Bishops*, who still succeed them in that office; having the highest dignity, and con-

sequently the greatest charge in the Church: for they have the *oversight* of Pastors and People, and are to take care of the edification and good government of both. By "*Curates*," here we are to understand, not such as officiate in the place of another, but the *inferior orders* of the Ministry, as *Presbyters*, and *Deacons*, to whom the Bishop commits the *cure*, or care of souls, being *subordinate* to Bishops, as the *seventy Disciples* were to the Apostles. (*Hole.*)

In the Office for "*the ordering of Deacons*," they are "*to intimate*" the names, &c. of the sick and poor, "*unto the Curate*," evidently implying the same thing.

A right discharge of the *ministerial office*, and the salutary effects which it is designed to produce, are objects of so *prodigious magnitude*, that those are who are engaged in it have an undoubted claim on the charity of others for a remembrance in their fervent *prayers*. For, compared with this, every earthly interest that is styled momentous, shrinks into an unsubstantial vapour! If the situation of a person who has been raised to the dignity of representing an *earthly potentate* as his Ambassador, be considered as very important—in how solemn and tremendous a light must we view *the Ministers of the Gospel*, since to them is committed a work in which the honour of every *Divine attribute* is concerned! The subject of his embassy is that in which the honour of the *Father, Son, and Holy Ghost*, is deeply interested; since by the salvation of sinners, through the meritorious Cross and Passion of Jesus Christ, which is the sum and substance of the Gospel message, God has proposed eternally to magnify his own adorable name! With what propriety may they earnestly call on their People in the Apostle's words, "*Brethren, pray for us.*" If we add to this consideration the inestimable value of the *souls of men*, whose *salvation* depends on the Gospel ministry, as the appointed *means* of effecting it, the wisdom of our Church, in the remembrance which she makes of her *Ministers*, before the Throne of Grace, will be still more conspicuous. He only can form a just estimate of the worth of the soul who *died to redeem it*. Immensely valuable as this treasure is, its safety, in a qualified sense, is suspended on the existence and fidelity of the Gospel ministry, as the divinely appointed means of conversion and salvation. The difficulty which attends a conscientious discharge of the *ministerial office* is such, that the highest mountains which the traveller meets with in other paths of life, when compared therewith, sink into mole-hills, which the foot may surmount with the greatest ease. *Self*, in all its delicate and unsuspecting forms, must be excluded: the lust of *fame*, and of man's *applause*, the love of *filthy lucre*, or the promotion of *secular interest* in any shape! We must know no personal distinction: *wealth* and

influence must not deter, *learning* and *abilities* must not discourage us, from an honest and unequivocal declaration of "*the whole counsel of God.*" (*Biddulph.*)

3. "and that they may truly please Thee, pour upon them the continual dew of Thy blessing."

As ye have received of us how you ought to walk, and to please God, so ye will abound more and more, 1 Thes. iv. 1. His heavens shall drop down dew, Deut. xxxiii. 28. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon, Hosea xiv. 5. I will pour my Spirit upon thy seed, and my blessing upon thine offspring, Is. xlv. 3.

We desire Him not barely to sprinkle them with a few drops of this divine dew, but to pour it out in large and liberal effusions upon them; and that too, not only at some certain seasons, but to "pour upon them the continual dew of His blessing," that they may be daily watered from above, to make them "fruitful" in every good word and work. (*Hole.*)

Our venerable Reformers have not left us in a state of uncertainty as to the agency necessary to enable us thus "truly" to "please" God. They inform us that neither *Bishops, Curates*, nor their *Congregations*, can act in an acceptable manner before Him, without "the continual dew of His blessing." By this beautiful and scriptural image, they inculcate on us the necessity of a *Divine influence* to the production of every good thought, word, and work. The ground, or surface of the earth, affords a striking emblem of the heart of man, and is frequently introduced in this metaphorical sense in the sacred pages. The ground was created to bear fruit for the use of man, as man's heart was formed to yield fruit to the praise and Glory of God. But as, in consequence of the fall, a curse was denounced on the soil, so that it now requires labour and culture before it will yield its fruits, in like manner the human heart is become barren and unfruitful, so that it can produce no fruits of righteousness; but on the contrary, like the ground, it yields spontaneously the thorns and briars of sin, to the dishonour of God, till it be "created anew in Christ Jesus." And moreover, as continual rains or dews must be dispensed, to fertilize the earth, so must a constant supply of grace be communicated from God, for the purpose of creating in us "all holy desires, all good counsels, and all just works." (*Biddulph.*)

4. "Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. Amen."

That God would fulfil all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ, (our Advocate with the Father, 1 Jo. ii. 1. the one Mediator between God and Men, 1 Tim. ii. 5.) may be glorified in you! 2 Thess. i. 11, 12.

We ask all these blessings "*for the honour of our Advocate and Mediator, Jesus Christ.*" It is for His honour that *Bishops and Curates* be found faithful, diligent, and successful; and that *the People* derive that benefit from their labours. (*Biddulph.*)

We must not allow either the *Clergy*, or *People*, to ask these petitions with any designs to advance their *own glory*, or to become famous for their *gifts and graces*. For the end must be the manifestation of the glories of our "*Advocate*" and "*Mediator*," who at His triumphant Ascension, gave *divine gifts to men*, Eph. iv. 8. and accounts those who are endued with them as so many *rays of His glory*, 2 Cor. viii. 23. (*Comber.*)

See ante, pages 320—6. and 346—52.

This Prayer, first introduced in Q. Elizabeth's Common Prayer Book, is framed from one in the "*Sacramentary*" of St. Gregory, which runs thus:

Omnipotens sempiterne Deus, qui facis mirabilia magna solus, præ-tende super famulum tuum Episc. N. & super cunctos illi commissos: & ut in veritate tibi complacent, perpetuum his rorem tuæ benedictionis infunde. Per Dominum nostrum Jesum Christum. Amen.

A Prayer of St. Chrysostom.

XXXIV. The Church, in drawing her daily Services to a conclusion, now offers a direct Prayer to HIM, *through whom* the preceding petitions had been made; confessing that it was by the aid of His *grace* His People had been disposed to join in "*common supplication*;" noticing His *promise*, that whenever two or three were gathered together in His name He would be with them; and, in an entire submission to His unerring wisdom, begging the fulfilment of *the desires and petitions of His servants*. But as all are directed to ask that they

may have, we beseech Him to grant us that *knowledge* that is expedient for us in our passage through *this world*; and the fruition of *life eternal hereafter*.

This excellent conclusion of our Prayers, that bears the name of its renowned author, was well known to the *Greek Church*; for it is still found extant in the *Liturgies* of *St. Chrysostome* and *St. Basil*. And yet its own worth might sufficiently recommend it, if it wanted the reputation of those honourable names. (*Comber.*)

THE LORD WHOM YE SEEK SHALL SUDDENLY COME TO HIS TEMPLE.
Mal. iii. 1.

BE BAPTIZED, AND WASH AWAY THY SINS, CALLING ON THE NAME OF THE LORD, *Acts* xxii. 16. WITH ALL THAT IN EVERY PLACE CALL UPON THE NAME OF JESUS CHRIST OUR LORD. *1 Cor.* i. 2.

UNTO HIM THAT LOVED US, AND WASHED US FROM OUR SINS IN HIS OWN BLOOD, AND HATH MADE US KINGS AND PRIESTS UNTO GOD AND HIS FATHER; TO HIM BE GLORY AND DOMINION FOR EVER AND EVER.
Rev. i. 5, 6.

ANALYSIS.—This Prayer may be resolved into *two* parts: the *cause* of Petition, and the *Petition* itself.

First. The cause of asking is from, 1, the *experience* of God's *Grace*—and, 2, the *truth* of His *promises*.

Second. The petition embraces, 1, the *matter* — 2, the *manner*—and, 3, the *general requests*.

1. “Almighty God!”

I AM—THE ALMIGHTY! says He, who cometh with clouds, and every eye shall see Him, and they also which pierced Him! the Alpha and Omega—the beginning and the ending.—He that liveth and was dead, and is alive for evermore! Christ—who is over all, GOD! blessed for ever! *Rev.* i. 5-8, 18. *Rom.* ix. 5.

That CHRIST is both GOD, and ALMIGHTY, and a proper object of DIVINE WORSHIP, see *post* “*Athanasian Creed.*”

2. “who hast given us grace at this time with one accord,
“to make our common supplications unto thee; and
“dost promise, that when two or three are gathered to-
“gether in thy Name thou wilt grant their requests!”

*I thank Christ Jesus, our Lord, who hath enabled me. 1 Tim. i. 12. The Lord Jesus Christ be with thy spirit: grace be with you! 2 Tim. iv. 22. If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father, which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them. Matt. xviii. 19, 20. Whatsoever ye shall ask in my name, that will I do! If ye shall ask any thing in my name, I WILL DO IT. Jo. xiv. 13, 14. (In the original—very emphatic—*ἐγὼ ποιήσω! I—I MYSELF will do it!*)*

The mercy here chiefly acknowledged, is God's giving us *grace* to pray together "*with one accord*," and making our *common supplications* unto Him. This our Saviour makes the *condition* and *qualification* of an acceptable Prayer. If we *agree together* in what we ask, and *join* in putting up *the same supplications* unto our heavenly Father, then do we "*with one mind and one mouth glorify God, the Father of our Lord Jesus Christ*:" which is of all other the most pleasing and acceptable sacrifice to Him. God is indeed *every where* by His general presence, and from His holy place hears the cries of all His creatures; but He is more especially present in the *Church*, or *House of God*, the place called by His name, where He hath promised to *meet* and to *bless* His people, to *receive* their Prayers, and "*grant their requests*." The mention of *two or three* gathering together, was not to *diminish* the flock of Christ, which He indeed styles "*a little flock*," and tells us that *few* there be that find and walk in the paths of life! much less to *discourage* us from following of Him, from the *fewness* of them that do so; but rather to *invite* each of us to make *one* of them, and to *increase* their number: for if the united Prayers of "*two or three*," meeting in God's house, will be surely heard, how much more prevalent will be the unanimous voice of a *numerous assembly*! Which should teach us not to follow the example of those, who "*forsake the assembling themselves together*." (Hole.)

The Jewish Masters indeed teach, that *ten* is the least number fit to make an Assembly for the Divine presence. But our gracious Lord descends lower, even unto "*two or three*," that none might be discouraged by the *negligence* of their brethren. (Comber.)

By the word "*common*," in this place, we are not to understand *ordinary*, or *usual*; but *joint*, or *united*, viz. such as is common to *more persons* than *one*, or such as more persons than one do bear a part in. Thus "*common supplications*" are opposed to *private supplications*, or such supplications as a person pours forth in his closet, when no body *joins* in Prayer with him. And for this reason our established Liturgy is called a "*Book of Common Prayer*," that is, a book containing such *Forms* of Prayer, as People meet together to *join in*, and with united hearts and affections to offer up to God at the *same time*. (Bennet.)

3. “Fulfil now, O Lord, the desires and petitions of
“thy servants, as may be most expedient for them;”

The Lord will fulfil the desire of them that fear Him; He also will hear their cry. Ps. cxlv. 18, 19. The Lord fulfil all thy petitions. xx. 5. All things are not expedient. 1 Cor. vi. 12. x. 23. This is expedient for you. 2 Cor. viii. 10.

We ask these things, but only *conditionally*. As may be *most expedient* for us. Whereby we shew our submission to the Divine Will, and say, in effect, with our Blessed Saviour, “*Father, not my Will, but thine be done.*” We are of ourselves but too childish in our *wishes*, and extravagant in our desires, asking things many times that are more *hurtful* than beneficial to us; in which cases the mercy is far greater in the *denial*, than in the *grant* of such petitions. (*Hole.*)

4. “granting us in this world knowledge of thy truth,
“and in the world to come life everlasting. Amen.”

God our Saviour—will have all men to be saved, and come unto the knowledge of the truth. 1 Tim. ii. 3, 4. This is life eternal, that they may know Thee the only true God, and Jesus Christ, whom thou hast sent. Jo. xvii. 3. Hereby we do know that we know Him, if we keep His commandments, 1 Jo. ii. 3. Grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ: TO HIM BE GLORY, BOTH NOW AND FOR EVER. AMEN! 2 Pet. iii. 18.

The *knowledge* of God, and Divine *truths*, that we are here taught to pray for, is not barely in the *notion*, or empty *speculation* of them, which rests only in the *brain*, or glides upon the *tongue*, but such a *practical and experimental knowledge*, as sinks into the *heart*, and influences all the *powers of the soul*. And that because this knowledge of God, and His truth as it is in Jesus, will not only carry us with comfort through all the stages of *this life*, but will, “*in the world to come,*” bring us to “*life everlasting;*” where we shall know him more perfectly, and enjoy Him for ever!

This Prayer, called the Prayer of *St. Chrysostom*, because taken out of his Liturgy, was introduced here at the Review in 1662. The original is thus worded:—

Ὁ τὰς κοινὰς ταύτας, καὶ συμφώνους ἡμῖν χαρισάμεν^Θ προσευχὰς, ὁ καὶ δυνὸ, καὶ τρισὶ, συμφωνῆσιν ἐπὶ τῷ ὀνόματι σε, καὶ αἰτησεις παρέχειν ἐπαγγειλάμεν^Θ. αὐτὸς, καὶ νῦν τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ συμφέρον πλήρωσον, χορηγῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ἐπίγνωσιν τῆς ἀληθείας, καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον χαρίζόμεν^Θ. Ἀμήν.

The Apostolic Benediction.

2 Cor. xiii.

XXXV. It has ever been the custom in the Church to dismiss the Assembly with a *Blessing*. A solemn form, of *three-fold construction*, was prescribed in the beginning; in which the *Divine Trinity in Unity* was shadowed out by the three times mentioned NAME, JEHOVAH! This *Name* and *union* are manifestly set forth in the Apostolic form addressed to the Christian Churches,—the Blessing of the *Father*, the *Son*, and the *Holy Ghost*! And our Church, in anticipation of this conclusion, began her Supplications and Prayers by invoking the Divine presence with the worshippers,—“ *The Lord be with you!* ”

SPEAK UNTO AARON, AND UNTO HIS SONS, SAYING, ON THIS WISE YE SHALL BLESS THE CHILDREN OF ISRAEL, SAYING UNTO THEM, THE LORD BLESS THEE, AND KEEP THEE! THE LORD MAKE HIS FACE SHINE UPON THEE, AND BE GRACIOUS UNTO THEE! THE LORD LIFT UP HIS COUNTENANCE UPON THEE, AND GIVE THEE PEACE. AND THEY SHALL PUT MY NAME UPON THE CHILDREN OF ISRAEL, AND I WILL BLESS THEM. *Numb. vi. 23-27.*

When this Benediction was said *in the Sanctuary*, (if we may believe the Jews) it was but *one*, and pronounced without any pause, the people keeping a profound silence; but out of the Sanctuary, (in their *Synagogues*) they made *three* of it, the Priest pausing at the end of *every* verse, and the People saying “ *Amen* ” to *each* of them. The repetition of this *Name* three times, in these three verses, and that with a different accent in each of them, made the Jews themselves think there is some *mystery* in it; which *we* understand, though they do not. For it may well be looked upon by us, as having respect to the *Three Persons* in the *Blessed Trinity*, who are *one God*; from whom all blessings flow unto us. 2 Cor. xiii. 14. This mystery, as *Luther* wisely expresses it, (upon Psalm v.) is here *secretly insinuated*, not *plainly revealed*.—The Jews from hence observe, that God’s blessing, in some sort, depends upon the blessing of the Priest; which they thought so necessary, that such Priests as were

admitted to no other service, might perform this, for fear the People should at any time want it. (*Patrick on Num. vi. 23-27.*)

“ The Grace of our Lord Jesus Christ, and the Love of
“ God, and the Fellowship of the Holy Ghost, be with
“ us all evermore. Amen.”

The *order* in which the three Divine Persons are set down in the Apostolical blessing, is somewhat different from that which is commonly observed, *the Son* being mentioned before *the Father*. So He is likewise by the same Apostle, 2 Thess. ii. 16. which fully justifies us in asserting, that He is “ *equal to the Father as touching His Godhead.*” St. Paul concludes most of his Epistles with a blessing, in the name of *Christ only*. But we are not to imagine, that he meant to *exclude* the *Father*, and the *Holy Spirit*, from a share in bestowing this *grace* or blessing, any more than we are to suppose them left out in the form of baptism, *when* we read, in the Acts of the Apostles, of persons being baptized “ *in the name of the Lord Jesus.*” Again, with respect to the *matter* of the blessing, we are not to look upon *Grace* as *peculiarly* appropriated to the *Son*, or *Love* to God *the Father*, or *Fellowship* to the *Holy Ghost*. For if we consult the Scriptures, we shall find all these terms applied to each of the three Persons. (*Waldo.*)

We read continually of the promised *GRACE of God*, from the earliest times, Gen. vi. 8. Ex. xxxiii. 12. and, under the Christian dispensation, *the Grace* of the *FATHER*, Rom. i. 7. Gal. i. 15, 16. 2 Tim. i. 9. while *the Holy Ghost* is called “ *the Spirit of Grace,*” Heb. x. 29. The *LOVE of the Son* is also equally spoken of, as He Himself hath promised it, Jo. xv. 9. and of the *Holy Spirit*, Rom. xv. 30. as a natural *fruit*, Gal. v. 20. 2 Tim. i. 7. We are also expressly declared to have “ *FELLOW-SHIP with the FATHER, and with His Son Jesus Christ,*” 1 Jo. i. 3. that we may be *one* in *them*, Jo. xvii. 21, 23. xiv. 20. as *they* are *one*, xvii. 11. x. 30. (*Ed.*)

The *blessing* was wont to be pronounced by the *principal person* present, (according to Divine analogy, Heb. vii. 7.) sometimes by the *King*, (when a *Prophet*, as *David*, and *Solomon*, 2 Sam. vi. 18. 1 Kings viii. 55.) but most commonly by *the Priests*, whose *office* was to bless *in the name of the Lord*, Num. vi. 23-27. The Jews believe it ought to be repeated in the Holy Tongue, and to be received by the People with all reverence, bowing their heads, and prostrating their bodies; so that no man may presume to look upon the Priest's hands when they are stretched out to give it, because, they say, the Glory of God rests then upon them. The *legal*

benediction was but a wish for *temporal* felicity. But this contains the whole order of our *salvation*, and brings in the glorious Trinity, with the several gifts of each Person, to make us completely happy! We *begin* with *the grace of our Lord Jesus Christ*, that is, the benefits purchased by His passion, because He is the first mover in our acceptance, and obtains both the *love of God the Father*, and the *communication of the Holy Ghost*. (Comber.)

What can we ask or desire which is not *included* in this blessing? Here is all that is necessary for *soul* and *body*; not only in *this life*, but in *that which is to come*. While it is pronouncing, let us earnestly desire *the Grace of our Lord Jesus Christ*, to do away our sins, and to clothe us with His righteousness.—*The Love of God the Father*, to inflame our affections, and draw our hearts unto Him.—And *The Fellowship and Communion of the Holy Ghost*, to renew and comfort us here, and fit us for a more intimate and uninterrupted communion with the Saints of Heaven; to which, God of His infinite mercy bring us all, for the merits of Jesus Christ our Lord. Amen. (Hole.)

“*Here endeth the Order of Morning Prayer throughout the Year.*”

St. Basil takes notice, that the People came to Church to celebrate these Morning Devotions; and Sidonius has told us also, that Theodoric, King of the Goths, was a constant observer of them: So it is also remarked by Cassian, that this part of the Church's Devotions was with great exactness observed by many secular men, who rising early before day, would not engage themselves in any of their most necessary and ordinary *worldly business*, before they had consecrated *the first-fruits* of all their actions and labours to God, by going to Church, and presenting themselves in the *Divine Presence*! A worthy example, fit to be recorded in letters of gold, to excite the emulation of the present age, wherein the *daily worship* of God, at religious Assemblies, is so little frequented, and by many so much despised; though *the same Service* with that of the *Ancients*, for substance, is *still retained*, with some improvements, and none of the *corruptions* which the superstition of darker ages brought into the devotions of the Church; as any one may satisfy himself, that will compare it with *the daily Service* of our Church. (Bingham.)

“ THE ORDER FOR ” “ EVENING PRAYER ”

“ DAILY THROUGHOUT THE YEAR.”

For The *First Rubrick*, and Dissertation thereon, see the
MORNING SERVICE, page 222.

The *Sentences*,—pages 224—241.

The *Exhortation*,—pages 241—255.

The *general Confession*, and preparatory *Rubrick*,—
pages 255—299.

The *Absolution*, and *Rubrick*, &c.—pages 299—352.

The *Lord's Prayer*, and *Rubrick*, &c.—pages 352—383.

The *Versicles after the Lord's Prayer*, &c.—pages 383
—387.

The *Gloria Patri*, and subsequent *Versicles*,—pages
388—394.

The *Venite Exultemus*, and *Rubrick*,—pages 394—398.

The *Psalms*, and *Rubrick*, &c.—pages 398—413.

The Lessons.

With us there is never any time bestowed in *Divine Service*, without the reading of a great part of the *Holy Scripture*, which we account a thing most *necessary*. We dare not admit any such form of *Liturgy*, as either appointeth *no Scripture* at all, or *very little*, to be read in the Church. And therefore the *thrusting* of the Bible *out of the House of God*, is rather there to be feared, where men esteem it a matter so indifferent, whether the same be by *solemn appointment* read publicly, or *not read*; the bare text excepted, which the Preacher happily chooseth out to

expound. So little is attributed unto the reading of canonical Scripture itself, that now it hath grown to be a *question*, whether *the Word of God* be any ordinary *mean* to save the souls of men, in that it is either privately studied, or publicly read, and so made known; or else only as the same is preached, that is to say, *explained by a lively voice*, and applied to the People's use as the *Speaker in his wisdom thinketh meet*.—We have no Word of God but *the Scripture*; *Apostolic Sermons* were unto such as *heard* them, His Word, even as properly as to us, their Writings are. Howbeit, not so our *own Sermons*.—There was, we may very well think, some cause which moved the Apostle, St. *Paul*, to require that those things, which any *one Churches* affairs gave particular occasion to write, might, *for the instruction of all*, be published, and that by *reading*.—A further commodity this custom hath, which is to furnish the very simplest, and rudest sort, with such infallible *axioms*, and precepts of *sacred truth*, delivered even *in the very letter of the Law of God*, as may serve them for *rules* whereby to judge the better of all *other doctrines* and *instructions* which they hear. (*Hooker's Eccl. Pol.*)

For The **Lessons**, and *Rubrick*, &c. and more particularly the **First Lesson**, See pages 413—425.

“ *And after that, Magnificat, (or the Song of the Blessed Virgin Mary) in English, as followeth.*”

XXXVI. Magnificat.

St. Luke i.

This is the Song of the Blessed Virgin, recorded by St. Luke, on the confirmation which she received, at Elizabeth's house, of what the Angel had told her, that she should become the Mother of our Lord, by the operation of the Holy Ghost: and it expresses most naturally *the transport* which on that occasion she must feel; but, like the Hymn of *Zacharias*, in phrases of the *Old Testament*, to be interpreted from the *New*. (*Secker.*)

Well might all after ages *call her Blessed*; well might they celebrate her memory, the fruit of whose womb was *the Author of eternal Salvation!* Well might they admire her as a pattern of true meekness, and piety, and purity of manners: but further than this we dare not go. To invoke her

as the *Queen of Heaven*, to pray to her, and worship her, as one having *divine power*, is the height of profaneness and impiety; a direct breach of the *first and great Commandment*! How must her meek and humble spirit have been offended and shocked, could she have foreseen the idolatrous adoration of the Church of Rome, who not only *call her Blessed*, but place her upon an *equality* with the *Blessed Lord of Heaven and Earth*! nay, in some sense, make her superior to our Saviour, by beseeching her to *command her Son* to grant their requests! (Waldo.)

This is the very first Hymn recorded in the *New Testament*, and may be reckoned the *first-fruits* of the Spirit; and therefore it hath been anciently used among the Christians, and is received at this day into the Service of all the *Reformed Churches* of Holland and Germany, as well as ours, where it is placed very fitly after the *First Lesson*, at Evening Prayer, in which are usually set forth those acts of God's gracious Providence over the pious, and those prophecies and promises of a Saviour to come, which this Hymn doth praise the Lord for. (Comber.)

¶ “ Or (1) *else this Psalm; except it be on the Nineteenth Day of the Month, when it is read in the ordinary course of the Psalms.*”

(1) On the exercise of a Discretionary Power, see *ante*, pages 429-431.

XXXVII. Cantate Domino.

Psalm xcvi.

This seems more proper, when the Evening First Lesson mentions some great and eminent *deliverance* of God's People; for it contains a twofold exhortation to praise God. The former requiring that we give Him new praises for His *marvellous works*, for His *mighty power*, for His *illustrious glory*, and for His *infinite mercy* toward His own People, and all the world besides. The latter exhortation invites all People to bless God for His *righteous judgment*, shewing in what *manner* it must be done; viz. by vocal and instrumental music. In *what places*—all the world over—and for what *reason*. The Fathers observe, that every Psalm which mentions a “*new Song*,” as this doth, belongs to the times of the *Gospel*. The Lesson daily presents us with new wonders of God's *wisdom, power, and mercy*; and if we seriously hearken to them, and

ruminate on them, they will fill us with a *new devotion*, and make it every day a *new Song*. (*Comber's Short Discourses.*)

“ ¶ *Then a Lesson of the New Testament, as it is appointed. And after that, Nunc dimittis, (or the Song of Symeon) in English, as followeth.*”

On this Rubrick, and the *Second Lesson*, see *ante*, pages 447—457.

XXXVIII. Nunc dimittis,

St. Luke ii. 29.

This short, but comprehensive, Hymn, was spoken at the presentation of Christ in the Temple, by one *Simeon*, a just and devout man; who, rejecting the false notion, which at that time so much prevailed among the Jews, of a *temporal Deliverer*, looked for the *spiritual Redemption*, and true *consolation*, of Israel. The *promise* he had received, by a divine revelation, of seeing the Lord's Christ before he died, was now *fulfilled*. The earnest desire of his soul was now *fully satisfied*; his eyes had seen the promised *Messiah*, the *Prince of Peace*, the *Author of Salvation* to “*All People* :” the true light, which lighteth every man that cometh into the world; who was “*to be a light to lighten the Gentiles, and to be the glory of thy People Israel.*” Happy the man, who, having seen his Saviour with the eyes of *faith*, and firmly trusting in His merits, can, like the good old Simeon, resign his soul with joy and comfort into the hands of God who gave it! (*Waldo.*)

“ ¶ *Or else this Psalm; except it be on the Twelfth Day of the Month.*”

XXXIX. Deus misereatur.

Psalm lxvii. -

Holy David, in this, as well as in many other of his inspired Hymns, foretels the *Kingdom of the Messiah*. And though, *in part*, these predictions are already fulfilled, yet the *principal*, and *most glorious accom-*

plishment of them is still to come; when the Earth shall, in the fullest sense, "*bring forth her increase*;" or, in the words of the Prophet, "*shall be full of the knowledge of the Lord, as the waters cover the sea*," Is. xi. 9. For the arrival of which happy time, as we are taught *daily* to pray, so we may very properly here, with the Psalmist, beg of God, that he will *thus* give us His blessing, and that all the ends of the world may fear and obey Him! (*Waldo.*)

For the *Rubrick* before *The Apostles' Creed*, see *ante*, pages 460—466.

XL. The Apostles' Creed.

On this see fully *ante*, pages 467—491.

St. Augustine says, in his Homilies, "Rehearse your *Creed* to God; say not, I said it yesterday, I have said it to-day already: Say it *again*, say it *every day*! guard yourselves with your faith; and if the adversary assault you, let the Redeemed know, that he ought to meet him, *with the banner of the Cross, and the shield of Faith, above all taking the shield of Faith*," Eph. vi. When we are *affrighted*, run we to the *Creed*, and say, "*I believe in God, the Father Almighty*;" this will guard your soul from *fear*: if you be tempted to *despair*, guard your soul with the *Creed*; say, "*I believe in Jesus Christ, His only Son our Lord, who was conceived*," &c. *for us men, and our salvation*; that may secure your soul from *despair*! If to *pride*, run to the *Creed*, and a sight of Christ *hanging upon the Cross* will *humble* you! If to *lust or uncleanness*, to the *Creed*, and see the *wounds of Christ*; and the remembrance of them, if any thing, will quench that fiery dart! If we be tempted to *presume* and grow *careless*, take up again this *shield of Faith*; see Christ in the *Creed*, *coming to Judgment*; and this terror of the Lord will persuade men! In a word, THE CREED is a guard and defence against all temptations of the *world*, all the fiery darts of the *Devil*, all the filthy lusts of the *flesh*: therefore, "*above all take the shield of Faith*," saith St. Paul; and be sure to guard your soul *morning and evening* with the *Creed*, the *Symbol* of the most *holy Faith*! (*Sparrow.*)

For the *Rubrick* before the second *Lord's Prayer*, see *ante*, pages 492—496.

And for *The Versicles* after, pages 497—503.

“ ¶ Then shall follow three Collects ; the first of the
“ Day ; the second for Peace ; the third for Aid against
“ all Perils, as hereafter followeth : which two last Col-
“ lects shall be daily said at Evening Prayer without
“ alteration.”

For the *Rubrick* before *The Collects*, and for the *First Collect*, or *Collect for the Day*, see *ante*, pages 503—506.

XLI. The Second Collect.

At Evening Prayer.

1. “ O God, from whom all holy desires, all good coun-
“ sels, and all just works do proceed ;”

The way of man is not in himself ; it is not in man that walketh to direct his steps ! Jer. x. 23. Not that we are sufficient of ourselves to think any thing. 2 Cor. iii. 5. It is God who worketh in you both to will and to do. Phil. ii. 13.

2. “ Give unto thy servants that peace which the world
“ cannot give ;”

My peace I give unto you ; not as the world giveth give I unto you. Jo. xiv. 27.

3. “ that both, our hearts may be set to obey thy
“ commandments,”

I will give them an heart of flesh, that they may walk in my statutes, and keep mine ordinances. Ez. xi. 19, 20.

4. “ and also, that by thee we being defended from the
“ fear of our enemies, may pass our time in rest and
“ quietness ;”

That we being delivered out of the hands of our enemies, might serve Him without fear. Luke i. 74.

5. “ through the merits of Jesus Christ our Saviour.
“ Amen.”

Being justified by faith, we have peace with God, through our Lord Jesus Christ. Rom. v. 1.

See *ante*, pages 320—326, and 346—352.

This is a Prayer, chiefly, for inward or spiritual *peace*, for that *peace of mind* which the world cannot give; or, as it is called in Scripture, *the peace of God, which passeth all understanding*; in other words, the comfort and happiness arising from a sense and experience of *the Divine favour*, by which His faithful servants are supported under all the troubles of life, and of which others can have no notion or conception. (*Waldo.*)

This Prayer, taken out of the Sacramentary of *Gregory* the Great, is there thus worded:—

Deus, a quo sancta desideria, recta concilia, & justa sunt opera, da servis tuis illam, quam mundus dare non potest, pacem, ut & corda nostra mandatis tuis dedita, & hostium sublatâ formidine, tempora sint tuâ protectione tranquilla Per dominum nostrum Jesum Christum. Amen.
Greg. Lib. Sac. Missa pro Pace.

XLII. The Third Collect.

For Aid against all Perils.

1 “Lighten our darkness, we beseech thee, O Lord;”

Thou art my lamp, O Lord; and the Lord will lighten my darkness. 2 Sam. ii. 29. Ps. xviii. 28. His candle shined upon my head, and by His light I walked through darkness. Job xxix. 3. The Lord God is a sun and shield. Ps. lxxxiv. 11. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy people also shall be all righteous. Is. lx. 19, 21. Unto you that fear my name shall the Sun of Righteousness arise. Mal. iv. 2. Then spake Jesus, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. Jo. viii. 12—46.

2. “and by thy great mercy defend us from all perils
“and dangers of this night;”

He will keep the feet of His Saints, and the wicked shall be silent in darkness. 1 Sam. ii. 9. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet. Prov. iii. 24. The Lord is my helper, I will not fear what man shall do unto me. Heb. xiii. 6.

3. “for the love of thy only Son, our Saviour, Jesus Christ. Amen.”

See *ante*, pages 320—326, and 346—352.

“*Darkness*” here is not meant of that *natural darkness*, that is occasioned by the absence of the *Sun* and *Moon*, the two great luminaries of Heaven. For to desire God to enlighten *that* darkness, would be to ask Him to alter the *course of nature*. But by darkness here is meant the *spiritual darkness* of ignorance and blindness of mind; and by *light*, the *spiritual light* of knowledge and good understanding. (*Hole.*)

See Remark hereon (*Bennet*) *ante*, page 512.

We pray to be preserved from all *perils* and *dangers* of the following night. By these we are doubtless to understand, all dangers that may affect our *souls*, as well as our *bodies*; all *wicked thoughts*, which may assault us in *the night*, as well as in *the day*. From these, and all other evils, we pray to Him, who neither *slumbereth* nor *sleepeth*, to guard and defend us. (*Waldo.*)

This Prayer is taken out of the Greek *Euchologion*.

For The Anthem, and Rubrick, see *ante*, page 512.

The Prayer for the King's Majesty,—page 513.

The Prayer for the Royal Family,—page 518.

The Prayer for the Clergy and People,—page 522.

The Prayer of St. Chrysostom,—page 527.

The Apostolic Benediction,—page 531.

“Here endeth the Order of Evening Prayer throughout the Year.”

Rubrick before the Athanasian Creed.

XLIII. The mystery of a TRINITY IN UNITY, faintly intimated by *early Revelation*, has been divulged by *the Gospel*; and a fuller knowledge thus afforded of the *original and unchangeable Object of Adoration*! The GODHEAD is now manifested as comprehending, though in a *manner still mysterious* to us, a *sacred THREE*, by whom the scheme of Human Redemption was planned, effectuated, and is made available: and in the *integral "NAME"* of whom, all are to be baptized, in order to Salvation.

Thus has the "*kindness,*" the "*love,*" and "*mercy,*" of the FATHER, "*appeared;*" operating "*through JESUS CHRIST*" "*our Saviour,*" "*by the washing of regeneration, and renewing of the HOLY GHOST!*" For CHRIST, "*through the*" "*ETERNAL SPIRIT, offered Himself without spot to God;*" and "*the offering up of the Gentiles*" became "*acceptable, being sanctified by the HOLY GHOST.*" So that they "*which were afar off, and they that were nigh,*" "*through CHRIST*" "*JESUS, both have access, by one SPIRIT, unto the FATHER!*" Rom. xv. 16. Eph. ii. 17, 18. Titus iii. 4-7. Heb. ix. 14.

The *sacred THREE* are spoken of as possessing equally *Almighty power*; and the Inspired Writers apply to them the *titles and attributes* of GOD, and make them the subjects of *Divine worship*. From THEM, conjointly, and separately, we receive spiritual benediction and grace; and the THREE, conjointly, separately, and equally, we are to "*honour,*" to "*love,*" and to *obey*! Jo. v. 23, 1 Cor. xvi. 22. and Eph. iv. 30. with Is. lxiii. 10. 1 Thess. v. 19.

But while the belief of a TRINITY, thus operating in the economy of human salvation, is an *essential article* of the Christian Faith—the UNITY of the Godhead, originally proclaimed in awful solemnity, is no less so;—to be universally acknowledged, and inviolably maintained!

This Faith,—“*once delivered to the Saints,*”—it is necessary that all should openly profess, and, if need be, “*earnestly contend for.*” They “*that fear the Lord,*” should “*speak often one to another.*” And if they “*hold fast the form of sound words,*” the Lord will “*hearken and hear it ;*” they shall be written in “*a book of remembrance,*”—be considered as *the Lord’s*, and “*spared*” in the Day of Judgment ! Our Church, therefore, in accordance with Apostolic and primitive usage, has adopted in her public Service, to be used at particular times, and stated periods, *three several professions of Faith*, more or less diffusive, in reprobation and abhorrence of the *heresies* that trouble the Church, and threaten to make *shipwreck* of men’s souls !

Of these one, from its length, to be used less frequently than the others, is a Form of ancient and extensive use, “commonly called the Creed of St. Athanasius,” because containing the *doctrines* which that great champion of the Faith maintained against the prevailing and contradictory *heresies* of his day ; and particularly against that “*God-denying apostacy,*” which, through much subtlety, obtained for some ages, and spread its infection widely through the Church !

The necessity still exists of a *frequent* and *public* profession of a right Faith in the immutable truths revealed ; and THE CHURCH OF ENGLAND, steady to the principles on which her foundations rest, and desirous that the *Members of her Communion* should “*continue in the Faith—grounded and settled,*” calls upon them, at the appointed seasons, to make a public confession of that great “*NAME,*” in which they were *baptized*, that TRINITY of Persons, but *one only GOD*—the FATHER, through whose *love and mercy*—the SON, through whose *sacrifice*—and the HOLY GHOST, through whose *continued sanctification*—they can alone hope to obtain the *promised inheritance*, and join “*the general Assembly, and Church*” above.

Teaching them, according to *the Christian verity*, “to acknowledge every Person by Himself to be God and Lord ;”

and forbidding them, according to *the Catholic Religion*—the doctrine—as well of *Revelation*, as of the *Universal Church*—to say, “there be three Gods, or three Lords.”

Enforcing, “furthermore,” as also “necessary to everlasting salvation,” a *right belief* in “the Incarnation of our Lord Jesus Christ,” “the Son of God,” “God and Man,” but “one Christ;” who “suffered for our *Salvation*,” rose again for our *justification*, and shall at the last day appear in glory to judge the world! when “THEY THAT HAVE DONE GOOD SHALL GO INTO LIFE EVERLASTING; AND THEY THAT HAVE DONE EVIL INTO EVERLASTING FIRE!”

“*At Morning Prayer.*”

“*Upon these Feasts* (1); Christmas-day, *the Epiphany*, *Saint Matthias*, Easter-day, *Ascension-day*, *Whitsunday*, *Saint John Baptist*, *Saint James*, *Saint Bartholomew*, *Saint Matthew*, *Saint Simon* and *Saint Jude*, *Saint Andrew*, and upon *Trinity Sunday*, shall be sung or said at *Morning Prayer* (2), instead of the *Apostles’ Creed* (3), *this Confession of our Christian Faith* (4), commonly called (5) *The Creed of Saint Athanasius* (6), by the *Minister and People* (7) *standing* (8).”

“*Quicunque vult* (9).”

(1) *Upon these Feasts, &c.*] Because the *Nicene Creed* does not sufficiently exclude some *heresies* which have arisen in the Church, since it was compiled, therefore, to express *our detestation* of them all, and to shew that we ourselves are infected by *none* of them—on the great and more solemn *Festivals* of the Church, at *Morning Prayer*, instead of the *Apostles’ Creed*, the *Confession of our Christian Faith*, commonly called, “*The Creed of St. Athanasius*,” is to be sung or said by the *Minister and People*. Which is a *safeguard* and most excellent *defence* against the evasions and misrepresentations of *Heretics*, of whatever denomination

they be, that would pervert either the doctrine of a *Trinity in Unity*; or that of the *Godhead and Manhood in one only Christ*. (*Wheatly on the Creeds*.)

(2) *On the Necessity of Creeds, or Professions of Faith.*

Our Saviour Himself sanctified the use of *Creeds*, by His own *repeated practice*. For how often, in the course of His ministry, did He demand from those on whom He was ready to bestow any signal favour, a *confession of their Faith*? The forms He made use of were indeed extremely short and simple, but still they were as much and as truly *Creeds*, though they contained but *one Article of Faith*, as if they had contained many. "*Believest thou this?*" was His introduction to almost every miracle. (*Rotherham on Establishments*.)

The very objectors, who tell us that God is best pleased with *variety* of religions, use *their* utmost endeavours to make the whole world *Arian*, or *Socinian*!—In respect to religious matters, wherein *God Himself* is our *teacher*, He must be pleased to see us embrace the *truth*, and displeased with all our avoidable *errors*. It is true, He *permits* error; and so He does *sin*. But we ought no more to infer His *approbation*, from His permission of the one, than of the other. (*Skelton's Disc.*)

Tell me, I beseech you, a *Church comprehensive*! what else do you mean by it, but a *Church in confusion*? a Church without any *uniformity* or order of *doctrine* or *discipline*? a Communion, receiving *indifferently* into its bosom, and *promiscuously* into the same congregations, men entertaining different ideas of the GOD they worship. Is it not fitting and necessary, that every person *initiated* by the Sacrament of *Baptism* into the *Christian communion* and *privileges*, should give *evidence* or *assurance* of his holding those *fundamental articles*, in a *joint* or *uniform* agreement to which the *unity* of the Catholic Church consists? And how can an assent to these articles be better assured, than by declaring it in some *Creed*, or set *form of words*. (*Wheatly on the Creeds*.)

They whose *principles* are *conformable* to those of our *Creeds*, ought by no means to suffer their artful, their interested, *adversaries*, to amuse them with their cry of, *No Articles! No Creeds!* but ought rather to consider coolly what would be the *consequence*, if we had none; what an *anarchy* of opposite principles, of horrible corruptions, and bloody dissensions, must immediately break in upon us, and throw all into confusion, both in *Church* and *State*! He who *loves* his religion and country, cannot without horror, behold, from the rock of *safety* he *at present* stands

on, this inundation of *imposture, superstition, hypocrisy, cruelty*, and, in the end, of *universal ruin*! Till, therefore, he is on good grounds convinced the *principles* of our *Articles* and *Creeds* are *erroneous*, let him never wish to see her Communion shared by *Papists, Arians, Socinians*, *perverting* her people, *undermining* her foundations, and, after ruining her, *tearing one another to pieces*! (*Skelton's Disc.*)

(3) *On the gradual Enlargement of Creeds*

It is a *mistake* to imagine that *Creeds* were, at first, intended to teach, in *full* and *explicit terms*, all that should be necessary to be believed by Christians. They were designed rather for *hints* and *minutes* of the main "*Credenda*," to be recited by *Catechumens* before *Baptism*; and they were purposely contrived *short*, that they might be the more easily retained in *memory*, and take up the less time in *reciting*. *Creeds*, very probably, at first, were so far from being *Paraphrases*, or *Explications* of the Form of Baptism, (or of Scripture Texts) that they went no farther, or very little farther, than the *Form itself*, and wanted as much *explaining* and *paraphrasing*, in order to be rightly and distinctly understood, as any *other words* or *Forms* could do. Hence it was that the *Catechumens* were to be instructed in *the Creed*, previously to Baptism, for many days together. As *heresies* gave occasion, *new Articles* were inserted; not that they were originally of *greater importance* than any other Articles omitted, but the *opposition* made to some doctrines, rendered it the more necessary to insist upon an *explicit* belief and profession of *them*. (*Waterland's Sermons on the Divinity of Christ.*)

As the Apostles had foretold, "*false teachers*" crept into the Church, and *privily* brought in "*damnable heresies; denying the Lord that bought them,*" even "*the only Lord God, and our Lord Jesus Christ,*" 2 Peter ii. 1. and Jude 4. As these spread their *poison*, it became necessary to provide an *antidote*; for which purpose it was wisely ordered, that *Creeds*, or *Summaries* of the *Christian Faith*, should be drawn up, and published for general use. (*Waldo.*)

As to the primitive Churches, their constant way was to *enlarge* their *Creeds* in proportion to the growth of *Heresies*; that so every corruption arising to the Faith of Christ, might have an immediate *remedy*. The design was, to keep up as strictly as possible, *the whole fabric* of the *Christian Faith* as it stands in Scripture: and if any part came to be attacked, they were then to bend all their cares to succour and relieve *that part*, in order still to secure *the whole*.—The sum of Christian practice is contained in *two* brief rules,—to love *God*, and to love *one's*

neighbour. But mistakes, and perverse sentiments may arise; to correct and remove which, it may be necessary to *enlarge* the rule of practice, and to branch it out into many other particulars. (*Waterland on the Athan. Creed.*)

If our Creeds be found fault with for not being expressed in *Scriptural terms only*, let *them* bear the blame, who, by an artful *misapplication* of Scripture terms at first, made it necessary for the guardians of the Faith to express the Scripture doctrine in *other terms*, more *explicit*, and not so liable to be *perverted* and *abused*. (*Wheatly on the Creeds.*)

The Roman Creed is valuable for its *simple exposition* of the most *ancient Faith*, as far as we can judge from history. The *Nicene* is decisive of a most important *controversy* in the Church—decisive of this grand question, what *was* the ancient and primitive Faith, as it appeared to be made out to the full satisfaction of, at the least, 316 select Divines, so early as towards the beginning of the *fourth century*, when they must have had all reasonable *helps* to decide upon it as a matter of *history* and *tradition*; when they had the Scriptures before them, as we have at this day; and the Apostle's Creed as a commentary on those Scriptures, supposed to be derived, in a great measure, from the Apostles themselves. The *Athanasian Creed* applies to many *heresies*, likely enough to be renewed under new names, and is calculated to guard us against *concessions* adverse to the *true Catholic Faith*, and, of course, contrary to Scripture. (*Nares on the Creeds.*)

We must ever lament that the misapplied curiosity of men should have made it at all necessary to *enlarge* upon *mysterious doctrines*. It might have been fortunate for the peace and tranquillity of the Christian Church, if the *Apostles' Creed* had been sufficient! But since men will be "*wise above what is written*," some remedy must be found out, which may either *satisfy* or *restrain* their curiosity. And whoever peruses the several parts of the Creed before us, will find, that so far from *creating* minute enquiries concerning the doctrine of the Trinity, it is more especially calculated to *discountenance* and *prevent* them.—Sublime truths require *modesty* and *caution* in our expressions; and whatever checks *presumption*, prepares the mind for the reception of sound and useful doctrine. The *abuse of scriptural language* first occasioned a deviation from it in Creeds, and common candour will compel all parties to acknowledge the difficulty of finding *proper words* to express so *much* as it was intended for us to know, and *no more*. (*Croft's Bamp. Lectures.*)

(4) *On the Necessity of a public Declaration of Faith.*

In reading the Scriptures, we find there is another duty required of us, with relation to the *Faith*; and that is—to *confess it*, as well as to *believe it*: the *one* of which is as necessary to *salvation* as the *other*. For by the *confession of the mouth*, we notify our assent to those truths in our *souls*, and at the same time shew, that we are neither *ashamed* nor *afraid* to own them! It is true, the great promises of the Gospel are *primarily* made to *Faith*: but it is plain our Lord Himself insists on the *confession* of it also: “*Whosoever* (saith He) *shall confess me before men, him will I confess also before my Father which is in Heaven! but whosoever shall deny me,*” &c. Matt. x. 32, 33.

“Such tests, we see, are not designed to oblige men to *believe* what they *cannot* believe; but only to *discover* what it is they *do believe*; not to lay any *force* upon men’s *private judgment*, but only to bring their *private judgment to light.*” (*Wheatly on the Creeds.*)

The Churchman, *when* he rehearses it, may very justly say, This formulary of *Athanasius* so exactly expresses what I think of the *Trinity*, that I willingly adopt it as, to me, a *proper form of confession*, a *proper declaration* of my *Christian Faith*; that *Faith* into which I was *baptized*, and from which if I *draw back*, I am sensible I shall draw back unto *perdition*! that *Faith* by which I hope to *live*, if I be but careful to keep it “*whole and undefiled*,” and which I am persuaded every other man would do well to believe, *to the saving of his soul*! (*Nares on the Creeds.*)

What an inconsistency and absurdity is it, either in *Clergy* or *Laity*, to scruple using *this Creed*, and yet to join in the rest of the *Church Service*; wherein the doctrines of the *Trinity* and *Incarnation*, are plainly and fully asserted! (*Waldo.*)

Let us, as often as the Church appoints it, rehearse this *Creed of Athanasius* with *reverence* and *devotion*, which contains in it so many *sound* and *excellent truths*: and let us, with the holy Author of it, stand *firm* in the belief of it, against all sorts of *enemies* and *opposers*! Let us not be carried away with the torrent of *error* or *vice*; nor let either the *Heretics* of old, or the *Socinians*, *Sensualists*, and *Libertines*, of *our times*, shake or corrupt our faith herein; but let us bless God for preserving these *holy mysteries*, and handing them down *pure* and *uncorrupt* to us! In a word, let us keep them “*whole and undefiled*,” and continue *steadfast* and *immovable* in the belief of them; so shall we receive “*the end of our Faith, the salvation of our souls.*” (*Hole on the Liturgy.*)

(5) *Commonly called the Creed of St. Athanasius.*

This implies two doubts, so cautious do the compilers of our Liturgy appear to have been of adopting any thing on false grounds; it is only admitted as what is "*commonly called the Creed of St. Athanasius.*" It contains what may well be accounted the proper *sentiments* and *opinions* of *St. Athanasius*, for they are to be collected from his other writings; but whether it was really *composed* by him or not, the Church of England undertakes not to decide. She does not build *her Faith* on *St. Athanasius*, but on the *Holy Scriptures*. *Her exposition* of the Faith is *Athanasian*, certainly, in *contradiction* to the *Arian* opinions, because she thinks *Athanasius* took the right side of that question, and that *his opinions* were indisputably more *conformable to Scripture*, and more in agreement with the testimony of the *ante Nicene* Fathers, than those of *Arius*, and his followers: she had a *right* to make this *choice*, and she *has* made it. The Faith of the Established Church, in regard to the two great mysteries of the *Trinity*, and *Incarnation*, is *Athanasian*; not on the *authority* of the *formularly* in question, but on the sole authority of the *Holy Scriptures*, and *their confirmation* of the Exposition ("*Expositio Fidei*") adopted. (*Nares on the Creeds.*)

(6) *The History of the Creed, and its Reception.*

The learned, at this day, however they may differ in their opinions about the *Age*, or *Author*, make no question but that the composition was originally in *Latin*. The style and phraseology—its early acceptance with the *Latins*, while unknown to the *Greeks*—the antiquity and number of the *Latin MSS.* and their general agreement with each other, compared with the lateness, the scarceness, and the disagreement of the *Greek copies*—all seem to demonstrate this.

As to the *antiquity* of the Athanasian Creed, it was certainly become so famous in the *sixth century*, as to be *commented* upon together with the Lord's Prayer and Apostles' Creed, about the year 570, by *Venantius Fortunatus*, Bishop of Poitiers, in France. This is *certain* evidence for the time specified, and *presumptive* for much greater antiquity. For who can imagine that it should grow into such repute of a sudden?

From the *doctrines* contained in the Creed, and from its manner of expressing them, it is probable that it is earlier than the times of *Nestorius*, or the *Ephesine Council*, in 431; the Creed not condemning *the Nestorian Heresy* in such full, direct, critical terms, as the Catholics found to be necessary against the wiles and subtilties of those men.

From the doctrine of *the Incarnation*, as expressed therein, we may be

confident that it is not earlier than the rise of the *Apollinarian Heresy*, which appeared at first about the year 360, and grew to a head about 370, or a little later. And this consideration is against the opinion that *Athanasius* made it, either during his *banishment* at *Treves*, which ended in the year 338, or during his stay at *Rome*, in the year 343; or that he presented it to either Pope *Julius*, or *Liberius*, who were both dead before the year 367. And Dr. Waterland, whose researches were so extensive, infers that *the Athanasian Creed* is not earlier than the year 420.

It is observable, that about the year 426, *St. Austin*, then Bishop of *Hippo*, in Africa, held a close and intimate correspondence with the *Gallican Churches*. For one *Leporius*, a Presbyter, having spread false doctrine in Gaul, chiefly relating to *the Incarnation*, and being censured for it, fled to Africa, and was there brought to a sense of his errors by *St. Austin*, and some other African Bishops. The lives and characters suiting extremely well with place, time, occasion, and other circumstances,—all these concur to persuade that the Creed was composed in *Gaul*, between the years 426 and 430. And as *Honoratus*, of *Marseilles*, tells us that *Hilary*, Archbishop of *Arles*, composed an admirable “*Exposition of the Creed*,” and as among the ancient titles given to this Creed, are “*An Exposition of the Catholic Faith*,” or yet nearer, “*An Exposition of the Apostles’ Creed*.” *Hilary* was probably the author of *this* work; or else his Creed is lost.

As to the name of *Athanasius*, now generally prefixed to it, it may be remarked, that upon the revival of the *Arian* controversy in Gaul, under the influence of the *Burgundian Kings*, it was natural to call one side *Athanasians*, and the other side *Arians*; and so also to name the orthodox Faith, *the Athanasian Faith*, as the other the *Arian*. This Creed, therefore, being an excellent summary of the Catholic Faith, as maintained by *Athanasius*, might in process of time acquire the name of the *Athanasian Faith*, and so in a little while occasion the mistake of ascribing it to him, as *his Composition*.

His Name, together with the intrinsic worth and value of the form itself, gave it credit enough to be received in *France* as an orthodox *Formula*, or System of Belief, about the middle of the *sixth century*, and into the public offices of their Church about the year 670. In *Spain* it was known and approved as a rule of Faith about the year 633, and was soon after taken into their *Offices*. In *Germany*, it was received at lowest about 787.—As to our own country, we have proof of the Creed’s being sung alternately in our Churches in the *tenth century*, when *Abbo*, of *Fleury*, an ear-witness of it, was here; and when the *Saxon* versions, still extant, were of standing use, for the instruction and benefit both of Clergy and People. These evidences alone will prove the reception of this Creed in

England to have been as early as 950, or 930, or the time of *Athelstan*, whose *Latin Psalter* has the Creed in it. But other circumstances make it probable it was used as *early* as 880. About fourscore years after this, it was received in *Italy*. And in *Rome* itself (which was always more desirous of imposing her own Offices upon other Churches, than of receiving any from them,) it was received in the *tenth century*, and probably about the year 930. From which time forwards this Creed has been publicly recited in the Church Offices all over the *West*; and it seems in some parts of the *Greek Church* also. (*Principally from Waterland's Critical History of the Athanasian Creed.*)

Its reception has been both *general* and *ancient*. It has been received by *Greeks* and *Latins*, all over *Europe*: and if it has been little known among the *African* and *Asian* Churches, the like may be said of the *Apostles' Creed*, which has not been admitted, scarce known, in *Africa*, and but little in *Asia*, except among the *Armenians*, who are said to receive it. So that, for *generality of reception*, the *Athanasian Creed* may vie with any, except the *Nicene*, or *Constantinopolitan*, the only general Creed common to all the Churches.

As to the antiquity of its reception into the *sacred Offices*, it was received in several countries, *France*, *Germany*, *England*, *Italy*, and *Rome* itself, as *soon*, or *sooner*, than the *Nicene*; which is a high commendation of it, as gaining ground by its own *intrinsic worth*, and without the authority of any *general Council* to enforce it. And there is this further to be observed, that while the *Nicene* and *Apostles' Creeds* were growing up to their present perfection, in a course of years, or centuries of years, and not completed till about the year 600, this Creed was *made* and *perfected* at once, and is more ancient, if considered as an *entire Form*, than either of the other; having received its full perfection, while the others wanted theirs. (*Waterland's Critical Hist.*)

In the *Greek* and *Roman* Churches it survived in the midst of all the corruptions that arose: upon the *Reformation* there was not a Protestant Church, but what received it in its fullest extent: *Luther*, *Calvin*, *Beza*, and all the wisest and best Reformers, acknowledged the *Athanasian Creed*, and made it their Profession of Faith: the *Puritans*, in our own country, the parent stock of all our modern Dissenters, embraced it as readily as the *Church of England* herself. (*Dean Vincent.*)

Our pious and excellent Mr. *Baxter*, (say the London Ministers,) in his *Method of Theology*, speaks thus of it: "In a word, the damnatory sentences *excepted*, or *modestly expounded*, I embrace the Creed, commonly called *Athanasius's*, as the *best explication of the Trinity*." And again: "I unfeignedly account the doctrine of the Trinity, the sum and

“*kernel* of the Christian Religion, as expressed in our *Baptism*, and “*Athanasius’s Creed*, the best explication of it that ever I read.” (*London Ministers’ Doctrine of the Trinity.*)

This *admirable Summary* of the Christian Faith, as to the great doctrines of the *Trinity*, and the *Incarnation*, has met with the esteem it deserves, among all that have at heart the *welfare of Christianity*. The Faith into which Christians are baptized is this,—There is *but one God*, yet there are *three Persons*,—*the Father, the Son, and the Holy Spirit*, which are equally *Divine*, and must be together *the one God*, since God is but ONE! This is the Faith which has been received in the *Christian Churches* from the beginning; and this Faith, I doubt not, will continue universally to prevail, till all the chosen People are gathered in, and united in *one general Assembly and Church*, in the pure realms of blessedness above! In that happy country, the noise of *controversies* will cease. All who are brought to stand in the presence of God, dressed in the unblemished robes of *innocence* and *immortality*, will know, that *all the three Divine Persons* were concerned in bringing them thither; and as they owe their happiness to *the Sacred Three*, they will join in directing the same songs of praise to *God the Father* of mercies, who *chose* them to Himself, before the foundation of the world; to *God the Son*, who *redeemed* them from wrath, by shedding His own precious blood; and to *God the Holy Spirit*, who *renewed* and *sanctified* them, and *conducted* them safe, through the wilderness of this world, into the land of uprightness, the country of rest and pure delight. (*Taylor on the Trinity.*)

(7) *The Heresies opposed by the Creed.*

The *perverse* attempts to *explain* what must remain, as to its *mode* and *circumstances*, a “*mystery*,” to the Day of Judgment, were the sole occasion of the composition both of the *Nicene* and *Athanasian* Creeds; and if they *now* present to our minds any great *obscurities*, it must be owing to a very pardonable, though often a prejudicial *ignorance* of the precise history of the *errors* and *heresies* to which they have an immediate reference. (*Nares on the Creeds.*)

The former part of the Creed rejects and excludes all prevailing errors, with regard to *the Trinity*; the latter part with regard to the *Incarnation* of Christ. We will proceed in inquiring *who* the persons alluded to, *are*. *Who*, then, have denied that *Christ is God*?—*Ebionites, Nazarens, Photinians, Arians*. *Who*, that He was *Man*?—The sects of the *Docetæ*, the *Apollinarians*, and the *Eutychians*. *Who*, that He was “*God, of the substance of His Father*?”—The *Arians* called Christ a *God*, but

denied the rest. Who held, that Christ was not "*begotten before the worlds?*"—All who denied his *Divinity*, except the *Arians*. Who denied that Christ was "*Man of the substance of his Mother?*"—The *Eutychians*; not to mention the *Anabaptists*, who arose since the Creed was made. Who denied, that Christ had "*a reasonable soul?*"—The *Apollinarians*; they maintained that the *Logos* was to him in the place of a reasonable soul. Who have spoken of Christ as of "*two agents?*"—The *Nestorians*. Who have conceived the *Incarnation* to be effected by means of a *conversion* or *transubstantiation* of the *Deity* into *flesh*? And who, when such conversion took place, or was supposed to take place, imagined a *confusion* or consolidation of the natures *divine* and *human*? Here, perhaps, Heretics have spoken less plainly than in other cases; but they have said enough to require the attention and vigilance of the Catholics in rejecting their errors; which is all we are here concerned with. The *Arians* conceived the Word to be "*made flesh*," in such a sense, that He was susceptible of *suffering*. The *Eutychians* seem to have conceived, that the Word was so united to flesh, that the *humanity* was *lost*, or *absorbed*, *annihilated*, though the *body* or *flesh* evidently remained; which amounted to a "*conversion of the Godhead into flesh*;" and they, conceiving the nature to be but one, accounted for the *unity*, by a melting down of the *two natures* together. In the Creed of *Pelagius*, we find some mentioned, who held a double conversion of nature or substance at the same time, so that the *divine* nature became *human*, and the *human* *divine*; thus a *confusion* of substance was accomplished, and the Son, instead of being *both God and Man*, was neither! These persons are not called by any name, as a *sect*, but are said to assert the *Incarnation in novo sensu*. (*Hey's Lectures*.)

The *Sabellians* allowed the *divinity*, but denied the *personality*, of the Son, and the *Holy Ghost*. The *Arians* and *Semi-Arians* allowed their *personality*, but *denied* their *divinity*; as the *Macedonians* did that of the *Holy Ghost* in particular. Of our modern *Anti-Trinitarians*, some side with the *Arians*, some with the *Semi-Arians*; but the greater number of them are *Socinians*, who utterly deny the *divinity* of Christ, and either join with the *Sabellians* in sinking the *personality* of the *Holy Ghost*, or with the *Macedonians*, in denying His *divinity*. They all in common hold a *Trinity*, and give the name, style, and worship, of God to the Son, and to the *Holy Ghost*; but deny that either of them is *truly and really* God, insisting that either is God only by *appointment* of the *one true God*. (*Skelton's Discourses*.)

Before the proper *divinity* of Christ was questioned by *Arius*, few words and little explanation were necessary. Before the *persons* of the

Godhead were *confounded* by *Sabellius*, no affirmation to the contrary was demanded. But, when these men began to judge the Articles of Faith by *reason*; when they applied reason to combat plain and positive *assertions* in the Word of God; they demanded satisfaction upon points that were not the object of reason, but of faith. (*Dean Vincent.*)

Our Creeds were not designed to *explain* these doctrines, but to *guard against* the practices of *those* who would *explain them away*! The *divinity of our Lord*, and the doctrine of a *Trinity in Unity*, were always esteemed *fundamental articles* of Christianity: and had men been content to acquiesce in the truth of these doctrines, as delivered in *Scripture*, the Church would have had less occasion to enlarge *her Creeds*. Why was it thought necessary to add other *oaths* to that of *allegiance*? I suppose the reason may be, that man had found means of *explaining this away*. The very same reasons are to be given for the additional articles in the *Nicene* and *Athanasian Creeds*. They are properly *negative* articles, not designed to impose any *new matter of faith*, or to *explain* what is above our comprehension, but only to secure the *old faith* against the *evasions* of subtle men. (*Nares on the Creeds.*)

If *Arianism* be a *truth*, it is certainly high time that it were established; but if it be an *error*, and one of the most pernicious tendency, the Church cannot be too vigilant in guarding those *fences*, which the prevarications and evasions of her adversaries made it necessary to raise for her security. One thing in the history of *Arianism* is worthy of notice, that its partisans, within less than forty years after they had rejected the *Nicene doctrine*, drew up *seventeen* different Confessions of Faith; and when they had done, would abide by none of them! (*Horne's Sermons.*)

We saw, by a late attempt to reconcile *the Service and Offices of our Church* with the *Arian tenets*, that when they were almost all turned aside, by too artful a hand, from their *original meaning*, it was, upon *second thoughts*, judged too desperate an undertaking to *tamper* with the Creed before us, which stood the great bulwark and preservative of the Catholic Faith. (*Dr. Clarke*, in the *second edition* of his "*Scripture Doctrine of the Trinity*," omitted his Commentary and Remarks on the *Athanasian Creed*, as contained in the *first edition*; contenting himself with two or three quotations from orthodox writers, whom *he* considered as in some respects agreeing with him. *Editor.*) No wonder, therefore, that *Arians* and *Socinians* should rail against it; the wonder is, that men of *better principles* should join the cry; and, upon very slight grounds, should endeavour to defame *an ancient and valuable exposition of the FAITH*, which they themselves profess to believe. (*Horbery's Sermon on the Athanasian Creed.*)

(8) *On the Clauses generally called “Damnatory Clauses.”*

“HE THAT BELIEVETH AND IS BAPTIZED, SHALL BE SAVED; BUT HE THAT BELIEVETH NOT, SHALL BE DAMNED!” *Mark xvi. 16.* These are the words of *Him* who is *ordained of God to be the Judge of quick and dead*; of *Him* who *Himself* shall *pronounce* the final doom of all men! spoken by *Him at the time* when he was taking his solemn leave of His Apostles, giving them His last and final *charge*, and in which the fate of all the world is determined!—The meek and humble Jesus makes use of very *sharp expressions*, when He warns His Disciples against those who should oppose or dispute those truths; “*Beware* (saith He) *of false Prophets*,” beware of false *Teachers*, such as *corrupt* sound doctrine in the essential and fundamental *Articles of Faith*. (*Wheatly on the Creeds.*)

Many Unbelievers, and some Christians, suppose *opinions* to be *involuntary*, and therefore *harmless*. But let them consider how far this will carry them.—Nothing is more expressly revealed in Holy Scripture, than that he who does *not believe* the Christian religion shall be *condemned*. If it be said, that *unbelief* may arise from a *disorder*, or from a *defect*, in the understanding, every *such case* is, by implication, *excepted*. This sentence is deemed by us *declaratory* of the *general will of God*, and does not imply an absolute exclusion of every culpable individual from His mercy. (*Croft's Bamp. Lectures.*)

The *denial* of our *Lord's Divinity*, as it stands condemned by the laws both of our Church and State, so it has, from the very beginning, been esteemed a “*damnable Heresy*,” and all impugners of it have been always excluded from the *Communion of the Church*. Primitive writers call it “*an abominable Heresy*,” “*a God-denying Apostacy*,” and, in those ages, those who broached such doctrines, were constantly *deposed*, and *excommunicated*. (*Randolph on the Trinity.*)

One sometimes finds in persons a wonderful *inattention*, and a strange *indifference*, with regard to the first and most *fundamental* doctrines of their religion. It might possibly be with some view to this kind of conduct, that the *Compiler* of the Creed inserted what are called the *damnatory clauses*. He was desirous to *excite* their *attention*, and to rouse them from this unmeaning *slumber*; to convince them that something is to be *believed*, as well as *practised*; and that in matters of this importance men

should not *trifle* with God, and their own consciences, and *halt between two opinions*. (Dr. Horbery's Sermon.)

These clauses have occasioned much *needless uneasiness*. When such men, I say not as *Chillingworth*, for we have judged him weak in religious reasoning, but as *Clarke, Tillotson, Secker*, could be uneasy under them, I can ascribe it to nothing but the influence of *religious terror*; a sentiment which operates in all possible degrees; which makes us scruple to admit in *religion*, what would occasion no difficulty in *common affairs*, lest our acquiescence should be owing to some *corrupt* or *indirect* motive. Scruples of this kind are owing to not freely admitting those *limitations* which common sense suggests in the application of every *general proposition*. *Heresies* are very numerous; defiling the purity of the Faith, making men act on wrong principles, affording handle to *infidelity*, and dividing Christians amongst themselves, so as to defeat the ends of *religious society*, and probably lose some degree of *future happiness*; it seems needful therefore to draw the erroneous notions, which are so pernicious, into a *small compass*, and *solemnly reject them*; that the *unwary* may be cautioned, and the bold and busy *innovator* discouraged. And, lest the unstable, who are tossed about with every wind of doctrine, should continue to indulge their childish fondness for *novelty*, and live on without any regular and permanent *principles*. It seems also needful to remind them of the last solemn declaration of our blessed Lord; not surely with a view to bias the *judgment*, but only to enforce the duty of a sober and serious *attention* to sacred Truth, uninfluenced by *passion* or *caprice*. (Hey's Lectures.)

These *Clauses* were inserted in *this Creed*, and in most of the *ancient Creeds*, the *Arian* as well as others, by no means to intimate the condemnation, for want of Faith, of such as had *no opportunity* of receiving the Christian religion; but of such only, as, having it duly preached to them, should receive it in an *evil heart of unbelief*, and, holding it in *unrighteousness*, should *mutilate* or *corrupt* its essentials.—There is, surely, a wide difference between *condemning* with severity, and *believing* with sorrow and compassion, that another is condemned. A man who pronounces this sentence, *because* he sees it pronounced in the Word of God, might die for the *conversion* and *retrieval* of those, on whom he is *forced*, by the conviction of his Faith, to pronounce it. (Skelton's Disc.)

Damnatory Clauses, or *Anathemas*, as they are angrily called, deriving their authority from *Scripture*, should be considered as *awful admonitions*, which it hath seemed good to Divine wisdom to announce *generally*, in order to condemn an *indifference* of mind in matters of religious principle;

to correct a fond admiration of *change* or *novelty*; and to intimidate, under the severest penalties of God's displeasure, the vain, or interested, from broaching their *wild and pernicious Heresies*. (*Bishop Cleaver.*)

Many have argued against the use of this Creed; and some, with *strange vehemence*, partly from the *doctrines* which it teaches; but chiefly from the *condemnation*, which it pronounces on all who *disbelieve* them. Now the doctrines are undeniably the same with those that are contained in the *Articles* of our Church, in the beginning of our *Litany*, in the conclusions of many of our *Collects*, in the *Nicene Creed*, and, as we conceive, in that of the *Apostles*; in the *Doxology*, in the form of *Baptism*, and in numerous passages of both Testaments; only here they are somewhat more distinctly set forth, to prevent *equivocations*. (*Archbishop Secker.*)

Whenever we go contrary to a stream, which has run in one channel for *seventeen centuries*, we ought to *doubt* our own opinions, and at least treat the general and concurring testimony of mankind with *respect*. If any one has his doubts on the intricacies of this question, let him *first* search the *Scripture*, and settle his principles from thence; if he afterwards wishes to *pursue* his researches, let him not recur to the crude and hasty publications of the present day, in which assertions are rashly made, without foundation in Scripture, antiquity, or the principles of any Church, but to those *learned writers* who managed this controversy fifty years ago in our own country; or, if he has learning and leisure sufficient, to the *primitive Fathers* themselves. (*Dean Vincent.*)

(9) *On the Intention and Objects of this Creed.*

Whoever wrote this Creed, he meant nothing more than to *collect* things said in various Catholic writers, against the *various Heresies* subsisting, and to simplify and arrange the expressions, so as to form a *Confession of Faith* the most *concise, orderly, and comprehensive*, possible. Not with any view of *explaining* any *mysterious truths*, but with the sole design of rejecting hurtful or heretical *errors*.—And it may have been adopted on account of its excellence, in bringing the errors which were to be shunned, into a *small compass*, in exposing them in a kind of poetic numbers, which strike and possess the ear; and may have been called "*Athanasian*," only on account of its containing doctrines, which had been defended with peculiar force and brilliance, by the great Prelate of *Alexandria*. (*Hey's Lectures.*)

The *Athanasian Creed* only tells us *what we* must believe, if we believe a *Trinity in Unity, Three Persons and one God*: and I challenge any man, who sincerely professes *this Faith*, to tell me, what he can *leave out*

of this exposition, without destroying the *Divinity* of some of the *three Persons*, or the *Unity* of the *Godhead*. If each *Person* must be *God* and *Lord*, must not each *Person* be *uncreated*, *incomprehensible*, *eternal*, *Almighty*? If there be but *one God*, and *one Lord*, can there be *three separated*, *uncreated*, *incomprehensible*, *eternal*, *Almighty Gods*? which must of necessity be *three Gods*, and *three Lords*! This *Creed* does not pretend to *explain* how there are *three Persons*, each of which is *God*, and yet but *one God*, but only *asserts the thing*, that *thus it is*, and thus it *must be*, if we believe a *Trinity in Unity*; which should make all men who would be thought neither *Arians*, nor *Socinians*, more cautious how they express the least *dislike* of it. (*Sherlock on the Trinity.*)

Every divine perfection and substantial attribute of *Deity* is common to the *three*; what is *peculiar* applies only to their *relations*, *order*, or *office*; *paternity*, *filiation*, *procession*—first, second, third *persons*—*creation*, *redemption*, *sanctification*. The *Athanasian Creed* is altogether *illustrative* of this economy; and if it be carefully considered under this point of view, I am persuaded it will appear to be exceedingly *reasonable* and *judicious*. There is something in the mere *sound* of the clauses which I doubt not beguiles it of its just praise. Some have forgotten, perhaps, and some have never known, its proper *history*; the *numerous sects* whose different apprehensions of the precise nature of the *Holy Trinity* led men in those distant days into *one* at least of the two great *errors*, either that of “*confounding the persons*” or “*dividing the substance*,” are now perhaps no more; they may indeed subsist under *other names*, but men have long since ceased to talk of the *Sabellians*, *Noetians*, *Patripassians*, *Praxeans*, *Eunomians*, *Apollinarians*, *Photinians*, *Cerinthians*, and even *Arians*, *Nestorians*, and *Eutychians*, for these latter are the sects chiefly opposed in the *Athanasian Creed*: but there is not *one* clause of this ancient formulary that is not directed, in the simplest manner possible, against the *different errors* of all these *several sects*; their *wild* and *discordant* notions, are all met by the constant reiteration of that *one great truth*, that though the Christian verity compels us to acknowledge *every person* of the *Holy Trinity* to be *God* and *Lord*, yet the Catholic religion equally forbids us to say there be *three Gods*, or *three Lords*; though, therefore, *each* is *uncreated*, *each* *eternal*, *each* *Almighty*, *each* *God*, and *each* *Lord*, yet these attributes, as the *exclusive attributes* of *Deity*, are common to the *three*; the *omnipotence*, the *eternity*, the *divinity*, the *power*, and *dominion*, the *glory*, and *majesty*, is *one*; “*Such as the Father* is such is *the Son*, and such *the Holy Ghost*.” (*Nares on the Creeds.*)

Whilst the *Apostles’ Creed* compendiously sums up and declares the

main Articles of our Christian Faith, and *the Nicene Creed* explains more fully the Articles relating to *the Son*, and *the Holy Ghost*, *the Athanasian Creed* stands as an excellent guard and defence against the *subtleties* of most kinds of *heretics*, who, were it once removed, would soon find means to *enervate* and *evade* the shorter Creeds, where the Christian Faith is more simply declared. (*Wheatly on the Creeds.*)

The intention of *the Creed*, as well as of *our Lord* in the Gospel, is only to say, that whoever *rejects the doctrine* of it, from presumptuous self-opinion, or wilful negligence, the case of such a one is desperate. But though we pass judgment on *his errors* without reserve, and, in *general*, on all who maintain them, yet *personally* and *singly*, we presume not to judge of his condition in the next world. (*Secker.*)

The use of it is, to be a *standing fence and preservative*, against the wiles and equivocations of most kinds of *heretics*. This was well understood by *Luther*, when he called it, “*A bulwark to the Apostles’ Creed;*” much to the same purpose with what is cited of *Ludolphus Saxo*, (*Triasunt symbola; primum Apostolicum, secundum Nicenum, tertium Athanasii; primum factum est ad fidei instructionem, secundum ad fidei explanationem, tertium ad fidei defensionem.*) And it was this, and the like considerations, that have all along made it to be of such high esteem among all the *Reformed Churches*, from the days of their great leader. (*Waterland, Ath. Creed.*)

(10) *Conduct of the Church of England as to the Creed.*

The Church of England proposes no *Creeds* to be believed upon their own *authority*, but because they are *agreeable to the Word of God*. The Articles of the *Creed* indeed are proposed as *Articles of Faith*. But They are only collections of some *important truths* to which that testimony is given. They are at the highest but *Extracts*, which are to be believed *because* there contained; and *so* to be believed as *there delivered*. Whatever doctrines are *consonant* to the Scriptures, she recommends to our Faith: but what are contrary to the word of God, she pronounces *not lawful for the Church to ordain*.—She expects her Members to believe nothing as of Divine Revelation, but what the records of that Revelation *plainly contain*. Nor of the truths there discovered, does she impose the belief of any as a *necessary term of Communion*, but what she apprehends the *sacred oracles themselves* to represent as a *necessary term of salvation*! These were the Creeds of *the Western Church* before *the Reformation*; and because at the Reformation she withdrew from nothing but

what was *corrupt*; therefore, these being *Catholic* and *sound*, she *still* retains them. (*Wheatly on the Creeds.*)

Why, it is often said, are we so zealous in enforcing doctrines merely *speculative*? The answer is, we believe them to be inculcated in *Scripture*, *essential* to the Christian religion, and not *merely speculative*. *The Son* and *the Holy Ghost* are each of them said to be *sent by the Father*, each of them contributes to the great work of our *salvation*! To refuse them *divine honour*, is unquestionably to deny their *divine power*!—We do not presume to fix limits to *divine mercy*; but surely we endanger our title to it, when we reject the *conditions* upon which it is granted! The humble Christian hopes for no benefit from the Gospel Covenant, but from a firm reliance on the *merits* of *his Saviour*, and the *aid* of the *Holy Spirit*. (*Croft's Bampton Lectures.*)

In the sacred Scripture there is no mention but of *two sorts* of men, whereof some *believe*, and they are *saved*; some believe *not*, and they are *damned*, Mark xvi. 16.—Jo. iii. 18.—But neither *the Church*, nor the *individual* rehearsing *the Creed*, is responsible for these *denunciations*. It is a *formulary* which happens to express suitably and well the exact opinions of the Church of England, in regard to the two great mysteries of the *Trinity* and *Incarnation*, as far as they can be understood.—True it is indeed, that in her eighth Article, she asserts, that the three Creeds, *Nicene*, *Athanasian*, and that which is commonly called the *Apostles' Creed*, “*ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture.*” And has *the Church of England* no right to make this declaration? Is *she* to be the *only Society of Christians* that shall not have permission to assert that *her* faith is the *right faith*? What *Dissenter* from the Church of England would hesitate to assume this liberty? Who is there that scruples to speak thus exclusively of his *own mode of thinking*? Can any thing be more candidly or unexceptionably stated, than her confidence that *these Creeds ought* to be believed, *BECAUSE* they may be proved by warrants of *Holy Writ*? In saying this, does she preclude any man from *examination*? Does she *lock up* the volume of *Holy Writ*?—She appeals *solely* to *Scripture* for the truth of her doctrine, leaving all who oppose her to the mercies of God!—She does not presume to say with *those*, whose cause has lately been strangely popular, and whose language in a sister kingdom is such to this day, that whoever presumes to separate from her, “*eo ipso illis nulla est speranda salus!*” She does not even venture to assert, with the celebrated Reformer *Calvin*, whose famous *Institutes* were written on the model of the *Apostles' Creed*, and who

must, no doubt, have had a view, in saying it, to his own peculiar Church, "*Extra Ecclesiae gremium,*" &c. "*out of the bosom of the Church, there is no hope whatever of salvation, or remission of sins!*"——We may surely be permitted to admire that *strange course* of things, and *confusion* of circumstances, that have lately conspired to render *those* popular whose principles are *truly exclusive* and *intolerant*; and the Church in some respects *unpopular*, which is as *truly tolerant*!——Her language is constantly the *same*, and perfectly *Apostolic*: "SEARCH THE SCRIPTURES!" "PROVE ALL THINGS! HOLD FAST THAT WHICH IS GOOD!" (*Nares on the Creeds.*)

Let the gates of our Communion be opened as *wide* as is consistent with the *Gospel of Christ*: yet surely those will *still* stand *excluded*, who hold errors expressly *condemned* in that Gospel, and which that Gospel was *particularly*, and *purposely* wrote to *guard against*. (*Randolph on the Trinity.*)

The Commissioners in 1689, thirty eminent Divines, appointed to review and correct the Liturgy, close the *Rubrick* they had prepared in the following words,—“And the condemning clauses (*viz.* in the *Athanasian Creed*) “are to be understood as relating only to those who obstinately deny the substance of the Christian Faith.”

It is no hard matter for witty men to put very *perverse* senses on Scripture to favour their *heretical* doctrines, and to defend them with such *sophistry* as shall easily impose upon unlearned and unthinking men; and the best way in this case is, to have recourse to the *ancient Faith* of the Christian Church, to learn from thence, *how* these Articles were understood and professed by *them*; for we cannot but think, that those who conversed with the *Apostles*, and did not only receive the *Scriptures*, but the *sense* and *interpretation* of them from the Apostles, or Apostolical men, understood the *true Christian Faith* much better than those at a farther remove; and therefore as long as we can reasonably suppose this tradition to be *preserved* in the Church, their authority is very venerable. (*Sherlock on the Trinity.*)

These *Contentions* were cause of much evil, yet *some good* the Church hath reaped by them, in that they occasioned the learned and sound in faith to explain such things as *heresy* went about to *deprave*. And in this respect, the *Creed of Athanasius*, concerning that truth which *Arianism* so mightily did impugn, was both in the *East* and *West* Churches accepted as a *treasure of inestimable price*, by as many as had not given up even the very ghost of belief. That which *heresy* did by *sinister interpretations* go about to pervert in the first and most ancient *Apostolical Creed*, the same being by singular *dexterity* and *plainness* cleared from those *heretical*

corruptions, partly by *this Creed of Athanasius*. These *Catholic declarations* of our belief delivered by them, who were so much nearer than we are unto the *first publication* thereof, and continuing needful for all men at all times to know, these *confessions*, as testimonies of our *continuance* in the same faith to *this present day*, we rather use than any other *gloss* or *paraphrase* devised by ourselves, which though it were to the same effect, notwithstanding could not be of the like authority and credit. (*Hooker's Eccl. Pol.*)

(11) *Reasons for retaining this Creed.*

The Doctrinal part of the Creed has been called a "*Bulwark*;" and if it be maintained, it should be maintained as a *fortification*. In time of *peace*, the *inconvenience of keeping up* fortifications, occasions their being sometimes neglected, but when *war* breaks out afresh, every one is clamorous in blaming the *imprudence* of such neglect. If we are at peace now with the powers, which would attack us where our Creed would be our defence, we are always *liable* to be at war with them again. We have seen how naturally all the *heresies* condemned in the Creed arise, when men once become eager in solving the difficulties of the *Trinity* and the *Incarnation*; and such eagerness might at any time arise, on any revolution, or great disturbance, or confusion.—And in case of renewed attacks, our *present Creed* would be a much better defence than any *new* one that would be made at the time it was wanted. (*Hey's Lectures.*)

What the consequence may be, should we part with our Creed, may easily be inferred from what followed upon the dropping a *single word* (*Consubstantial*, or as expressed in our English Creed—"being of one substance with the Father") out of the Creed at the Council of *Ariminum*. The Catholics, being deceived by the great, and earnest importunity of the *Arians* for unity and peace, were at last prevailed upon.—The word *Consubstantial* was left out. And the *Arians* boasted over all the world, that the *Nicene Faith* was condemned, and *Arianism* established in a *general Council*!—It is *candour*, when good Catholics are divided about words, to bring them to a right understanding of one another, which will set them at peace and unity again. But it is *tameness* to give up the main bulwarks of the faith to fallacious adversaries, and designing men, whose arts and aims, however disguised, are always known to strike at the *foundation of religion*. (*Bingham, and Wheatly on the Creeds.*)

To the *Sceptic*, the *Arian*, and the *Socinian*, we do not expect to find such a Creed acceptable, because it was designed to restrain the *fantastic* and *pernicious* opinions started on their part upon the subjects contained

in it. But every firm and steady *believer* may still, and indeed ought to, hold high the value of the only Creed delivered to us from antiquity, which states *that* first and great *principle* of Christian revelation, the *importance* and *necessity* of a just *faith*. Upon us, the *Ministers of the Church*, especially, it is incumbent, as occasions offer, to explain and illustrate its *design* and *uses* to the more unlearned, as well as to obviate the crude *exceptions* made against its doctrines or language; to derive its due weight of authority from the venerable *antiquity* of its origin; and to draw an argument of its merits from the *universal approbation* with which it has been received. Who would not tremble at the proposal of laying waste a *fence*, which, in any degree, hath afforded protection to what was obtained for us at so inestimable a price; and of inviting, by a voluntary surrender of our *present security*, renewed instances of insult, in repeated and incessant attacks, to be made upon the *terms* and *obligations* of our Christian Covenant? (*Bp. Cleaver.*)

There are no kinds of *Heretics* but hope to make *the vulgar* understand their tenets respectively, and to draw them aside from the *received faith* of the Church: and therefore it behoves the Pastors of the Church to have a *standing form*, to guard the people against any such attempts. The Christian Churches throughout the world, ever since the multiplication of *heresies*, have thought it necessary to guard their people by some such forms as these in standing use amongst them.—And they are not so much afraid of *puzzling* and *perplexing* the Vulgar by doing it, as they are of *betraying*, and *exposing* them to the attempts of seducers, should they not do it.—The common people will be in no danger of running either into *Sabellianism*, or *Tritheism*, if they attend to the *Creed itself* (which fully obviates and confutes both those *heresies*), instead of listening to those who first industriously labour to deceive them into a *false construction* of the Creed, and then complain of the common people's being too apt to *misunderstand it*. (*Waterland, Ath. Creed.*)

The *Resurrection of the body* is purely a doctrine of *Revelation*, and could never have been discovered by *unassisted reason*. Yet St. Paul shews from *natural analogies*, that it is not *contrary* to reason. (*Bp. of St. David's Tracts.*)

Those in authority should be very cautious how they give in to such schemes, as, under the plausible pretence of *pruning* our vine, and *reforming* things in their own nature indifferent and alterable, would by degrees *overturn* our whole establishment. (*Randolph on the Trinity.*)

We may, perhaps, be reminded that some of our own most sanguine friends, have wished to expunge it. But one of them lived to *retract* his opinion; and a friend of truth is not to be overawed by authority, however respectable, nor silenced by popular clamour. (*Croft's Bam. Lec.*)

Let *them* consider whether the rejection of it, may not be the renunciation of *that Christian Faith*, into which they were baptized. For if its assertion run into one with those of the *Nicene Creed*, if those of the *Nicene* fall into one with those of the *Apostles' Creed*, and that with the Form of *Baptism*, it ought seriously to be considered how far rejecting this, is rejecting the essential matter, and form of *the Christian religion*, and by implicit *apostacy*, renouncing Christianity on those *very terms* upon which they were *initiated* into it! (*Place on Arianism.*)

So long as there shall be any men left to *oppose* the doctrines which this Creed contains, so long will it be *expedient*, and even *necessary* to continue the use of it, in order to preserve the rest: and, I suppose, when we have none remaining to *find fault* with the *doctrines*, there will be none to object against the *use of the Creed*, or so much as to wish to have it laid aside. (*Waterland, Ath. Creed.*)

Whatever may be pretended, this is not a controversy about some *metaphysical abstract notions*, of *personality*, *subsistence*, *modal distinctions* in the *Divine Nature*; in these there will be always room left for *different speculations* and *sentiments*. It is not a controversy about *forms*, but it is a controversy about the *very object of religious worship*! Should there be a *falling away* from this profession, should there be a *denying of the Lord that bought us*, or of the *holy Spirit*, the *Sanctifier*, and *Comforter*, disowning them to be truly and properly by nature GOD, of the same essence, and eternity as the *Father*, and with Him *the one God*, not *three Gods*, with too much reason it might be said, *the Glory is departed from us*, whether *Dissenters*, or of the *Established Church*, that hath been counted *the head* and *great support of the Protestant Churches*! Should *we*, or *they*, thus fall, *those Protestants*, whose *Confessions* we have mentioned, yea, and *all Christians* abroad, must, upon their professed principles, *renounce us*, as not *holding the head*! (*London Min. Trinity.*)

The *Creed of Athanasius*, and that sacred *Hymn of Glory*, than which nothing doth sound more heavenly in the ears of faithful men, are now reckoned as *superfluities* which we must in any case pare away, lest we cloy God with too much service! — Yet cause sufficient there is why both should remain *in use*; the one as a most divine explication of the chiefest articles of our *Christian belief*, the other as an heavenly acclamation of joyful applause to *His praises* in *whom* we believe! Neither the one nor the other unworthy to be heard sounding, as they are, in the *Church of Christ*, whether *Arianism* live or die. (*Hooker's Ecc. Pol.*)

(8) *Standing.*] See *ante*, page 464. (9) See the original at each Article.

XLIV. The Athanasian Creed.

Quicumque vult.

ANALYSIS. — This Creed treats of *four* fundamental Doctrines of the Christian Faith—The TRINITY IN UNITY, and the INCARNATION of our Lord, diffusely; and more concisely, according to the Apostolic Creed, His SATISFACTION, and coming to FUTURE JUDGMENT.

The principal subjects are handled in *two* distinct ways,—*declaratory*, and *illustrative*. The DECLARATIONS set forth the *necessity* of holding *rightly*, and keeping *uncorrupt*, THE CATHOLIC FAITH, on the grand points of a *Trinity in Unity*, and the *manifestation in the flesh* of the Lord Christ. The ILLUSTRATIONS present short *propositions* calculated to meet the *contradictory Heresies* that have impugned that Faith, as to the *Personality* and *Unity*, the *Attributes*, and *Titles*, of the GODHEAD; and the *relation*, and *distinction*, the *coequality*, and *coeternity*, of the *Sacred THREE*; and also, as to the *Person of CHRIST*, perfect God, and perfect MAN.

The *subjects* more concisely treated, are almost in the *terms* of the *earlier Creeds*, dilating only in the last particular, as to the *future Account* and *Sentence*.

PART I.

DECLARATION in GENERAL. I. II.

I. “Whosoever will be saved : before all things it is
“necessary that he hold the Catholick Faith.”

Quicumque vult salvus esse, ante omnia opus est ut teneat
Catholicam Fidem.

Preach the Gospel to EVERY CREATURE. He that BELIEVETH, and is baptized, SHALL BE SAVED ; Mark xvi. 15, 16. By Grace are ye saved, THROUGH FAITH. Eph. ii. 8. WITHOUT FAITH it is impossible to please Him : for he that cometh to God MUST BELIEVE that He is, and that He is a rewarder of them that diligently SEEK HIM. Heb. xi. 6. How shall they believe in Him of whom they have NOT HEARD ? and how shall they hear without A PREACHER ? Rom. x. 14. God hath from the beginning chosen you to salvation THROUGH BELIEF OF THE TRUTH. 2 Thess. ii. 13. What have I to do to judge THEM that are WITHOUT ? 1 Cor. v. 12.

The term “whosoever,” though *generally* of universal comprehension, is certainly here intended to embrace those alone who, having had opportunities of *coming to the knowledge of the truth*, can be “*saved*” only by “*keeping in memory*” the Gospel, as “*preached*” to them. Excluding those, on the one hand, who are yet “*strangers from the Covenants*,” and those, on the other, who through ignorance, or other *unavoidable cause*, are not *capable* of receiving the doctrine. Those who look to “*the promise of eternal inheritance*,” must, according to opportunity, be “*sanctified by Faith* ;” being called by the Gospel, “*to salvation*,” through “*belief of the truth*.” From such it is expected, that “*before all things*,” and above all things, they should “*hold the Catholick Faith* :” so called, as being *universally* acknowledged by the Church ; and probably founded on the *terms* made use of by the Inspired Writers, particularly St. Paul, who thus speaks :

Hold fast THE FORM OF SOUND WORDS, 2 Tim. i. 13.—the PROPORTION (or analogy) of FAITH, Rom. xii. 6.—the PRINCIPLES of the doctrine of Christ, Heb. vi. 1.—and of the oracles of God, v. 12.—the MYSTERY OF FAITH, and godliness, 1 Tim. iii. 9, 16.—the faithful word, Titus i. 9.—the ONE FAITH, Eph. iv. 5.—(once DELIVERED to the Saints, Jude 3.)—the GOOD THING committed (by Him to Timothy), 2 Tim. i. 14.—the same commit thou to FAITHFUL MEN, who shall be able to teach OTHERS also, 2 Tim. ii. 2.—the GOOD PROFESSION before many witnesses, 1 Tim. vi. 12.—the FAITH UNFEIGNED : from which some having swerved, have turned aside unto vain jangling, 1 Tim. i. 5, 6.

II. “Which Faith, except every one do keep whole
“and undefiled : without doubt he shall perish ever-
“lastingly.”

Quam nisi Quisque integram inviolatamque servaverit,
absque dubio in æternum peribit.

They received not the love of THE TRUTH, that they might BE SAVED. And for this cause God shall send them strong delusion that they should believe a lie—that they ALL might be DAMNED, WHO BELIEVE NOT THE TRUTH! 2 Thess. ii. 10-12. In the latter times some shall DEPART FROM THE FAITH, giving heed to SEDUCING SPIRITS. 1 Tim. iv. 1. Of your own selves shall men arise, speaking PERVERSE THINGS, to draw away disciples after them. Acts xx. 30. But if any man preach any OTHER GOSPEL unto you than that ye have received, let him BE ACCURSED: for do I now persuade men, or God? Gal. i. 9, 10. Ye shall not ADD unto the word which I command you, neither shall you DIMINISH aught from it, Deut. iv. 2. ADD thou not unto his words, lest he REPROVE THEE, Prov. xxx. 6. If any man shall ADD unto these things, God shall add unto him THE PLAGUES that are written. And if any man shall TAKE AWAY from the words, &c. God shall take away his part out of THE BOOK OF LIFE! Rev. xxii. 18, 19.

DECLARATION SPECIFIC. III. IV.

III. “And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity;”

Fides autem Catholica Hæc est, ut unum Deum in Trinitate, et Trinitatem in unitate veneremur:

ONE GOD. Hear, O Israel, the Lord our God is ONE LORD, Deut. vi. 4. There is none other GOD, but ONE, 1 Cor. viii. 4. O Lord God, there is NONE like thee; neither is there any God BESIDE THEE, 2 Sam. vii. 22. The blessed and ONLY Potentate, the KING of Kings, and LORD of Lords, 2 Tim. vi. 15. See post, ARTICLE 16.

IN TRINITY. The Heavens were opened unto Him, and HE (Jesus) SAW THE SPIRIT of God descending like a dove, and LIGHTING UPON HIM. And lo, a voice from Heaven, saying, This is MY BELOVED SON, Matt. iii. 16, 17. Upon whom thou shalt SEE the Spirit descending, &c. Jo. i. 33. I will pray the Father, and HE shall give you another Comforter, even the Spirit of Truth—which is the HOLY GHOST, Jo. xiv. 16, 17, 26. To the Strangers—Elect according to the foreknowledge of God THE FATHER, through sanctification of THE SPIRIT, unto obedience, and sprinkling of the blood of JESUS CHRIST, 1 Peter i. 2. Ye, beloved, building up yourselves on your most HOLY FAITH, praying in THE HOLY GHOST: Keep yourselves in the love of GOD, looking for the mercy of our Lord JESUS CHRIST, unto eternal life, Jude 20, 21. The grace of our Lord JESUS CHRIST, and the love of GOD, and the communion of the HOLY GHOST, be with you all. Amen! 2 Cor. xiii. 14. Grace be unto you, and peace from HIM which is, and which was, and which is to come; and from the SEVEN SPIRITS, which are before His throne; and from JESUS CHRIST, Rev. i. 4, 5.

TRINITY IN UNITY. *There be THREE that bear record in Heaven, the FATHER, the WORD, and the HOLY GHOST; and THESE THREE are ONE, 1 Jo. v. 7. In the beginning was the Word, and THE WORD WAS WITH GOD, and the Word was GOD, Jo. i. 1. I and my Father are ONE, x. 30. The only begotten Son, which is IN THE BOSOM of the Father, Jo. i. 18. Go ye, therefore, and teach all nations, baptizing them in the NAME of the FATHER, and of the SON, and of the HOLY GHOST, Matt. xxviii. 19.*

The sublime mystery of the *Trinity in Unity* is taught by *Revelation*—not by *Reason*; although it is not in *contradiction* to this, rightly exercised, nor more unintelligible than many of the “*things hard to be understood*” in Holy Scripture. A *plurality* in the Godhead is indicated by the language of the very earliest Revelations; which plurality is plainly expressed under the *Gospel dispensation*—A SACRED THREE being enumerated by *mutual relation* in the form of *Baptism*, and by *name* in the *Apostolic Benediction*; which *Three* are also frequently mentioned together elsewhere, though not in terms so clear.

The doctrine may perhaps be gleaned as much from the *economy of Creation*, as from that of *Redemption*; and herein may be observed, that in the very commencement of the Sacred History, the DEITY is mentioned under a term of *plural signification*; and when *Man*, the more eminent work, is to be made, and is afterwards spoken of, a *Divine Council* seems implied: “*Let us make man,*” &c. “*the man is become as ONE of us!*” This peculiar fact seems referred to, and corroborated by, the introduction to *St. John’s Gospel*; which declares that the “*WORD was in the beginning with God.*” Again, each of the *sacred THREE* is noticed as acting *separately* in the work. With respect to the *Father* this is clear, from innumerable passages, in which *the Lord God* is mentioned as the *Creator*, unless in such a *Trinity* be implied, which then shortly decides the point at issue. Of the *Son* it is said, “*all things were made by Him;*” and expressly, “*without Him was not any thing made that was made,*” Jo. i. 3. Col. i. 16. And of the *Holy Spirit*, that by Him are *made and created* both man and beast, Job xxxiii. 4. Ps. civ. 30. Thus is that passage intelligible, “*By the WORD of THE LORD were the Heavens made:*” “*and all the host of them by the BREATH of His mouth,*” Ps. xxxiii. 6. The mode of operation in the work of *Redemption*, has been before noticed, *ante*, page 542. To all these may be added, that the *sacred Three* are mentioned equally as *sending* and *instructing* the Prophets and Teachers, Jer. vii. 25. Matt. ix. 38. x. 5. Acts xxvi. 16-18. Is. xlviii. 16. Acts xiii. 2, 4. xx. 28. —and equally *speaking by them*, Heb. i. 1. 2 Cor. xiii. 3. Mark xiii. 11. Each, too, *gives life—raises the dead*—and is joined in the form of *Baptism*, and *Christian Benediction*.

The word *Elohim* is a *plural* noun (*Gods*); and as that was the first term used in the Divine Revelation, it seems intended to indicate that *plurality*—the Holy Trinity—afterwards more plainly revealed. And it is to be noticed, that by this word (*Elohim*) was the earliest *Revelation made* to man. In this was the *Faith* of the Patriarchs expressed, as particularly in Gen. xxviii. 20-22.; and by this *Name* GOD expressly declares He appeared unto them, when by His “*name* JEHOVAH” He was “*not known*,” Ex. vi. 3. Indeed, this latter term seems for a time to have been used less as a name, than as a *character*, of the *Elohim*, since it was *subsequently* that it was announced as the “*Name*”—I AM—by which the *Divine plurality* was to be known in *Unity*, Ex. iii. 14. vi. 2. Jehovah God hath not been “*seen at any time* ;” whereas, of the *Elohim*, *one*, at least—the *Angel Jehovah*, in prelude to His *Incarnation*—condescended frequently to appear, and talk with man. The translation of *Jehovah* by *Adonai* (or *Lords*) is also remarkable; with the coincidence to be found in the mode adopted by the Heathen, of speaking of their gods; as in the name of *Baalim* for *Baal*, Judges ii. 11. Hosea xi. 2.

That *Elohim* implies *plurality*, seems evident, from the construction of such a passage as Gen. xx. 13. where it is said, “*when they*, ELOHIM, “*caused me to wander*.” Again, xxxv. 7. when “*they appeared unto him*,” at Bethel. And Josh. xxiv. 19. “*the Elohim are holy*.” In Ps. lviii. 12, the *Elohim* are called “*Judges* ;” in Ib. cxlix. 2. Is. xlv. 2. and liv. 5. “*Makers*” and “*Kings* ;” in Eccl. xii. 1, “*Creators* ;” and in Jer. xxiii. 36, “*the living Gods*.” Other places are mentioned by Parkhurst; as Gen. xxxi. 53. Deut. iv. 7. v. 23. or 26. 1 Sam. iv. 8. 2 Sam. vii. 23. Is. vi. 8. Jer. x. 10. &c. &c.

In perfect accordance with this, is the *first great Commandment* given from Mount Sinai; “*I am the Lord thy God*, (Jehovah Elohim) *thou shalt have no other gods before me* ;” more plainly set forth in the baptismal “*NAME*”—the *Father*, the *Son*, and the *Holy Ghost* ! A “*holy, blessed, and glorious Trinity*,” in inseparable *Unity*, and perfect *coequality*, as may be most safely concluded, from the various passages in which the *Sacred Three* are mentioned in *different order*—the *Father* first, in Matt. xxviii. 19.—the *Son* first, in 2 Cor. xiii. 14.—and the *Holy Ghost* first, in 1 Cor. xii. 4, 5, 6. Eph. iv. 4, 5, 6. and Luke i. 35.

The laws and ordinances of the Jews were peculiarly adapted to guard the pure worship against *heathen idolatry* ; therefore, when the Legislator, in speaking of GOD, uses a term implying *plurality*, which he does, with verbs and persons *singular*, above *thirty times*, this, too, in the *Decalogue*, and in the *repetition* of Laws, and frequently prefaced by an

address, demanding attention, — “*Hear, O Israel!*” “*Thus saith the Lord!*” it could not but be that *plurality* in the Godhead was intended to be announced. This is strongly corroborated by such expressions as “*holy Gods,*” “*thy Creators,*” being used by *Joshua*, and *Solomon*; the *one* an eminent type of Christ, the *other* inspired with learning in an extraordinary degree. (See *Bishop Huntingford’s “Thoughts on the Trinity, xxii. xxiii.”*) And we may be rather confirmed in the opinion, by the futile attempts of the *Jewish Rabbins*, to make tolerable sense of the peculiar phraseology adopted, while *denying* the implication of a plurality.

The doctrine of a *Trinity*, and this *in Unity*, is not then an arbitrary assumption, or an attempt to be wise “*above that which is written;*” but it necessarily arises out of certain *scriptural expressions* and *passages*, which though apparently, or to human sense, *contradictory* to each other, must, in reality, be *consistent*: and the *Catholic*, or *orthodox system*, framed on the whole of these, reconciles them in a more easy and natural manner than any other scheme offered.

The word “*Trinity*,” it is confessed, does not occur in Holy Scripture; nor does the word “*Unity*,” as applied to the Deity. But neither are the words *Omnipresence*, and *Omniscience*; and as the use of these has never been objected to in speaking of the *attributes* of *Him* who is *every where present*, and “*knoweth all things,*” so may the others be used with equal propriety to express the *distinct existence* of *Father*, *Son*, and *Holy Ghost*, and the simple *oneness* of God! The use is admissible, to prevent circumlocution; and irreverence may be deprecated where language is inefficient. The word *Trinity* was used by the *Greek* and *Latin Fathers*, in the middle of the second century, in a way that indicated it was not then a *novel* expression; and was considered by the *orthodox* so unobjectionable, as to be employed without reserve in their opposition to the *Sabellian Heresy*.

Indeed, the primitive Fathers appear to have indulged an idea, that without a *distinction* of *Hypostases* in the Godhead, it is difficult to imagine that *αὐτάρχεια*, or *self-sufficiency*, and *perfect bliss*, which seems to have arisen from a Divine Society, as in *Prov. viii. 22-31*, particularly 30, and elsewhere. Indeed, the *notion* of a *Trinity* has prevailed immemorially, long before the *term* was adopted; and is found in the *Heathen* worship, as well as in the Church; both, no doubt, having it from a *common original*.

1. *Heresies, Different Opinions—Sects, &c.*

TRINITARIANS. This title has been given to those holding the *orthodox* opinion of the Trinity, in contradistinction to *Arians*, and *Socinians*, who term themselves *Unitarians* and *Anti-trinitarians*. On this abstruse subject there have been shades of difference even amongst the Orthodox, though they are generally reconcileable to the doctrines of *this Creed*.

TRITHEISTS (*John Ascusnage*, a Syrian philosopher, 6th century.) These imagined in the Deity *three natures* absolutely *equal*, but with no *common essence*. In this latter point differing from the Creed.

TRIFORMIANI (about A. D. 408.) The *divine* nature *one* and the *same* in the *three Persons* together, but incomplete in *each separately*.

IV. “Neither confounding the Persons : nor dividing
“the Substance.”

Neque confundentes personas, neque Substantiam separantes.

For the DISTINCTION of Persons See the next Article.

For the UNITY of the Substance of the *Father* and the *Son*, Consider—I and my *Father* are ONE, Jo. x. 30. xvii. 11. 22. Believe me that I am IN THE FATHER, and the *Father* IN ME, xiv. 11. And of the Spirit, If so be that the SPIRIT OF GOD dwell in you. Now if any man have not the SPIRIT OF CHRIST, he is none of his—the SPIRIT is life—the Spirit of HIM that raised up JESUS from the dead, Rom. viii. 9-11. The Spirit of Glory and OF GOD, 1 Peter iv. 14. The Lord is that Spirit, 2 Cor. iii. 17. There are THREE that bear record—and these three are ONE, 1 Jo. v. 7. ALL THINGS that THE FATHER hath, are mine : therefore said I, that HE (the Spirit of Truth—the Holy Ghost) shall take of MINE, and shall shew it unto you, Jo. xvi. 15. Through HIM we both have an access by ONE SPIRIT unto THE FATHER, Eph. ii. 18.

Amongst the early errors was the confusing the *distinction* of the Holy Three plainly revealed. This heresy was maintained by *Praxeas* in the second century, who had imbibed his notions from the *Gnostics*, the *Cerinthians*, and the *Ebionites*; and who was followed by *Noetus*, and his scholar *Sabellius*, a Presbyter, or, according to some, Bishop, of Upper Egypt, in the third century, from whom it at length took its name. These, with some little variety among themselves, maintained that there was but *one Person* in the Godhead, spoken of under *three titles*, charac-

ters or relations ; and as this led to the inevitable conclusion that *God the Father Himself* suffered on the Cross, they were called *Patri-passians*.

As this Heresy was altogether in opposition to the fundamental *characteristic* of the Christian *scheme of redemption*, it was necessary to meet it by a caution against *confounding the persons* ; while, to oppose *another heresy* of a contrary kind, that of *Arius*, a Presbyter of Alexandria, early in the fourth century, it became necessary also to caution against *dividing the substance*, for he asserted that the Son was *not coeval* with the Father, nor of the *same essence*, nor made of *His substance*, nor partaking of *His nature* ; but *created*, though in a way different from other parts of Creation, and yet a *God* by an *impartation of divinity* from the Father.

As there are *Three* mentioned in Scripture evidently *distinguished* one from another, so is it properly made an essential part of the Catholic Faith that these *Three are not* to be *confounded together* ; and the first Heresy was virtually refuted in the ancient *Creed of Aquileia*, which declared *God the Father* to be “ *invisible and impassible* ” (incapable of suffering), in contradistinction to *Him* who in the flesh *was visible*, and did *actually suffer*.

It is, however, clear that this *distinction of Persons* must be consistent with the existence of *one God*, that the divine *substance* be not *divided*. For neither can those passages of Scripture be rejected which attribute Divine power to the *Father*, the *Son*, and the *Holy Ghost*, nor can those on which is built the fundamental principle—the *divine Unity*—be denied.

The difficulty indeed of reconciling these things to *human reason*, and therefore submitting our *faith* to them, is great, and has been lamented by those, who still, under a conviction of the frailty of reason, have submitted it to *Revelation* ; knowing that “ *the things* ” which to *man* may seem “ *impossible*,” “ *are possible with God!* ” and who willingly adopt propositions that *refute* these contradictory errors on *clear Scriptural authority*, although the very passages themselves may have an *appearance* of *inconsistency*, one with another.

The application of the term “ *persons* ” to *the sacred Three* has been objected to ; but it is defensible on the ground of the impossibility of finding a phrase equally expressive, and less objectionable. Archbishop Tillotson well says, “ because we find the Father, Son, and Holy Ghost “ *spoken of* in Scripture as *we* should speak of *three Persons* ; therefore “ *we call* them *Persons* ; and since *the Holy Spirit of God* in Scripture “ *hath thought fit*, in speaking of these *Three*, to *distinguish them from* “ *one another*, as we use in common speech to distinguish *three several* “ *persons*, I cannot see any reason why, in the explication of this mystery, “ *which purely depends upon Divine Revelation*, we should not speak of

“it in the same manner as the Scripture doth.” Precision in speaking of objects of *Faith* seems, beyond this, impossible. That the *Father*, *Son*, and *Holy Ghost* are *three*, distinguished from each other in Scripture, is clear; as it is also that *there is but one God*! Why then refuse the word “*Person*,” used with due *reverence* and *humility*, by which we only understand a peculiar *distinction* in each, making, in some way, a *difference* from the other two. Indeed the objection was despised as a bad one by even *Socinus* himself.

But in fact the word “*Person*” is used by St. Paul, as applied both to the *Father* and the *Son*; to the former, Heb. i. 3.—to the latter, 2 Cor. ii. 10. and also, iv. 6, as it should have been rendered.

The word was used, and well applied, against the opinion entertained by the *Sabellians*, that there was but *one real Person* in the Godhead with *different manifestations*: and the notion of three *Hypostases* with an *individual Unity* in the Divine essence, was generally received in the Church as a proper *mean* for avoiding the *opposite heresies* of *Sabellius* and *Arius*.

The *Latin* Church understanding “*Substance*” by the term *Hypostasis*, as used by the *Greek* Church, and *denying three Substances*, would not readily use *that term*, but adopted the word “*Person*,” (*Persona*) to characterize the three *distinct subsistences* in the *one Divine essence*. And hence has arisen a charge (the word *Hypostasis* being used for *Person* in the *Greek* copies of the Creed,) that the *Nicene* and *Athanasian Creeds* are in *opposition* to each other; the former asserting that the Son “*is of one substance with the Father*,” while, according to the latter, there is *one substance* of the Father, *another* of the Son, &c. But as the word is *rightly* translated in *our version* “*Person*,” from the original *Latin*, the objection, which is still repeated, (the passage being quoted as if it were one “*substance*”—not one “*person—of the Father*,” &c.) is persevered in under a mistake, if it be not a wilful misrepresentation.

2. Heresies, Different Opinions, &c.

SABELLIANISM (from Sabellius, an African Bishop or Presbyter, 3rd century.) It is against this heresy principally, that this article of the Creed, with others of the same nature, is directed. The doctrine of *Sabellianism* is—that the *divine essence* subsists in *one person* only, properly the *Father of all*; and that the *Word* and the *Holy Spirit*, are only *characters* of the Godhead; *virtues*, *emanations*, or *functions*. That God condescended to become a child, and to be born of the Virgin, or according to others, that

a ray of the *divine energy* was united to the man *Jesus*, and thus formed the character of the Son of God; and that *He*, or a *similar divine emanation*, diffused Himself upon the Apostles as the *Holy Ghost*. The sentiments of *Sabellius* himself seem not quite certainly known; but the leading feature seems to be that the *Father*, *Son*, and *Holy Ghost*, were *one subsistence*, and *one person* with *three names*. That God first delivered the Law as the *Father* under the Old Testament dispensation; dwelt with men as the *Son* under the New; and afterwards descended on the Apostles as the *Holy Spirit*. He and *Noëtus*, his successor, are supposed to differ, in that the *former* maintained that a certain *energy* only, or *portion* of the divine nature, proceeded from the same Parent, and was united to the man *Jesus*; of which nature also was the *Holy Ghost*; whereas the *latter* considered that the *Person* of the Father assumed the *human nature* of *Christ*.

Dr. Watts's opinion of the Trinity, that "the Godhead, the Deity "itself, personally distinguished as *the Father*, was united to the man '*Christ Jesus*," in consequence of which union or "*in-dwelling*" of the Godhead, founded on Col. ii. 9, he became properly God, and called the "*in-dwelling scheme*," appears to savour of Sabellianism. The error is best refuted by the *Propositions*, and *Illustrations*, of this Creed.

ILLUSTRATION I. *as to* PERSONALITY. 5.

5. "For there is one Person of the Father, another "of the Son: and another of the Holy Ghost."

Alia est enim persona Patris, alia Filii, alia Spiritus sancti.

One—of the FATHER. A Voice out of the cloud said, This is MY beloved Son, Matt. xvii. 15. This is the Father's will which hath SENT ME, Jo. vi. 39. 44. Gal. iv. 4, &c. One God the Father, 1 Cor. viii. 6. He is Antichrist that denieth the FATHER, and the SON, 1 Jo. ii. 22.

One—of the SON, as generally distinguished from the Father. One Lord Jesus Christ, 1 Cor. viii. 6. The only begotten Son, Jo. i. 18, and all other passages where the relation of Father and Son is mentioned. MY FATHER worketh and I work, Jo. v. 17, and similar passages. O FATHER glorify thou ME. Jo. xvii. 5, and similar addresses. God sent HIS only begotten SON into the world, 1 Jo. iv. 9, and similar passages.

One—of the HOLY GHOST, as distinguished from both. When THE COMFORTER is come, whom I will send unto you FROM the Father, even the Spirit of

truth, which proceedeth from the Father, Jo. xv. 26, the Comforter, which is THE HOLY GHOST, whom the Father will SEND in my name, xiv. 26. He shall not speak of HIMSELF, but whatsoever He shall HEAR that shall He speak. He shall receive of MINE, and shall show it unto you, Jo. xvi. 13, 14, and (as quoted in the last article) 15. THE SPIRIT said unto Philip, Go near, &c. Acts viii. 29. Again to Peter, Three men seek thee; arise therefore—&c. x. 19, 20. The Holy Ghost SAID, separate ME Barnabas and Saul—so they, being SENT forth BY THE HOLY GHOST, departed, xiii. 2, 4. He that searcheth the heart knoweth what is the MIND of THE SPIRIT, because HE maketh INTERCESSION for the Saints, Rom. viii. 27.

In order to guard effectually against the *opposite* errors of *confusion*, and *division*, the Creed justly declares, *first*, that *there is One Person* of *the Father*, clearly distinguished by Scripture from the other two, and in language as unequivocal as would be made use of on a common subject; and the SACRED THREE *speak of each other* under clear *personal* titles, and characters.

In the *Old Testament* we find a *Person* spoken of under the title of “*the Angel* (messenger) *of Jehovah*,” or more properly “*Jehovah the Angel*.” This person is mentioned as being *sent*, as the *name* intimates, BY JEHOVAH; but *divine worship* is unequivocally paid to *Him*, and not, by Him, refused. In one place “*the Angel*” is implied to be *the God of Abraham, of Isaac, and of Jacob*, Gen. xlviii. 15, 16, and the God of these Patriarchs is continually called JEHOVAH. Still HE is *sent* by *some one*, and *acts* as from *some one*, and *that some one* is JEHOVAH! Gen. xix. 24.—“*the Lord of Hosts*,” Zech. ii. 8—11. The person who wrestled with Jacob was this angel Jehovah, Gen. xxxii. 24—30, See Hosea, xii. 2—5, appearing then, and at other times, under a *human form*, “*the angel of the presence*”—the “*Saviour*” and *husband* of the Church, Is. lxiii. 9, &c. “*the messenger of the Covenant*,” sent by “*the Lord of Hosts*”—about to appear in “*His Temple*,” Mal. iii. 1, as He afterwards did in the *person* of *Jesus Christ*. In addition to *this* development of a *sacred Two*, each of whom is called JEHOVAH, there is another passage in which *Jehovah the Angel*, declares Himself to be sent *both* by “*the Lord God*” “*and His Spirit*,” Is. xlviii. 16, with xlv. 19. Here then is a plain addition of a *third* in the same *peculiar language*.

See hereon, *Faber* on Idolatry; and *ante*, page 481.

The Son is said to be begotten of *the Father*, Ps. ii. 7, by the overshadowing of *the Holy Ghost*,” Luke i. 36, of consequence, *He* cannot be *either of these*.—That He was distinct, too, from the *Father*, even in the *beginning*, is decidedly asserted by *St. John*, the Disciple most beloved, and the object of *particular Revelation*, Jo. i. 1. “*The Word*,”

that is, as subsequently explained by the same writer, "*the Word of Life*," that *Person*, "*manifested*," "*seen*," and "*handled*," "*was with the Father*," 1 Jo. i. 1, 2.

As to *the Holy Ghost*, although in some parts of Scripture where the *Holy Spirit* is mentioned, the *gifts*, and *operations* of the Spirit only, are perhaps, meant, (for some of these, as commonly cited, will bear a different construction,) yet there are many passages proving *the Holy Ghost* to be a *real Agent*, acting with divine power, and in *contradistinction* both to the *Father*, and the *Son*, as—1st. He is *SENT* by the Father, and the Son, Jo. xiv. 16. 26—xv. 26; and it is declared that he should speak the things which He should *hear*, xvi. 13;—of course of *another*. 2dly. He "*created*" and "*garnished*" the Heavens, Job xxvi. 13. Ps. xxxiii. 6, "*made*" man, Job xxxiii. 4, and "*gathered*" the inferior animals, Ps. civ. 30. Is. xxxiv. 16. 3dly. He *inspired*, and *sent*, the Prophets, 2 Peter i. 21. Luke ii. 26. Is. xlviii. 16. (particularly Ez. ii. 2. — iii. 12. 24,) with which may be classed many passages in the historical part of the Old Testament, noticing the operations of "*the Spirit of the Lord*." He is also spoken of as *appointing to the Ministry*, Acts xx. 28.—xiii. 2; as *teaching*, Jo. xiv. 26.—xvi. 13. 1 Cor. xii. 3; *reproving*, Jo. xvi. 8; *distinctly speaking*, Acts x. 19. Jo. xvi. 13, and making *effectual intercession*, Rom. viii. 26, 27. 4thly. He may be *lied against*, Acts v. 3, wickedly *tempted*, v. 9, and *resisted*, vii. 51; and 5thly. He has, *in some way*, made a *visible appearance*, Matt. iii. 16. *He is, therefore, not the Father*, nor the *Son*, but clearly *distinct from both*.

But the personal distinction of *the THREE* seems eminently indicated both by the *baptismal Form*, as settled by our Lord, Matt. xxviii. 19, and the terms of *benediction* by St. Paul, 2 Cor. xiii. 14, with the *mode of speaking*, used by the latter in other passages, as Rom. xv. 15, 16. 1 Cor. xii. 4, 5, 6. Eph. ii. 18.—iv. 4, 5, 6. In the occurrence, too, mentioned, Acts xix. 1—3, he evidently considers the Holy Ghost as much in a *personal* light as the others; for when these Disciples expressed their ignorance whether there were "*any Holy Ghost*," he asks, with surprise, unto what they were baptized? and *therefore* explains to them the *difference* between the baptism of *John*, and that of *Christ*; which must have been at that period "*the Name*" equally, of *the Father*, the *Son*, and the *Holy Ghost*. In conclusion, it is not unworthy of observation that some ancient *Heretics* pretended to be the *promised Comforter*. Not only, therefore, did *they* consider Him as a *Person*, but they would hardly have so addressed themselves to *others*, had not the idea of such personality been *common* at the time.

The phrase "*three persons*," then, is not adopted by the Church of

England merely *because* it is found in this ancient Creed, but because *the belief of the existence of such* is not only warranted, but seems *absolutely required*, in order to the right understanding of the Holy Scriptures.

3. Heresies, Different Opinions, &c.

ALOGIANS, (2d century), denied the divine *Logos*, or Word, and attributed the writings of St. John to Cerinthus.

BARLAAMITES, (*Barlaam*, a Neapolitan monk, 16th century), maintained that the light which surrounded Christ on Mount Tabor was no emanation of the *divine essence*.

BASILIDIANS, (Egyptian *Gnostics*, 2nd century.) They maintained that there is *one God*, all perfect, from whom sprung seven beings, or *Aions*, by whom the angels, &c. were produced, and from which latter others of a somewhat *inferior nature* arose. Thus conceiving an invisible world, composed of beings succeeding at intervals of time, and gradually *inferior*, and governing the world under *the Supreme*.

EFFRONTES (baptized with blood from wounding the *forehead*,) denied the *person*, and *deity* of the *Holy Ghost*.

JACOBITES, (*Jacob Baradeus*, or *Zanzalus*, absorbing the *Eutychians*, and *Monophysites* of the East.) These, denying the doctrine of the *Trinity*, made the sign of the Cross in Baptism with *one finger*, to intimate the *oneness* of the Godhead.

THE JEWS seem to entertain a belief that the *Holy Ghost* is not a *person*, but merely a *quality*.

MACEDONIANS, (*Macedonius*, a Semi-Arian Bishop of Constantinople, 4th century.) These also considered the Holy Ghost not as a person, but the *divine energy* diffused throughout the Universe.

MODALISTS (*Sabellians*), so called from their considering *the Trinity* only as *modal*.

PATRI-PASSIANS. These believed the existence of but *one person* in the Deity, and yet that the Saviour was *divine*. Hence their appellation, from the implication that the *Father* Himself therefore *suffered*.

PAULIANS, (*Paul* of Samosata, Bishop of Antioch, 3rd century.) These argued that the *Son*, and the *Holy Ghost*, are in God as *reason* and *activity* in man; that Christ was born *mere man*, and wrought miracles by the wisdom of the Father, and was thus, though improperly, called *God*.

ILLUSTRATION II. as to GODHEAD. 6. 7.

6. “ But the Godhead of the Father, of the Son, and
“ of the Holy Ghost, is all one ; the Glory equal, the
“ Majesty coeternal.”

*Sed Patris, et Filii, et Spiritûs sancti, una est Divinitas,
æqualis gloria, coætterna Majestas.*

*The Father—I AM! Ex. iii. 14. The Son—I AM! Jo. viii. 28, and 58.
“ The Spirit of GOD and of CHRIST”—eternal, Rom. viii. 9. Heb. ix. 14. Thus
saith the Lord the King of Israel, and His Redeemer the Lord of Hosts, I am the
first, and I am the last, and BESIDES ME THERE IS NO GOD! Is. xlv. 6. It is
THE SAME GOD, which worketh all in all, 1 Cor. xii. 6. ONE GOD AND FATHER
OF ALL, who is above all, and through all, and in you all, Eph. iv, 6. Gird thy
sword upon thy thigh, O MOST MIGHTY : with thy GLORY and thy MAJESTY !
Ps. xlv. 3. What things soever He (the Father) doth, these also doth the SON
likewise, Jo. v. 19. Christ, the POWER of God, and the WISDOM of God ! 1 Cor.
i. 24. For in HIM dwelleth all the FULNESS OF THE GODHEAD bodily ! Col. ii. 9.
In the FORM OF GOD, and EQUAL with God ! Phill. ii. 6. I and my Father are
ONE, Jo. x. 30. with xiv. 9-11. All things that the FATHER hath are MINE,
xvi. 15. To whom will ye liken ME, or shall I be EQUAL, saith THE HOLY ONE,
Is. xl. 25. The Lord, the Redeemer of Israel, and His HOLY ONE, xlix. 7. Ye
denied the HOLY ONE, and the Just ! Acts iii. 14. The Man that is my FEL-
LOW, saith the Lord of Hosts, Zach. xiii. 7. The Lord God Almighty, and the
LAMB, are the Temple.—The glory of God did lighten it, and the LAMB is the
light thereof, Rev. xxi. 22, 23. Honour and glory be unto the LAMB for ever
and ever, v. 13. And so Gal. i. 5. 1 Peter iv. 11.*

*The Spirit is truth, 1 Jo. v. 6. The Spirit of glory and of God, 1 Pet. iv. 14.
Why—lie to the Holy Ghost—Thou hast not lied unto men, but unto GOD, Acts
v. 3, 4. The eternal Spirit, Heb. ix. 14. The Holy Ghost—the POWER OF THE
HIGHEST—GOD ! Luke i. 35. This matter is by the decree of the Watchers, and
the demand by the word of THE HOLY ONES : to the intent that the living
may know that THE MOST HIGH ruleth in the kingdom of men, Dan. iv. 17.*

Though the *Persons, Subsistences*, or by whatever Name the *Divine Three* may be called, thus evidently differ, each from the *others*, yet the *GODHEAD* is but ONE. Though the *distinct personality* is so fully revealed, and clearly expressed, we must be cautious that we do not, against Revelation, believe the *Sacred Three* so to differ as to make *Three Gods* !

There is a *communion of Attributes*, but no *division of Deity*. This, though not to be conceived, much less to be explained by us, seems sufficiently testified by *Revelation*. That *each* of the *Divine Three* is a *participator*, in *some manner*, in the *Godhead* is conceivable, even by imperfect reason; but in *what manner*,—*this* is, and must be, altogether unknown to us, till it shall please God to make a *farther revelation of Himself*.

The Son has declared that HE and *His Father* are ONE—that all things *the Father* hath are HIS—that HE is *in* the Father, and the Father *in* Him—and that those who *know* HIM, and have *seen* HIM—do know and have seen *the Father* also. He is *the power of God*, and *the wisdom of God*! The Holy Ghost is spoken of *as the Spirit of God*, and of CHRIST. *All Three* are declared to be *Holy* separately; “*the Holy One*”,—as they are together, “*the Most High*,” called, “THE HOLY ONES!”

But the mysterious union thus intimated, must not be taken as destroying the *distinct personality* of each. The *Oneness* of the Godhead—the *equality* of the glory, and the *coeternity* of the Majesty, announced by the solemn declaration of God, “*I will not give my glory unto another*,” Is. xlviii. 11, seems strongly, though *mysteriously*, implied, in that particular passage of St. John, “ALL THINGS *that the FATHER* hath are MINE. THEREFORE, said I, that HE (the Comforter—the Holy Ghost) shall *take of MINE*, and shall shew it unto you,” Jo. xvi. 15.

It may be asked, as the learned Bishop of St. David's has done on the ground of a simile afterwards made use of, “As *two heterogeneous* natures, *material* and *immaterial*, are so united, as to constitute *one man*; why should it be thought a thing incredible, that *three homogeneous* natures, (or *hypostases*, or whatever *better* name can be had) should be so united, as to be only *one God*. If we did not know the fact, would not the *former* union be the *more incredible* of the two? And if we cannot or will not believe *earthly things*, how shall we believe when we are told *heavenly things*? Jo. iii. 12.

7. “Such as the Father is, such is the Son, and such is the Holy Ghost.”

Qualis Pater, Talis Filius, Talis et Spiritus sanctus.

Whatever God *the Father* is, (and we must freely acknowledge utter ignorance herein beyond what has been *revealed to us*), such does *the Son* represent Himself to be, by the same *Revelation*. And as with the same *Divine Nature* the Sacred Three cannot differ in *essence*, or *substance*,

although they appear to do so in *mutual relation* and *office*, such, therefore, must be the *Holy Ghost*! For an *inequality* in the *common* sense of the word, amongst persons *infinitely perfect*, is a *contradiction*, not to be admitted.

4. *Heresies, Different Opinions, &c.*

ASSURITANS—(*Donatists*)—who held a *gradual inferiority* between the Father, the Son, and the Holy Ghost.

BERYLLIANS—(*Beryllus*, an Arabian Bishop, 3d century)—supposed that Christ did not exist before His *birth* in the flesh; but that a portion of the *Divine Nature* was then united to Him.

HOMOIUSIANS—Those of the *Arians* who maintained the nature of the *Father* and *Son* to be *similar*, but not *the same*.

HETEROUSIANS — (*Anomæans*, 14th century) — other branches, who denied that the nature of the *Son* was even *similar* to that of the *Father*.

ILLUSTRATION III. as to ATTRIBUTES, affirmative, and negatory. 8—14.

8. “The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.”

Increatus Pater, increatus Filius, increatus et Spiritus sanctus.

Thy throne is established of old : even FROM EVERLASTING to EVERLASTING thou art God, Ps. xc. 2. xciii. 2. BEFORE ME was there no God formed, neither shall there be after me.—Before the day was I AM HE! Is. xliii. 10, 13. In the BEGINNING was the WORD, Jo. i. 1.—Jesus Christ, THE SAME yesterday, and to-day, and for ever! Heb. xiii. 8.—WHOSE goings forth have been OF OLD from EVERLASTING! Micah v. 2. I am Alpha, and Omega, the BEGINNING and the ending, saith THE LORD, which is, and which was, and which is to come, the Almighty! Rev. i. 8, 11, 12, 13. with xxi. 6. and xxii. 13. And so the ETERNAL Spirit.

THOU (He that sat on the Throne) hast created all things, and for THY pleasure they are, and were created, Rev. v. 11. GOD created all things by JESUS CHRIST, Eph. iii. 9. By whom He made the worlds, Heb. i. 2. All things were created BY Him, and FOR Him! and HE is BEFORE ALL THINGS! and BY HIM all things consist—who is the image of the invisible God, Col. i. 15-17. Thou sendest forth thy SPIRIT, they are created, Ps. civ. 30. The SPIRIT of God hath made me, Job xxxiii. 4.

There must have been a great *First Cause* of all things—and the POWER that *created* all things, and *through*, or *by*, whom, and *for* whom, all things were created, must of necessity be itself *self-existing*—or *uncreate*. Of THE FATHER then it is said, that HE created all things; and that *of* HIM, and *through* Him, and *to* Him, *are all things*! Rom. xi. 36. Of THE SON, that all things were made by *Him*,—all things in Heaven, and in Earth; created *by* HIM and *for* HIM! And of THE HOLY GHOST—one of the Divine Council, speaking before the human creation,—“*Let us make man!*” the *Spirit* of God moved upon the face of the waters. By His *Spirit* also He garnished the Heavens. “*The Spirit of God hath made me.*”

IX. “The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.”

Immensus Pater, immensus Filius, immensus et Spiritus sanctus.

Canst thou by searching FIND OUT God? Job xi. 7. *Though a wise man think to know it, yet shall he NOT be able to find it!* Eccl. viii. 17. *Thy footsteps are NOT KNOWN,* Ps. lxxvii. 19. *Do not I FILL Heaven and Earth, saith the Lord?* Jer. xxiii. 24. *The Heaven, and Heaven of Heavens cannot CONTAIN THEE!* 1 Kings viii. 27. *His greatness is UNSEARCHABLE,* Ps. cxlv. 3. *God of Gods, and LORD of Lords, a great God, a mighty and a terrible!* Deut. x. 17.

THE SON also is *King of kings, and Lord of lords,* Rev. xix. 16.—*The FULLNESS of Him that FILLETH ALL IN ALL!* Eph. i. 23.

Whither shall I go from thy SPIRIT? If I ascend up into HEAVEN, thou art there, &c. Ps. cxxxix. 7. *The COMMUNION of the Holy Ghost be with you ALL!* 2 Cor. xiii. 14. *The seven Spirits which are BEFORE HIS THRONE,* Rev. i. 4. *Those seven, they are the eyes of the Lord, which run to and fro THROUGH THE WHOLE EARTH!* Zech. iv. 10.

The term *Incomprehensible* may, in our language, mean *three* things, all fully applicable 1st. *That* which cannot be *conceived*, or *imagined*; and this is perfectly appropriate to *the Father*, whose *judgments are unsearchable, and ways past finding out!* 2dly. *That* which cannot be *comprehended*, or contained in any *space*; for *the Heaven of Heavens cannot contain Him*, and He is a God both *at hand, and afar off!* 3dly. *That* which is, according to the original (“*Immensus*”), *vast, immeasurable*. This is well said of *Him* whose *greatness is unsearchable*, and who could swear by no *greater* than *Himself!* And though the distinct power of *the Son* and *the Holy Ghost* is not so frequently or decidedly spoken

of, yet it may with justice be predicated of both—Of *Him* who is in *Heaven*, and on *Earth*—in *the bosom of the Father*, and also *wherever* two or three are *gathered together in His name*; and who heareth all that ask according to His will. And likewise of *Him* who is every where, who has *fellowship with all believers*; who is in *Heaven*, and in *Hell*, and in the uttermost parts of the Sea; who is the searcher of hearts, Acts v. 9. Rom. ix. 1. and who searcheth and knoweth even *the deep things of God*!

10. “The Father eternal, the Son eternal : and the
“Holy Ghost eternal.

Æternus Pater, æternus Filius, æternus et Spiritus sanctus.

Thou, O Lord, art our Father, our Redeemer, thy name is FROM EVERLASTING! Is. lxiii. 16. *THE EVERLASTING GOD!* Rom. xvi. 26. *The King ETERNAL!* 1 Tim. i. 17. *I know that my Redeemer LIVETH,* Job xix. 25. *Unto the Son he saith, Thy throne, O God, is FOR EVER AND EVER,* Heb. i. 8. *The EVERLASTING Father,* Is. ix. 6. *ETERNAL LIFE, which was with the Father,* 1 Jo. i. 2. As of the Father it is said, “*I am the first, and I am the last,*” Is. xli. 4. xlv. 6. xlviii. 12.—so also the Son says, “*I am the first, and the last,*” Rev. i. 11. xxii. 13.

As the *Father* and *Son* are eternal, so is the *Spirit of God* and of *Christ* also—“*the eternal Spirit,*” through whom they act, Is. iv. 4. Titus iii. 5. Heb. ix. 14. Matt. iii. 11. Rom. i. 4.

If the *Holy Three* are *uncreate*, it is clear, from the quotations before, that they are *eternal*; without *beginning*, as they will be without end.

11. “And yet they are not three eternals : but one
“eternal.”

Et tamen non Tres æterni, sed unus æternus.

The ETERNAL GOD! Deut. xxxiii. 27. *The HIGH and LOFTY ONE, that inhabiteth ETERNITY!* Is. lvii. 15. *The KING ETERNAL—the blessed and ONLY Potentate—the ONLY wise God,* 1 Tim. i. 17, vi. 15. *The everlasting GOD, the LORD, the CREATOR of the ends of the earth,* Is. xl. 28. *HIS eternal Power and Godhead being understood by the things that are made,* Rom. i. 20.

12. “As also there are not three incomprehensibles,
“nor three uncreated : but one uncreated, and one in-
“comprehensible.”

Sicut non tres increati, nec tres immensi, sed unus increatus, et unus immensus.

Know this day, and consider in thine heart, that the Lord HE is God in Heaven above, and upon the Earth beneath : there is NONE ELSE, Deut. iv. 39. Understand that I AM HE : before ME there was NO GOD formed, neither shall there be after ME ! Is. xliii. 10. What God is there in Heaven, or in Earth, that can do according to THY works, and according to THY might ? Deut. iii. 24. Great things doth HE, which we cannot COMPREHEND, Job xxxvii. 5. Blessed be the LORD GOD, the GOD OF ISRAEL, who ONLY doth wondrous things. And blessed be HIS GLORIOUS NAME for ever, and let the whole earth be filled with HIS glory ; Amen, and Amen ! Ps. lxxii. 18, 19.

The *transition* is so quick from one *proposition* to *another*, at a slight glance *apparently contradictory* to it, that the ignorant may be surprised, and the subtle disputant tempted to cavil. But surely it is hardly necessary for the Church to explain, that she does not, in adopting the language of this Creed, mean that *three* are *one*, of precisely the *same kind*, or in the *same respect*, though obliged *thus* to speak of a *Trinity in Unity* to prevent, equally, the *confounding* the *persons*, and *dividing* the *substance*.

To acknowledge that there are *not three* that are *eternal*, and *incomprehensible*, and *uncreated*, but *ONE* eternal, uncreated, and incomprehensible, seems to be attended with little difficulty. Indeed, it would be greatly difficult to imagine the *contrary* : for if we can form an idea of a *Being*, infinite in all the attributes of *time*, and *space*, and *power*, the mind will revolt at the *possibility* of *another*, existing with, and perhaps contending against, Him !

Each of the *sacred Three* — distinct, as far as we can comprehend His mode of subsistence—is *eternal*, and every where *present* ; but the *eternal incomprehensible uncreated Lord God Almighty* is *ONE* only ; in *essence* and *substance undivided*. So that while we say, without hesitation, that there “are *not three eternal*s, but *one eternal*,” we may with equal confidence profess our belief, that there are *three persons*, and yet but *one God*. And much of weakness, or wilful blindness, may be suspected, when this is declared to be *too unintelligible* to be made an article of faith.

13. “So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty.”

Similiter, omnipotens Pater, omnipotens Filius, omnipotens et Spiritus sanctus.

GOD the FATHER. HE (*the WORD OF GOD*) treadeth the wine-press of the fierceness and wrath of ALMIGHTY GOD, xix. 15. The LORD GOD ALMIGHTY and THE LAMB are the Temple, xxi. 22. Times are not hidden from THE ALMIGHTY, Job xxiv. 1. It is not for you to know the times which THE FATHER hath put in HIS OWN POWER, Acts i. 7.

GOD the SON, who appeared to the Patriarchs and said, *I am the ALMIGHTY GOD*, Gen. xvii. 1. *I am God Almighty*, xxxv. 11. *I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them*, Ex. vi. 3. *Gird thy sword upon thy thigh, O most MIGHTY!* Ps. xlv. 3. ALL POWER is given unto me in heaven and in earth, Matt. xxviii. 18. *Whatsoever He (the Father) doth, these ALSO doth the Son*, Jo. v. 19. *The MIGHTY GOD!* Is. ix. 6. *The HEAD of all principality and power*, Col. ii. 10. *Upholding all things by the word of HIS POWER*, Heb. i. 3. *I am Alpha and Omega — saith the Lord — THE ALMIGHTY*, Rev. i. 8. and see, Jo. xiv. 14. Eph. i. 21. Phill. iii. 21. Heb. ii. 8. 1 Peter, iii. 22.

GOD the HOLY GHOST—*The Spirit of God hath made me, and the breath of THE ALMIGHTY hath given me life*, Job xxxiii. 4. *The Holy Ghost—the POWER of the Highest—*Luke i. 35. *There are diversities of gifts, but the same SPIRIT—dividing to every man severally as HE WILL*, 1 Cor. xii. 4, 11. *Through mighty signs and wonders, by THE POWER OF THE SPIRIT of God*, Rom. xv. 19. *The Spirit searcheth ALL THINGS, yea, the deep things of God*, 1 Cor. ii. 10.

See *ante*, page 469.

14. “And yet they are not three Almighty : but
“one Almighty.”

Et tamen non tres omnipotentes, sed unus omnipotens.

I heard the noise as the VOICE OF THE ALMIGHTY, the voice of SPEECH as the noise of an host, Ez. i. 24. *Thus SAITH the Lord of Hosts, the God of Israel—I have made the earth, the man and the beast that are upon the ground, by MY great power, and by MY outstretched arm*, Jer. xxvii. 4, 5. *What God is there in heaven or in earth, that can do according to THY works, and according to THY might?* Deut. iii. 24. *None can stay HIS HAND, or say unto Him, What dost THOU?* Dan. iv. 35. *Canst thou find out THE ALMIGHTY unto perfection?* Job xi. 7. *Unto HIM that is able to do exceeding abundantly—be glory in the Church by Christ Jesus*, Eph. iii. 20, 21. *They sing the Song of Moses the servant of God, and the Song of the Lamb, saying, Great and marvellous are thy works, LORD GOD ALMIGHTY!* Rev. xv. 3. *Alleluia : for the LORD GOD OMNIPOTENT reigneth!* xix. 6.

The word translated “*Almighty*” is, in the original, used *adjectively*; and therefore it may be considered as describing, in continuance, *another*

of the *attributes* of the Trinity in Unity, the *divine power* declared of *each*. Or it may well stand *substantively*, as seems rather implied in our *version*; for both the *Father* and the *Son* are declared *expressly* to be “*the Almighty*,” and the term is applicable to the *Holy Ghost*, also, by fair *implication*. But though the *THREE* are thus declared to possess *Almighty power*, the *UNITY* of the Godhead is not hereby infringed, for there is still but *ONE LORD GOD ALMIGHTY*, “*the Lord* “*God omnipotent*,” the threefold “*Holy, Holy, Holy LORD GOD* “*ALMIGHTY*,” whom the Seraphims celebrated as the “*Holy, Holy, “Holy LORD OF HOSTS!*”

ILLUSTRATION IV. *as to TITLE—affirmative and negatory.* Articles 15—18.

15. “So the Father is God, the Son is God: and the “Holy Ghost is God.”

Ita Deus Pater, Deus Filius, Deus et Spiritus sanctus.

The Father is GOD.

God the Father, Jo. vi. 27. Gal. i. 1. 3. 1 Thess. i. 1. God, even the Father, 1 Cor. xv. 24. 2 Cor. i. 3. Jas. iii. 9. One God and Father, Eph. iv. 6. One God the Father, 1 Cor. viii. 6—and the passages where God is spoken of as the Father of our Lord Christ, the Son of the living God. Matt. xvi. 16. Jo. iii. 16. vi. 27. Rom. v. 10. viii. 3. xv. 6.

The Son is GOD.

1. *So expressly declared.*

The MIGHTY GOD! Is. ix. 6. Make strait—a highway for our God! xl. 3. Thy throne, O God, is for ever and ever! Ps. xlv. 6, with Heb. i. 8. I will save them by the Lord their God, Hosea i. 7. Immanuel, God with us, Is. vii. 14. Matt. i. 23. The Word was God, Jo. i. 1. My Lord and my God! xx. 28. See Ps. xxxv. 23. Feed the Church of God, which HE has purchased with HIS OWN BLOOD, Acts xx. 28. They stoned Stephen, calling upon God, and saying LORD JESUS, &c. vii. 59. CHRIST is over all. GOD, blessed for ever! Rom. ix. 5. God was manifest in the FLESH, &c. believed on in the world, RECEIVED UP into glory, 1 Tim. iii. 16. GOD our SAVIOUR! Titus ii. 10. The great

GOD! 13. *Our GOD AND SAVIOUR, JESUS CHRIST, (Gr.)* 2 Peter i. 1, with Titus ii. 13. *Hereby perceive we the love of GOD, because HE laid down HIS LIFE FOR US,* 1 Jo. iii. 16. *The true GOD, and eternal life!* v. 20.

2. *By necessary implication.*

The Angel Jehovah is GOD, Gen. xxxi. 11, with 13. and xxxv. 9—13, and 15. xvi. 9, with 13. Ex. iii. 2, with 4. and 6. *I am Alpha and Omega—he that overcometh—I will be his GOD,* Rev. xxi. 6, 7. *We must all stand before the Judgment seat of CHRIST, for—every tongue shall confess to GOD,* Rom. xiv. 10, 11. *I saw the dead, small and great, stand before GOD, &c.* Rev. xx. 12. *Many shall he (John the Baptist) turn to the Lord THEIR GOD, for He shall go before HIM,* Luke i. 16, 17, with Matt. iii. 11, and xi. 10. *The LORD GOD of the holy Prophets sent HIS Angel,* Rev. xxii. 6, with 16. *I JESUS have sent mine Angel to testify, &c. They tempted the MOST HIGH GOD,* Ps. lxxviii. 56, applied to CHRIST, 1 Cor. x. 9. *Behold the LORD GOD will come—behold HIS reward is with Him,* Is. xl. 10, with Rev. xxii. 12, 20. —*Behold I come quickly and my reward is with me—I am Alpha and Omega. Surely I come quickly. Amen! even so come LORD JESUS! To the ONLY WISE GOD, our SAVIOUR, be glory, &c. Amen!* Jude 25.

3. *From His Attributes.*

As He is WISDOM *itself*, Prov. viii. throughout, Luke xi. 49, with Col. ii. 3.—As He is *the HOLY ONE!* Ps. xvi. 10, *the most Holy*, Dan. ix. 24, with Rev. iii. 7.—As He is *the TRUTH*, Jo. xiv. 6, and Rev. iii. 7, with 1 Jo. v. 20.—As He is *ETERNAL*, see *ante*, Article 10.—*Eternal Life*, 1 Jo. 1, 2, and v. 20.—From His *UNCHANGEABLENESS*, Heb. i. 11, 12, and xiii. 8, with Mal. 3, 6.—His *OMNIPRESENCE*, Jo. iii. 13. Matt. xviii. 20. xxviii. 20. Eph. i. 23. iv. 10.—His *OMNISCIENCE*, Rev. ii. 23. Jo. ii. 24, 25. v. 42. *Knowing the thoughts*, Matt. ix. 4. xii. 15, 25. Mark ii. 8. Luke v. 22. vi. 8. ix. 47. xi. 17. Jo. vi. 61, 64. xvi. 19. xxi. 17, with 1 Cor. iv. 5—this with 1 Kings, viii. 39. *THOU even THOU ONLY (O LORD GOD) knowest the hearts of all the children of men!*—*OMNIPOTENCE*, see *ante*, Article 13. *The works of CREATION. All things were made BY HIM; and WITHOUT HIM was NOT any thing made that was made*, Jo. i. 3, with Ps. cii. 25. Col. i. 16, and Jer. 10, 11,—and *PROVIDENCE. By Him ALL THINGS CONSIST*, Col. i. 17. *UPHOLDING all things by the word of His power*, Heb. i. 3.—*JUDGING the world. The Lord Jesus Christ, who shall judge the quick and the dead*, 2 Tim. iv. 1, &c. with Gen. xviii. 25, and Ps. l. 6. *GOD is Judge HIMSELF.—Raising the DEAD*, Jo. vi. 40. 54. v. 28, 29, with Deut. xxxii. 39. *I, even I am He, and there is no God WITH ME, I KILL, and I make ALIVE!*—*The FORGIVENESS of sins*, Mark ii. 10, 11, &c. with Is. xliii. 25. *I, even I am HE that BLOTTETH OUT THY TRANSGRESSIONS*, and Mark ii. 7.

4. *As DIVINE WORSHIP is due, and paid to Him.*

Being directed by prophecy. *All kings shall fall down before HIM*, Ps. lxxii. 11. *All dominions shall serve and obey HIM*, Dan. vii. 27. *Kiss THE SON lest He be angry, and ye perish from the way*, Ps. ii. 12. *He is thy LORD, and WORSHIP thou HIM*, xlv. 11. *Let all the angels of God WORSHIP HIM!* Heb. i. 6. *All men should HONOUR THE SON, even as they honour the FATHER.* External Worship was paid by the *Wise Men*, Matt. ii. 11.—by the *Leper*, viii. 2.—by the *Ruler*, ix. 18.—by the *Seamen in the Storm*, xiv. 33.—by the *Woman of Canaan*, xv. 25.—by the *blind Man*, Jo. ix. 38.—by the *Mary's*, &c. Matt. xxviii. 9, and by *His Disciples*, xxiv. 52. and Rev. i. 17. *At the name of JESUS every KNEE should BOW in Heaven and in Earth*, Phil. ii. 10. Compare this with Matt. iv. 10.—*Thou shalt worship THE LORD THY GOD, and Him ONLY shalt thou serve*, Neh. ix. 6. *THOU, even THOU, art Lord ALONE; THOU hast made Heaven, &c. and the host of Heaven worshippeth THEE!*

5. *As there must be FAITH, and HOPE, and TRUST, in Him.*

See John iii. 15, 16. xiv. 1. xii. 44. Rom. x. 11. xv. 12. Acts xvi. 31. Eph. i. 12, 13, with Jer. xvii. 5. *Cursed be the Man that trusteth in MAN; whose heart departeth from the LORD! but blessed are all they that put their trust in HIM!*

6. *As PRAISE and THANKSGIVING are offered to Him.*

Daily shall HE be praised, Ps. lxxii. 15. *Unto HIM that loved us, and washed us from our sins, be glory and dominion for ever and ever!* Rev. i. 5, 6. Compare Ps. cxlviii. 13. *Let them praise the NAME OF THE LORD, for HIS NAME ALONE is excellent*, with Rom. x. 30. *Whosoever shall call upon the name of the Lord shall be saved—Saints—with ALL that in every place CALL UPON THE NAME OF JESUS CHRIST*, 1 Cor. i. 2, and Rev. v. 11—13. *Worthy is THE LAMB that was slain, to receive honour, and glory, and blessing—Blessing and honour and glory and power be unto HIM that sitteth upon the throne AND unto THE LAMB for ever and ever!—Salvation to our God, who sitteth upon the throne, AND UNTO THE LAMB. Blessing, &c. be unto OUR GOD for ever and ever. Amen!* vii. 10—12.

The Holy Ghost is GOD.

This perhaps is only to be proved by *implication*, and *analogy*.

1. *In regard to Title.*

The SPIRIT of the Lord spake by me—the GOD OF ISRAEL said, the Rock of Israel spake, 2 Sam. xxiii. 2, 3. That holy thing which shall be born of thee shall be called the Son of GOD, Luke i. 35. She was found with child of the HOLY GHOST, Matt. i. 18. Why—lie to the HOLY GHOST—thou hast lied unto GOD, Acts v. 3, 4. Born of THE SPIRIT, Jo. iii. 6.—born of GOD, 1 Jo. v. 4. Consider, too, No man taketh this honour to Himself but He that is called of GOD, Heb. v. 4. Pray the LORD OF THE HARVEST that HE will send forth labourers, Matt. ix. 38.—THE HOLY GHOST said, Separate me Barnabas and Saul for the work whereunto I HAVE CALLED THEM—So they, being SENT FORTH BY THE HOLY GHOST, departed, Acts xiii. 2 and 4. They shall be all taught of GOD, Jo. vi. 45. Not in the words which man's wisdom teacheth, but which THE HOLY GHOST teacheth, 1 Cor. ii. 13. Ye are the temple of GOD, 1 Cor. iii. 16. Your body is the temple of the HOLY GHOST, vi. 19. The hand of the LORD GOD fell there upon me, and he put forth the form of an hand, and took me by a lock of mine head, and THE SPIRIT lift me up, Ez. viii. 1—3.

See also the following passages, as respectively explaining each other. Luke ii. 26, with Jo. xiv. 16, 17. and 1 Cor. xiv. 25.—Matt. iv. 1, with Luke xi. 4. —2 Cor. i. 3, with Acts ix. 31. Jo. xiv. 26, &c. —1 Cor. ii. 11, with 14. —Matt. iv. 7, with Acts v. 9.—Gen. vi. 3, with 1 Peter iii. 20.—Luke xi. 20, with Matt. xii. 28.—Acts iv. 24, 25, with i. 16.—and Luke i. 68. 70, with Acts xxviii. 25.—and various others that might be noticed.

That *the Father*, under whatever names He is described, and addressed, is GOD, is not disputable. That *the Son* is also God, it would seem much of rashness to *doubt*; since He was *foretold* by prophecy before His manifestation in the flesh, to be God, and appeared as God to the Patriarchs.—God the Son, the angel, and guardian of His people; for “God”—*the Trinity in Unity*—“no man hath seen at any time!” That He must be a God who has such *titles* applied to Him, such *divine attributes*, and *offices*, and to whom *divine worship* is paid, the *Arian* allows, and the *Socinian* did not always deny; but that He is *another*—an *inferior* God, thus making more Gods than *one*, the voice of Revelation expressly contradicts.

The DIVINITY of the *Son* is in fact proved both *directly*, and *incidentally*; but the personality and divinity of the *Holy Spirit* are less decisively expressed and treated of—apparently because the Holy Ghost was never *incarnate*, nor appeared in a *bodily form* upon earth, and therefore we have not His frequent *declarations*, as we have those of *the Son*, nor direct *addresses* to Him, as we have to *the Father*, to illustrate this point,

but are left to gather the truth from the mouths of the Prophets—the holy men of God, who spake as they were moved by the Holy Ghost. From their preaching we sufficiently learn that *He* joined in the work of *creation*—that He dwells in the *temple of the body*, 1 Cor. iii. 16. vi. 19, 20. 2 Cor. vi. 16, and the faithful are therefore *dedicated* to Him—that He is *eternal, omnipresent, infinite* in power and knowledge—that *obedience* is due to Him, and the sin against Him considered *unpardonable*! and that He is to be *worshipped* is implied by the Apostolic *form* of benediction. That the Holy Spirit is a *Person* is proved, independently of *analogous* reasoning, by a clear *personal distinction* between Him, and the *Father* and the *Son*.

5. *Heresies, Different Opinions, &c.*

SOCINIANISM. The heresy thus called, has its appellation from *Lelius*, and *Faustus Socinus*, uncle and nephew, of Sienna in Tuscany, the latter of whom died in Poland, *A. D.* 1604. They advocated the expounding of Scripture by *reason*: and their *principal tenets* were, that Jesus Christ, conceived, and born, as declared in the Scriptures, was the true Messiah, and the chief of the Prophets; that He was taken up into Heaven, and instructed *before* he commenced His ministry—that he promulgated a more excellent *rule of life* among mankind—that He *sealed* the truth with His *death*, and was, as a reward, received into glory—and that those who believe and obey him, which all may do, shall be eternally rewarded, and the disobedient tormented and destroyed. With respect to *the Atonement*, that there is no condition of pardon required but *repentance*, and that the death of Christ was not a *real sacrifice for sin*, but is only *figuratively* so called, in allusion to the Jewish sin-offerings. With the Pelagians, they denied the necessity of *divine grace*, and the doctrines of *Original Sin*, &c.

Socinianism appears to have arisen out of *Arianism*; but its advocates lay claim to a higher origin; venturing to say that even the Author of our faith Himself, His Apostles and followers, were Unitarians. It was but little heard of in England till the reign of Charles I. when it was taught by John Biddle, a Schoolmaster; but it made not much noise till advocated by Dr. Priestley, and his adherents.

UNITARIANISM. The title of “UNITARIANS” is assumed *improperly* by the *modern Socinians*, as it seems to imply that *they alone* believe in the *unity of God*. They are, indeed, *Unitarian*, in an *exclusive sense*, as they are *Anti-trinitarian*; but they are not *solely* Unitarian, and therefore ought not to assume the name. These go much farther than their prede-

cessors with respect to many *important points of Christianity*; denying the *miraculous conception*, and the *divine inspiration* of the sacred *writers*, considering St. Paul's reasoning as in many places "*inconclusive!*" and indeed blotting out from the sacred Canon without hesitation and reserve, any thing that opposes their tenets; Refusing *worship* to Christ, which *Socinus* himself authorized and required, not scrupling to maintain that what was born of the Virgin was *not* a "*holy thing,*" but was "*naturally as FALLIBLE and PECCABLE as Moses, or any other Prophet!*" They appear also to question all *supernatural influence*—the separate state of the soul—the existence and agency of the DEVIL, and the eternity of *future punishment*.

It seems difficult to consider UNITARIANISM (thus, *improperly* so called) as having any thing *in common* with *Christianity*! Bishop Warburton regarded it as "*a sort of infidelity in disguise.*" Mr. Wilberforce as "*a sort of half-way house from nominal orthodoxy to absolute infidelity.*" Mrs. Barbauld as "*Christianity in the Frigid Zone;*" while others believe it to be nothing short of a "*God-denying apostacy,*" one of the "*damnable heresies,*" *privily* brought in—the DENIAL of "*the Lord that BOUGHT THEM!*"

16. "And yet they are not three Gods : but one God :"

Et tamen non tres Dii, sed unus est Deus.

I am the Lord THY GOD—*thou shalt have no OTHER GODS before me*, Ex. xx. 2, 3. and see Lev. xix. 3. *The Lord he is God in Heaven above, and upon the earth beneath, there is NONE ELSE besides HIM*, Deut. iv. 35, 39. *I, even I am HE, and there is no God WITH ME*, xxxii. 39. *Besides ME there is no God. I know not any*, Is. xlv. 6, 8. xlv. 5, 21, 22. xlv. 9. Joel ii. 27. *For who is God, save the Lord!* Ps. xviii. 31. *Have we not all one Father, hath not ONE GOD created us*, Mal. ii. 10. *To us there is but ONE GOD—there is none other God but ONE*, 1 Cor. viii. 4. 6. *God is ONE*, Gal. iii. 20. *ONE GOD, and Father of all*, Eph. iv. 6. 1 Tim. ii. 5. Jas i. 27. *It is ONE GOD which shall justify the circumcision and uncircumcision*, Rom. iii. 30. *The SAME GOD which worketh all in all*, 1 Cor. xii. 6. *There are certain men denying the ONLY LORD GOD*, Jude 4. *Thou BELIEVEST that there is ONE GOD—thou doest WELL*, Jas. ii. 19.

The term "*God,*" when used in Holy Scripture in relation to *the Father* of our Lord Christ, is evidently used in a *personal* sense; and in such sense the Church also speaks of "*God the Son,*" and "*God the Holy*

“*Ghost*.” But when it is announced that there is *but* ONE GOD, though He is the “*Father of all*,” the term is used *essentially*, and comprehends the *sacred* THREE, to each of whom the appellation “*Father*,” is not improperly applied, as see *ante*, page 380. The *Unity of the Godhead* is so unequivocally declared in Holy Scripture, that we dare not deny it: but neither, it is presumed, can we safely deny, that the *Father*, the *Son*, and the *Holy Ghost*, are *each* of them “*God*,” without, either impeaching the *authenticity* of most of the passages cited in the last article, or “*making the word of God (itself) of none effect*,” by “*strifes of words*,” not to say, “*profane and vain babblings*.”

6. Heresies, Different Opinions, &c.

ARIANISM. (*Arius*, Presbyter of Alexandria, about A. D. 315.) The founder of this heresy, though he owned *Christ* to be *God*, maintained His *inferiority* to the Father, even as to His Deity; that He differed in *essence*, and was neither *coeternal*, nor *coequal*; that He was the first and noblest of all *created beings*, and the *instrument* by whom the Father formed the Universe; that the *Holy Spirit* was of a nature different from both, and created by the Son. During the life of *Arius*, the principal dispute was, as to the *Divinity of the Son*; but his adherents soon divided under different leaders, from whom they were severally entitled, and contended against each other with the bitterest enmity.

Modern Arians are distinguished into *high*, and *low*,—the former allowing almost the *divinity*, while the latter contend almost for the mere *humanity*. Many persons of great name have been supposed to lean towards the tenets of the former, as *Erasmus*, *Grotius*, &c.

The *Arian heresy* may be regarded as the most considerable that has troubled the Church, both from its importance in effecting so great a division as it once did, and for the length of time it has prevailed. It had its origin in the disappointment of *Arius*, at not being promoted to the Patriarchal dignity; and he revenged himself on his rival *Alexander*, by charging him with *Sabellianism*: declaring, in contradiction to that heresy,—that “*there was a time when the Son was not*,” and that he was but a *Creature*. This occasioned an *anathema* against him, and his adherents; which was followed by their being cast out of the Church. The disputes to which this led, induced *Constantine*, the Christian Emperor, to call the first general Council at Nice, A. D. 325, which consisted of 318 Bishops, and innumerable Priests and Deacons; when, *Arius* maintaining his errors, the *anathema* was confirmed, and the *parties* banished.

Arius, however, contrived to persuade the Emperor, by an artful con-

fession of faith, to recal him, and order his restoration; and this, though it was strongly resisted by the Church of Alexandria, was prevented only by his sudden and violent death. His party contrived, through false representations, to procure the deposition and banishment of *Athanasius*, who had succeeded to the See of *Alexandria*, and had been the great opposer of the heresy. On the death of Constantine, Athanasius was recalled, and reinstated; but again and again was this persecution repeated, till, under *Constantius*, the Arian party obtained power. *Ætius*, a Deacon of Antioch, revived, and exceeded the tenets of *Arius* himself; and these being partially countenanced by some subsequent Councils, the heresy spread very widely, and continued to prevail for some centuries. It at length declined, or was lost in the rise of others; but in modern times it was revived in England by Mr. *Whiston*, under the name of "*Primitive Christianity*;" and his errors being softened down by the learned and celebrated *Dr. Clarke*, the specious appearance *he* gave to the heresy, has caused it, unhappily, to maintain its ground under the gentler term of *Semi-Arianism*.

ARIANS, ACACIANS, ACTIANS, EUDOXIANS, EUNOMIANS, PSATYRIANS.—All these held *similar sentiments*, but are so named from their respective *leaders*.

APELLEANS—(*Apelles*, 2d century)—believed in a *supreme* God, and in an *inferior* one formed by Him.

EUSEBIANS—(*Eusebius*, Bp. of Cæsarea, 4th century).—These maintained a *subordination* of persons, which opinion was supposed, but not generally, to have been the same as *Arianism*.

SEMI-ARIANS.—They allow Christ a high rank, next to God the Father; and consider Him begotten by the will of the Father, not by *necessary* and *eternal* generation.

ANGELITES—(*Angelium*, in Alexandria, about A. D. 494; and so *Serverites*, *Damianists*, and *Theodosians*, from different leaders)—denying self-existence in either person, but a common Deity existing in all, and *each* a God by a *participation* of this.

MELCHIZEDICHIAN—(3d century)—affirmed that *Melchizedek* was a heavenly power, *superior* to Jesus Christ; both in his *Priesthood*, and from his being a mediator of the *Angels*.

17. "So likewise the Father is Lord, the Son Lord: "and the Holy Ghost Lord."

Ita Dominus Pater, Dominus Filius, Dominus et Spiritus sanctus.

The Father is LORD. O Father, LORD of Heaven and Earth ! Matt. xi. 25. *The LORD and His Anointed,* Ps. ii. 2. *THE LORD said unto my Lord,* ex. 1. *Against THE LORD, and against His Christ,* Acts iv. 26. *The kingdoms of OUR LORD, and of His Christ,* Rev. xi. 15. *King of kings, and LORD of lords,* 1 Tim. vi. 15.

The Son is LORD. Christ the LORD, Luke ii. 11. *The LORD of all,* Acts x. 36. *The LORD from Heaven,* 1 Cor. xv. 47. *King of kings, and LORD of lords,* Rev. xix. 16. xvii. 14. *Every tongue should confess that Jesus Christ is LORD,* Phil. ii. 11.

The Holy Ghost is LORD. The LORD is that SPIRIT—the Spirit of God, and of Christ, 2 Cor. iii. 17. &c. *I heard the voice of the LORD, saying, Go and tell this people, Hear ye indeed, but understand not, &c.* Is. vi. 8, 9. *Well spake THE HOLY GHOST by Esaias, saying, Go, &c.* Acts xxviii. 25, 26.

18. “ And yet not three Lords : but one Lord.”

Et tamen non Tres Domini, sed unus est Dominus.

The Lord our God is ONE LORD—God of gods, and Lord of lords, Deut. vi. 4. x. 17. *The Lord is His Name,* Jer. xxxiii. 2. *Thou, even thou art Lord of lords, thou art the Lord, the God,* Neh. ix. 6, 7. *Thou, LORD, art most high, exalted far above all Gods,* Ps. xcii. 8. xcvii. 9. Is. xxxvii. 20. *I AM the LORD, that is MY NAME,* xlii. 8. xlv. 18. *There shall be ONE LORD, and His NAME ONE,* Zech. xiv. 9. *That men may know that thou, whose NAME ALONE is JEHOVAH—art the most high !* Ps. lxxxiii. 18.

COROLLARY I. particular. Articles XIX. XX.

XIX. “ For like as we are compelled by the Christian
“ verity : to acknowledge every Person by himself to be
“ God and Lord ;”

Quia sicut singillatim unamquamque Personam et Deum
et Dominum confiteri Christiana veritate compellimur.

As we have been baptized “ *in the NAME of the Father, and of the
“ Son, and of the Holy Ghost ;*” and *Jehovah Elohim*, the Lord God, who
changes not, having declared that HIS NAME is ONE, Reason seems
to ask what the *Christian Verity* authorizes—that *each* of the sacred
Three, forming this “ *Name*,” should be acknowledged as “ *GOD*,” and

“LORD.” And in declaring *our belief* that each *is* so (for a moment forgetting, that to *explain* this we may have to reconcile things “*hard to be understood*”), we have full warrant for our faith in the *passages* that have been brought together.

XX. “So are we forbidden by the Catholick Religion : to say, There be three Gods, or three Lords.”

Ita tres Deos, aut Dominos dicere Catholica Religione prohibemur.

The Lord HE is GOD, there is NONE ELSE, Deut. iv. 35. I am God, there is no God WITH ME! xxxii. 39. Thou shalt know no God but ME, Hosea xiii. 4.—The Lord our God is ONE LORD, Deut. vi. 4. THOU art Lord ALONE, Neh. ix. 6. Whose NAME alone is JEHOVAH! Ps. lxxxiii. 18.

The Catholic—that is, the *universal*, general Religion of *the Gospel*, is unchangeable, like its Author, “*the same yesterday, to-day, and for ever.*” Therefore are *we*, now, as much forbidden as were the *Israelites* of old, to have *other Gods* than *Him*, who from the beginning, and under every dispensation, has declared, that there is NO GOD but *the Lord*, and that *the Lord our God* is ONE LORD.

ILLUSTRATION V. as to MUTUAL RELATION.

Articles 21—23.

21. “The Father is made of none : neither created, “nor begotten.”

Pater a nullo est factus, nec creatus, nec genitus.

Where wast thou when I LAID the foundations of the earth? Job xxxviii. 4. Before the DAY was, I am He.—I will work, and who shall LET it? Is. xliii. 13, The Father hath LIFE in HIMSELF, Jo. v. 26.

See *ante*, Article 8.

God THE FATHER is clearly *of none*, but Himself *without beginning*, with respect to *cause* as well as to *time*. He is *in some sense* more completely *self-subsistent*, *unbegotten*, as contra-distinguished from *the Son*; *proceeding* from *no one*, as contra-distinguished from the *Holy Ghost*.

22. “The Son is of the Father alone : not made, nor created, but begotten.”

Filius a Patre solo est, non factus, nec creatus, sed genitus.

As the Father hath life in himself; so hath HE GIVEN TO THE SON to have life in Himself, Jo. v. 26. HE hath PUT all things under His feet, 1 Cor. xv. 27. HIM hath GOD EXALTED to be a Prince, and a Saviour, Acts v. 31. Behold my glory, which THOU hast GIVEN ME, Jo. xvii. 24. All things were made BY Him, Jo. i. 3. And BY Him all things consist, Col i. 17. Unto which of THE ANGELS said He at any time, Thou art MY SON; this day have I BEGOTTEN thee, Heb. i. 5. Ps. ii. 7. Who shall declare His GENERATION! Acts viii. 33.

The SON is of the Father, not subsequent in order of time, but second in station, as a Son to a Father; and thus doing His “will,” and “commandment.” Generated coevally as light from light, as rays from the Sun essentially emitting them.

7. Heresies, Different Opinions, &c.

ADOPTIANI.—(8th century)—These considered Christ as the *adopted Son of God.*

HIERACITES.—(*Hierax*, 3d century)—While these imagined the *Word*, or *Son of God*, to be in the Father, as a *small vessel* in a *larger one*; (Hence their appellation—*Metangismonites.*)

23. “The Holy Ghost is of the Father and of the Son : neither made, nor created, nor begotten, but proceeding.”

Spiritus sanctus a Patre et Filio, non factus, nec creatus, nec genitus est, sed procedens.

The Holy Ghost, whom THE FATHER will SEND, Jo. xiv. 26. The promise of the Father, Luke xxiv. 49. Acts i. 4. ii. 33. The Holy Ghost, whom GOD hath given to them that obey Him, v. 32. The Spirit of Truth, which PROCEEDETH FROM THE FATHER, Jo. xv. 26.

And so the Spirit of CHRIST, Rom. viii. 9, &c. The Comforter whom I will SEND unto you from the Father, Jo. xv. 26. The supply of the SPIRIT of JESUS CHRIST, Phil. i. 19. I WILL SEND Him unto you, Jo. xvi. 7. He shall receive of MINE. He shall take of MINE, and shall shew it unto you, xvi. 14, 15. HE (Christ) shall baptize you WITH THE HOLY GHOST, Matt. iii. 11. HE BREATHED

on them and said, RECEIVE ye the HOLY GHOST! Jo. xx. 22. Having received of the Father the promise of the Holy Ghost, He hath SHED FORTH THIS which ye now see and hear, Acts ii. 33.

Not Himself made, &c.—the Spirit of God hath MADE ME, Job xxxiii. 4. Thou SENDEST FORTH thy Spirit, they are created, Ps. civ. 30.

The Holy Ghost is of *both*; being sent by the *Father*, and also by the *Son*, from the Father,—the *Spirit of God*, and of *CHRIST*. Not spoken of as a Son, but here justly described as “*proceeding*,”—the most *distinctive appellation*, found in words dictated by Himself.—“The Spirit of “Truth which proceedeth from the Father.”

COROLLARY II. *particular.*

XXIV. “So there is one Father, not three Fathers;
“one Son, not three Sons: one Holy Ghost, not three
“Holy Ghosts.

Unus ergo Pater, non tres Patres; unus Filius, non tres Filii; unus Spiritus sanctus, non tres Spiritus sancti.

To us there is but ONE God, THE FATHER, 1 Cor. viii. 6. ONE God, and FATHER of all, iv. 6.—One, the ONLY BEGOTTEN SON. As the body is ONE, so also is CHRIST, 1 Cor. xii. 12. There is ONE SPIRIT, Eph. iv. 4.—that ONE and the SELF-SAME SPIRIT, for by ONE SPIRIT are we all baptized into one body, 1 Cor. xii. 11, 13.

That is—one peculiarly *unoriginate*, God the Father, who “so loved “the world, that He gave His only begotten Son,” “that we might live “through Him,”—the “Mediator between God and man,” who offered Himself up a sacrifice for us! So that there is *one Father*, and *one Son*. One *Holy Ghost* also, joined with them in the great integral *Name* into which we are baptized.

DECLARATION SPECIFIC. II.

Articles XXV. XXVI.

XXV. “And in th’s Trinity none is afore or after
“other: none is greater, or less than another;”

Et in hac Trinitate nihil prius aut posterius, nihil majus aut minus.

ALL THINGS that THE FATHER hath are MINE: therefore said I, that HE (the Holy Ghost) shall take of MINE, and shall shew it unto you, Jo. xvi. 15. And now, O Father, glorify thou ME with thine OWN SELF, with the glory which I had WITH THEE before the world was, xvii. 5.

The characters of *Father* and *Son*, which necessarily create a difference and inequality in *human persons*, cannot occasion this in the *Persons* subsisting in the *Divine essence*. In the *Divine nature* there can be nothing of *greater* or *less*; nor can one be *afore* or *after* other in point of *time* or *duration*. This seems affirmed, by the *different order* in which the SACRED THREE are occasionally mentioned, as in the Apostolic Benediction, 2 Cor. xiii. 14. and in 1 Cor. xiii. 4, 5, 6, compared with Matt. xxviii. 19. and 1 Jo. v. 7.

XXVI. “But the whole three Persons are co-eternal
“together : and co-equal.”

Sed totæ tres personæ coæternæ sibi sunt, et coæquales.

O Father, glorify thou me with thine own self, with the glory which I had WITH THEE before the world was, ! Jo. xvii. 5. His Name (the Son) shall be called THE EVERLASTING FATHER, Is. ix. 6.—The man that is MY FELLOW, saith the LORD OF HOSTS ! Zech. xiii. 7. What things soever HE (the Father) doth, these also doth THE SON likewise.—As THE FATHER raiseth up the dead, even so THE SON, Jo. xv. 19, 21. If ye had known ME ye should have known MY FATHER ALSO, viii. 19. The FATHER is in ME, and I in HIM. I and MY FATHER are ONE, x. 38, 30. All things that the Father HATH are MINE, xvi. 15. Christ the POWER OF GOD, and the WISDOM OF GOD, 1 Cor. i. 24. The IMAGE of GOD, 2 Cor. iv. 4. For in HIM dwelleth all the FULNESS OF THE GODHEAD bodily—the HEAD of all PRINCIPALITY AND POWER, Col. ii. 9, 10. So the Father and Son, both, are KING OF KINGS, AND LORD OF LORDS, Deut. x. 17. 1 Tim. vi. 15. Rev. xvii. 14. xix. 16. THE SPIRIT searcheth all things, yea, the DEEP THINGS OF GOD, 1 Cor. ii. 10. Ye have an unction from THE HOLY ONE (the Holy Ghost), 1 Jo. ii. 20.—THE HOLY ONE (Christ), Acts iii. 14. He which hath ANOINTED us is GOD, 2 Cor. i. 21. The SPIRIT of glory and of GOD resteth upon you, 1 Peter iv. 14.

The *co-eternity* is fully spoken of in Article 10; and the *coequality* is gathered from the *identity* of *titles* and *attributes*. And though, as to all *voluntary* effects, these must be *preceded* by the cause, as with respect to Son and Father in *human generation*, yet in all *necessary existence* the

effect and the cause must be *coeval*; as the *light* with the *Sun*, the *stream* with the *fountain*. Of this necessary existence in the SACRED THREE, the term JEHOVAH applied to all is sufficient proof.

COROLLARY general. Articles XXVII. XXVIII.

XXVII. “ So that in all things, as is aforesaid : the
“ Unity in Trinity, and the Trinity in Unity is to be
“ worshipped.”

Ita ut per omnia, sicut jam supra dictum est, et unitas in
Trinitate, et Trinitas in unitate veneranda sit.

In addition to the Scripture evidence under *Article III.* many things appear *incidentally* to prove the TRINITY IN UNITY. Thus there is spoken of “ *the Law of GOD*,” Rom. vii. 25. “ *The law of CHRIST*,” Gal. vi. 2, and “ *the law of the SPIRIT*,” Rom. viii. 2. And yet it is declared “ *there is ONE LAWGIVER—able to save and to destroy*.” So there is “ *the mind of the LORD*,” and “ *the mind of CHRIST*,” 1 Cor. ii. 16, and “ *the mind of the SPIRIT*,” also, Rom. viii. 27. And “ *the will of GOD*,” 1 Thess. iv. 3, the *will of Christ*, Acts xxii. 14, with ix. 15, and the *will of the HOLY GHOST*, 2 Peter, i. 21. Again the *power of GOD*, Eph. iii. 7, “ *the power of CHRIST*,” 2 Cor. xii. 9, and “ *the power of the SPIRIT*,” Rom. xv. 19. So we are forbidden to *tempt the LORD GOD*, Deut. vi. 16, and *CHRIST*, 1 Cor. x. 9, and the *SPIRIT*, Acts v. 9. So *GOD teaches*, Jo. vi. 45. *CHRIST*, Gal. i. 12, and the *HOLY SPIRIT*, Jo. xiv. 26. They equally *dwell in us*, too, *GOD*, 1 Cor. xiv. 25. 2 Cor. vi. 16. *CHRIST*, xiii. 5. Eph. iii. 17, and the *SPIRIT*, Jo. xiv. 17. Rom. viii. 11. In like manner are they said to *REVEAL*, Phill. iii. 15. Gal. i. 12. Luke ii. 26.—to *SPEAK*, Heb. i. 1. 2 Cor. xiii. 3. Mark xiii. 11, and to *LEAD the people of God*, Is. xlviii. 17. Jo. x. 3. Rom. viii. 14, and to *sanctify* them, *GOD*, Jude 1. *CHRIST*, Heb. ii. 11, and the *HOLY GHOST*, Rom. xv. 16.

This “ in all things ” evidently relates to the *specific declaration III. IV.*, and is only here introduced as a *natural inference* from the intervening *particulars*, which a search into the Scriptures whether these things be so or not, naturally suggested, particularly to the mind informed of the *different heresies* that impeached this article of the Catholic Faith. The sentiment of the *Sabellian*, who *divides not the Substance*, and of the *Arian*, who *confounds not the Persons*, divested each of its error, may here be serviceable. The one teaches a strict and real *divinity in undivided Unity*; the other, the subsistence of a *Trinity*, in a real distinction of *persons*.

Here, once for all, be it remarked, that if the argument had only been as to *two* persons in the *unity* of the Godhead, the clear *personal distinction* marked between the *Father* and *Son*, throughout the sacred writings, and that single passage “*I and my Father are one*,” (though *two* in one respect, *one* in another, and therefore a *Duality* in *Unity*), must have prevented dispute. Since, then, this satisfies as to *two persons* in the *Godhead*, who that hesitates not at the *duality* will venture absolutely to *deny* the *Trinity*, in the face of Matt. xxviii. 19, and the passages cited at the end of the remarks on the last Article? The early Fathers considered the *Holy Ghost* the “*Vinculum Trinitatis*,” the *bond of the Holy Trinity*—“*Amor Patris et Filii*.” Hence some ancient doxologies, “*Glory be to the Father, and the Son, in the Unity of the Holy Ghost*.”

XXVIII. “He therefore that will be saved: must thus think of the Trinity.”

Qui vult ergo salvus esse, ita de Trinitate sentiat.

GOD OUR SAVIOUR will have all men to be SAVED, and to come unto the KNOWLEDGE OF THE TRUTH, 1 Tim. ii. 3, 4.—THE SAVIOUR of all men, especially of those that BELIEVE, iv. 10. I, even I am the Lord, and beside ME there is NO SAVIOUR, Is. xliii. 11. The Father sent THE SON to be the SAVIOUR OF THE WORLD, 1 Jo. iv. 14. He that BELIEVETH (in the NAME of the only begotten Son of God) is not condemned: he that believeth on THE SON hath EVER-LASTING LIFE: and he that believeth NOT the Son shall not see life; but the WRATH OF GOD abideth on him, Jo. iii. 18. 36. If thou shalt confess with thy mouth the LORD JESUS—thou shalt BE SAVED, Rom. x. 9.

This shall turn to my SALVATION through the supply of THE SPIRIT of Jesus Christ, Phil. i. 19. Ye are SANCTIFIED—ye are JUSTIFIED in the NAME of the Lord Jesus, and by the SPIRIT of our God, 1 Cor. vi. 11. In Christ, after that ye believed ye were SEALED with that HOLY SPIRIT of Promise—the Holy Spirit of God, whereby ye are sealed unto the day of REDEMPTION, Eph. i. 13. iv. 30. Changed from glory to glory, as by THE SPIRIT of the Lord, 2 Cor. iii. 18. God hath from the beginning chosen you to salvation, through SANCTIFICATION OF THE SPIRIT, and BELIEF OF THE TRUTH, 2 Thess. ii. 13. Elect according to the foreknowledge of GOD THE FATHER, through sanctification of THE SPIRIT, unto obedience, and sprinkling of the blood of JESUS CHRIST, 1 Peter i. 2. According to His mercy He SAVED us by the washing of regeneration and renewing of THE HOLY GHOST, Titus iii. 5. We, through THE SPIRIT, wait for the hope of righteousness—the promise of the Spirit through faith, Gal. iii. 14. v. 5. It is THE SPIRIT that QUICKENETH, Jo. vi. 63. It is impossible for those who were made partakers of the Holy Ghost, if they shall fall away, to renew them again unto repentance, Heb. vi. 4. 6.

“Thus think of the Trinity,”—that is, *in Unity*, as the *Unity in Trinity*. For if men cannot *believe*, and *worship* the *three Persons* in this *one only God*, it seems questionable how they could be *made*, or, if unwittingly made, how they can profess themselves, members of the Church into which they were baptized “*in the name*” of the *sacred Three*! *Salvation*, and a *restoration* to the divine favour, can only be obtained *by the name of Jesus Christ*, for “*there is none other name*,” through which we can obtain this; and with *baptism* we must *receive the Holy Ghost*.

The grand events treated of by Holy Writ are the *creation*, *redemption*, and *sanctification* of man, and his resurrection to future life and eternal glory; and in all of these—that already begun, and hereafter to be completed—*each* of the SACRED THREE is unequivocally *concerned*! On the *acknowledgment* or *rejection*, therefore, of the doctrine of the *Trinity*, man’s *justification* and *salvation* seem altogether to depend. In denying CHRIST, we deny the Lord that *bought* or *redeemed* us, and if we “*do despite unto the Spirit of Grace*,” and “*speak against the HOLY GHOST*,” we shall be “*thought worthy of much sorer punishment*” than “*He that despised Moses’ Law*,” and the “*blasphemy shall not be forgiven, neither in this world, neither in the world to come!*” But the LORD-JEHOVAH is the SAVIOUR, and *beside Him* there is *no other*!

PART II.

DECLARATION in GENERAL, II.

XXIX. “Furthermore, it is necessary to everlasting
“salvation : that he also believe rightly the Incarnation
“of our Lord Jesus Christ.”

Sed necessarium est ad æternam Salutem, ut Incarnationem quoque Domini nostri Jesu Christi fideliter credat.

Behold, a virgin shall be WITH CHILD, and shall BRING FORTH a Son, and they shall call his name EMMANUEL; which being interpreted, is, GOD WITH US, Matt. i. 23. This is the will of Him that sent me, that every one which SEETH THE SON, and BELIEVETH on Him, may have everlasting life, Jo. vi. 40. He that believeth NOT is CONDEMNED already, iii. 18. Without controversy great is the MYSTERY of Godliness: God was manifest IN THE FLESH, 1 Tim. iii. 16. God sent forth His Son MADE OF A WOMAN, Gal. iv. 4.

Through THIS MAN is preached unto you the FORGIVENESS of sins; and by Him all that believe are JUSTIFIED, Acts xiii. 38, 39. There is one Mediator between God and men, the MAN CHRIST JESUS; who gave Himself a ransom for all, 1 Tim. ii. 5, 6. Once in the end of the world hath He APPEARED to PUT AWAY SIN, Heb. ix. 26. Sacrifice and offering thou wouldest not, but a BODY hast thou prepared me, x. 5. The Word was made FLESH, Jo. i. 14. He was MANIFESTED to take away our sins, 1 Jo. iii. 5. The Father sent the Son to be THE SAVIOUR of the world, iv. 14.

Many DECEIVERS are entered into the world, who confess not that Jesus Christ is COME IN THE FLESH, 2 Jo. 7. Every Spirit that confesseth that Jesus Christ IS COME IN THE FLESH is of God; and every Spirit that confesseth not, &c. is not of God: and this is that Spirit of ANTICHRIST, whereof you have heard that it should come, and even now already is it in the world, 1 Jo. iv. 2, 3. Therefore we ought to give the MORE EARNEST HEED to the things which we have heard, lest at any time we should LET THEM SLIP. For how shall WE escape if we neglect so GREAT SALVATION! Heb. ii. 1—3.

A belief in the *Incarnation* of our Lord—the *mystery of godliness*, GOD manifest in the *flesh*—is so fundamental a point of revealed religion, that St. John expressly declares “*Every Spirit that confesseth not that Jesus Christ is come in the flesh is not of God,*” but is “*the Spirit of Antichrist!*” and therefore it is a matter of the highest importance that we should believe *rightly*, or *truly*, this second great Article of the Catholic Faith. In order whereto the Creed proceeds in the eight following Articles to illustrate the doctrine, in opposition to the various then known *heresies*.

ILLUSTRATION VI. hereon. Articles 30—37.

30. “For the right Faith is, that we believe and
“confess: that our Lord Jesus Christ, the Son of
“God, is God and Man;

Est ergo Fides recta, ut credamus et confiteamur, quod Dominus noster Jesus Christus, Dei Filius, Deus pariter et Homo est.

Whosoever therefore shall CONFESS ME before MEN, him will I also confess before my Father which is in Heaven, Matt. x. 32.

The simple Proposition—that *Jesus Christ, the Son of God, is God and Man*, subsequently dilated on, excludes all the *errors*, and *heresies*,

which have prevailed on this subject, and which have gone respectively to deny the *Filiation*, or *divine Generation*, the *Divinity*, and the *humanity* of the second person in the 'i'rinity. Though all these are to be proved, not merely by *inferences* from acknowledged principles, but by *express passages* from Holy Scripture, of which sufficient are adduced in Articles 5. 6. 13. 15 and 22. See also pages 471-4.

31. “ God, of the Substance of the Father, begotten
“ before the worlds : and Man, of the Substance of his
“ Mother, born in the world ;”

Deus est ex Substantia Patris ante sæcula genitus : Homo ex Substantia Matris in sæculo natus.

Thou lovedst me BEFORE THE FOUNDATION OF THE WORLD ! Jo. xvii. 24. *I and my Father are ONE,* x. 30. *I am FROM HIM, and he hath SENT ME,* vii. 29. *When the FULNESS OF THE TIME was come, God sent forth his Son, MADE OF A WOMAN,* Gal. iv. 4. *The word was made FLESH,* Jo. i. 14. *made in the LIKE-NESS OF MAN,* Phil. ii. 7. *BORN in Bethlehem of Judea,* Matt. ii. 1. *It is evident that our Lord SPRANG OUT of Judah,* Heb. vii. 14.

“ GOD OF GOD,” as being of *the Father* by communicable, though indivisible *substance* ; one with Him, but *from Him*, and *sent by Him* ; and *man*, as *made of a woman*—the *seed of the woman* ; born at *Bethlehem* when the *fulness of time* was come, that “ *the desire of all nations*” should appear on earth, and in his Temple.

32. “ Perfect God, and perfect Man : of a reasonable
“ soul and human flesh subsisting ;”

Perfectus Deus, perfectus Homo ex anima rationali et humana carne subsistens.

Perfect GOD. See fully, ante, Article 15, &c. Perfect MAN. As born of a woman, See Art. 31. Having the *wants of the flesh*. He grew in *stature*, and encreased in *wisdom*, Luke ii. 52. He *hungered*, Luke iv. 2, and xi. 27. *thirsted*, Jo. xix. 28. iv. 7. and *satisfied* these wants, Matt. xi. 19. Jo. xix. 30. Luke xii. 42, 43. He was *wearied*, Jo. iv. 6, 7, and *slept*, Matt. viii. 24, and at length, *died*, Jo. xix. 30.

Of a reasonable soul. As He had the same *passions*, for He *loved*, Jo. xi. 5. xiii. 1, 23. xv. 9. was *moved with anger*, Mark iii. 5. was *troubled in Spirit*, Jo. xi. 33. Matt. xxvi. 38. was *in agony*, Luke xxii. 44, and *wept*, Jo. xi. 35.

Heb. v. 7. was *subject* to His *earthly* parents, Luke ii. 51. offered up *prayers* and *supplications*, Heb. v. 7. professed *obedience* to *God's will*, Luke xxii. 42. and endured the *Cross* for the *JOY* that was SET BEFORE HIM, Heb. xii. 2.

Of *human flesh* subsisting. As the children are partakers of FLESH AND BLOOD, he also himself likewise took part of the SAME—He took not on Him the nature of angels, but the SEED OF ABRAHAM, Heb. ii. 14. 16. He shewed them His HANDS and His FEET—See—for a Spirit hath not FLESH AND BONES as ye see ME have, Luke xxiv. 39, 40. When they saw that He was DEAD already, they brake not His LEGS, but one PIERCED His SIDE, Jo. xix. 33, 34. Joseph begged the BODY of Jesus, and WRAPPED IT in linen, and LAID IT in a sepulchre, Luke xxiii. 52, 53—Wound in the linen cloths with spices, as the manner of the Jews is, Jo. xix. 40.

PERFECT God; not a God *figuratively* and *metaphorically*; nor merely *nominally*, or *officially*. And PERFECT *man*, exemplifying all the *excellencies* of human nature, and all its *infirmities*. Possessing a reasonable *soul*, by which He *increased in wisdom*, as in *stature*; and this not, as supposed by some, by the LOGOS or *eternal Word of God* supplying the place of a *human soul*, for *increase in wisdom* as to this, in which is “*hid all the treasures of wisdom and knowledge*,” is incongruous. Having then both the *reasonable soul* and *human flesh*, He was subject to *temptation*, but yet without *sin*; “*leaving us an example that we should follow his steps!*”

8. Heresies, Different Opinions, &c.

THE ABYSSINIAN CHURCH maintains that *the two* natures are *united* in Christ without confusion, or mixture; so that the nature, though really one, is *twofold*.

AGNOETÆ (unknowing; Themistius, Deacon of Alexandria, 6th century,) denied that Christ in *any sense* knew the *day of Judgment*.

APOLLINARIANS (4th century.) These allowed the *union* of the *divine* nature with the *human* body, endowed with a *sensitive soul*, but without the *reasonable* one, the *Divinity* supplying its place.

ARTEMONITES (Artemon, 2nd century.) These—that at the birth of the man, Christ, a portion of the *divine nature* united itself to Him.

ASCLEPIDOTEANS (Asclepidotus, 3rd century.) These, with the modern Socinians, maintained that Jesus Christ was a *mere man!*

EUTYCHIANS (Eutyches, Abbot at Constantinople, 5th century.)—that there was only *one nature* in Jesus Christ, the *Divine* having so absorbed the *human*, that the latter could not be distinguished; so that there was nothing of *humanity* but the *appearance*.

GAIANITÆ (*Eutychians*, *Gaian* Bishop of Alexandria, 6th century) denied that Christ after the Hypostatical union was subject to the *infirmities of human nature*.

GNOSTICS supposed Christ to be the *great Messenger* expected from above, to deliver men from the power of the *Aions* : and therefore denied His *deity*, as being *inferior* to the Father. They also rejected His *humanity*, considering the corporeal *mixture* as evil. Thus denying a *real body*, on which account they celebrated the Eucharist with *water* only, and not with *wine*, as representing *blood*, they disallowed the *sufferings on the Cross*. The GNOSTICS were subdivided into *Antitactæ*, *Ascodrutes*, *Bardesanistes*, *Basilidians*, *Carpocratians*, *Cerdonians*, *Cerinthians*, *Marcosians*, *Ophites*, *Saturnians*, *Simonians*, and *Valentinians*.

HUMANITARIANS. Those *Socinians* who go the length with Dr. Priestley, of maintaining that Christ was a *mere man*, "*fallible* and *peccable*," &c. !

INCORRUPTIBLES (a small party of the EUTYCHIANS,) maintain that Christ's *body* was *incorruptible*, and therefore did not require the support of *food*, nor was subject to *mortality*.

MANICHEANS (*Manes*, or *Manicheus*, a Persian, 3rd century, who declared himself to be the *promised Comforter*,) supposed Christ to be the intelligence, *Mythras*, the eternal light and wisdom, dwelling in the Sun, and at length descending to earth with the *shadowy form* of a *human body*, to release the imprisoned Spirits. They differ from the doctrine of the *Gnostics* in the supposition of *two originally independent Spirits* : the one *immaterial*, and supremely *good*, the other *material*, and *evil*.

MONOPHYSITES (5th century.) These imagined that the *divine* and *human* natures of Christ formed but *one nature*, yet without change, or mixture.

MONOTHELITES (7th century,)—that in Christ were *two distinct natures* with but *one will*, co-operating with the *divine will* in *one manner* of operation.

PASAGINIANS (called also the *circumcised*, 3rd century,)—that Christ was merely the *first*, and *purest creature* of God.

33. "Equal to the Father, as touching his Godhead :
"and inferior to the Father, as touching his Manhood."

Equalis Patri secundum Divinitatem : Minor Patre secundum Humanitatem.

The man that is MY FELLOW, saith the LORD OF HOSTS, Zech. xiii. 7. I and my Father are ONE, Jo. x. 30. Glorify thou me with thine OWN SELF ; with THE

GLORY *which I had* WITH THEE BEFORE THE WORLD WAS ! Jo. xvii. 5. ALL THINGS *that THE FATHER hath* are MINE, xvi. 15. *All men should* HONOUR the SON *even as they honour the FATHER*, v. 26. *for as the Father* RAISETH UP THE DEAD, and quickeneth them, *even so* THE SON QUICKENETH WHOM HE WILL, v. 21. *To him that overcometh will I grant to sit with me in MY THRONE, even as I also overcame, and am set down with my Father in HIS THRONE*, Rev. iii. 21. —the throne of GOD, and of the LAMB, xxii. 1.

My Father is GREATER than I.—As the Father gave me COMMANDMENT, *even so I do*. Jo. xiv. 28. 30. *I can of mine OWN SELF do nothing, as I hear I judge. I seek not mine own will, but THE WILL OF THE FATHER which hath sent me*, Jo. v. 30. *My meat is to DO THE WILL of Him that sent me, and to finish HIS WORK*, iv. 34. *The HEAD of Christ is GOD*, 1 Cor. xi. 3. *HE HATH PUT ALL THINGS under his feet, but—HE is EXCEPTED which did put all things under Him*, xv. 27. *Christ made Himself of NO REPUTATION, and took upon Him the form of a SERVANT !* Phil. ii. 7. *Of that day, and that hour knoweth no man, NEITHER THE SON, but the Father*, Mark xiii. 32.

As “*the man Christ Jesus*,” we may consider our Lord “*inferior to the Father*,” and thus reconcile those passages in which this inferiority is implied ; as where He is *sent* by the Father, *receives* power from Him, *obeys* His “*will*,” and “*commandment*,” &c. all which seems essential to the *accomplishment* of the *mediatorial* scheme. But intermingled with such passages are sentiments referring to His *equality* with the Father, His possessing *original power and glory* “*before the world was !*”

34. “*Who although he be God and Man : yet he is not two, but one Christ ;*”

Qui licet Deus sit et Homo, non duo tamen, sed unus est Christus.

To us there is but—ONE Lord Jesus Christ, 1 Cor. viii. 6. *ONE LORD, one faith, one baptism*, Eph. iv. 5. *The gift by grace, which is by ONE MAN, Jesus Christ*, Rom. v. 15. *They shall reign in life by ONE, Jesus Christ*, v. 17. *Who is a liar but he that denieth that JESUS is the CHRIST ?* 1 Jo. ii. 22. *Whosoever believeth that JESUS is the CHRIST, is born of God*, v. 1.

This mystical *union* of the Divinity and Manhood seems to have been the stumbling block of *Cerinthus*, and which others, following him, endeavoured to remove, by supposing *two Persons* instead of one *Christ*.—But the idea of *two Christs* destroys the “*mystery of godliness*,” the *con-*descension of the *Divinity*, in becoming “*manifest in the flesh*,” and, by the *sacrifice* on the Cross, making *satisfaction* for the *sins of all mankind*.

9. *Heresies, Different Opinions, &c.*

MARCIONITES (*Marcion*, successor of *Cerdo*,) believed that there are *two Christs*: one—*Jesus the Son of God*, who shewed himself in the form of Man in Galilee, *without being born*, and assumed the character of a *Saviour*—and another, who is yet to come as a *restorer of the Jews*.

NESTORIANS (*Nestorius*, Bp. of *Constantinople*, 5th century.) Their opinion was, that the union of the *Divinity* and *humanity* is that of *will* and *operation*. The divine WORD perfect in nature and person, and the human nature also; and the *two persons*, and *two natures* united by *one will and operation*. That though thus united under “*one aspect*,” as they expressed it, yet it was the *human* nature only that *obeyed*, and *suffered*. They held the *co-equality* of the *three* divine Persons in opposition to the *Arians*.

35. “One; not by conversion of the Godhead into
“flesh: but by taking of the Manhood into God.”

Unus autem, non conversione Divinitatis in Carnem, sed
adsumptione Humanitatis in Deum.

He took upon Him the FORM of a servant, and was made IN THE LIKENESS OF MEN, Phil. ii. 7. As the children are partakers of flesh and blood, HE ALSO took part of the SAME, Heb. ii. 14. In all things it behoved Him to be made LIKE unto His BRETHREN, ii. 17.

Believing the *union*, the *lesser* difficulty is to suppose this to be effected not by a *conversion* of the *Godhead* into *flesh*, which would involve an impious absurdity, but by the *Divinity* assuming the *form*, and being made in the *likeness of men*: the *Divine nature* still remaining undegraded but the *flesh* being honoured by His taking on Him, not the form of *Angels*, but the *seed of Abraham*.

36. “One altogether; not by confusion of Substance:
“but by unity of Person.”

Unus omnino, non confusione Substantiæ, sed unitate Personæ.

As *Spirit* and *matter*—the *soul* and the *body*—are not confounded by their union in *Man*, so here is no confusion of substance in HIM who is both “*the Son of God*,” and “*Son of Man*.”

37. “ For as the reasonable soul and flesh is one man :
“ so God and Man is one Christ ;”

Nam sicut Anima rationalis et Caro unus est Homo ; ita
Deus et Homo unus est Christus.

This *simile* as to the *mystery* of the union is very apt ; but a caution is necessary, that as these form but *one nature* in *man*, we do not carry the simile in that respect too far ; as the *Eutychians* did by considering there was *one nature* only in *Christ* after the Incarnation. On the rise of the *Eutychian opinion* it was less *used* by the Fathers, and only with proper *restrictions*. Indeed it does not *explain* the mystery, but only serves to shew it is not *incredible*.

GENERAL DECLARATION, as to the INCARNATION. XXXVIII—XLI.

XXXVIII. “ Who suffered for our salvation : descended into Hell, rose again the third day from the dead.”

Qui passus est pro Salute nostra, descendit ad Inferos, tertia die resurrexit a mortuis.

I lay down MY LIFE for THE SHEEP, Jo. x. 15. Christ DIED for the ungodly, Rom. v. 6. It behoved Christ to suffer—that remission of sins should be preached—to bring us to God, Luke xxiv. 46, 47. 1 Peter iii. 18. And unto them that look for him shall he appear—unto SALVATION, Heb. ix. 28.

10. Heresies, Different Opinions, &c.

CERINTHIANS (*Cerinthus*, 1st century,) considered the *Creator*, and *Sovereign of the Jews*, to have derived His birth from a *supreme God*. That falling from his dignity, *Christ*, one of the glorious *Aions*, was appointed to destroy His empire ; and that He descended into the person of *Jesus* at his baptism, in the form of a dove. That he was seized by the Jews, at the instigation of *their God* ; when *Christ* ascended up to Heaven, and the *man Jesus* was crucified.

APHTHARTODOCITES (*Eutychians*, 6th century.) These held that the *body* of Christ was *incorruptible*, and not subject to *death*.

DOCETÆ, (1st and 2d centuries,) that Christ was born, lived, died, and rose again, only in *appearance*.

THEOPASCHITES, (Peter the Fuller, 5th century). These differed from the PATRI-PASSIANS, in that they considered the *whole Trinity* suffered.

XXXIX. “He ascended into Heaven, he sitteth on
“the right hand of the Father, God Almighty : from
“whence he shall come to judge the quick and the
“dead.”

Adscendit ad Cœlos, sedet ad dexteram Patris ; inde venturus judicare vivos et mortuos.

See *ante*, Apostles' Creed, Article VI. page 479.

XL. “At whose coming all men shall rise again with
“their bodies : and shall give account for their own
“works.”

Ad cujus adventum omnes Homines resurgere habent cum corporibus suis, et reddituri sunt de Factis propriis rationem.

Though after my skin, worms destroy this body, yet in MY FLESH shall I see God, Job. xix. 26. All that are IN THE GRAVES shall hear his voice, and shall come forth, Jo. v. 28, 29. I saw the dead, small and great, STAND before God, Rev. xx. 12. So then every one of us SHALL GIVE ACCOUNT of himself to God, Rom. xiv. 12.

11. Heresies, Different Opinions, &c.

AMSDORFIANS, (*Amsdorf, Antinomians*, 16th century.) These maintained that *good works* were not only *unprofitable*, but *pernicious* to salvation !

ARABACI, (about A. D. 207). Believed that the *soul* perished with the *body* ; but that it will be *restored* to life by the power of God.

CONONITES, (*Conon*, Bp. of Tarsus, 6th century),—that the body loses not its *essential form* ; that the *matter* alone decays, and shall be *restored* when the *mortal* shall put on *immortality*.

XLI. “And they that have done good shall go into
“life everlasting : and they that have done evil into
“everlasting fire.”

Et qui bona egerunt, ibunt in vitam æternam, qui vero
mala, in Ignem æternum.

The Son of Man shall come in the glory of his Father, with his angels ; and then He shall reward every man ACCORDING TO HIS WORKS, Matt. xvi. 27. We must all appear before the Judgment Seat of Christ ; that every one may receive the things done IN HIS BODY, according to that he hath done, whether it be GOOD or BAD, 2 Cor. v. 10. The righteous (shall go) into life eternal, Matt. xxv. 46. He that soweth to the Spirit—shall of the Spirit reap LIFE EVERLASTING, Gal. vi. 8. Depart from me into EVERLASTING FIRE ! Matt. xxv. 41. Who among us shall dwell with the DEVOURING FIRE ? who amongst us shall dwell with EVERLASTING BURNINGS ! Is. xxxiii. 14. Suffering the vengeance of ETERNAL FIRE ! Jude 7. The smoke of their torment ascendeth up FOR EVER AND EVER, Rev. xiv. 11.

12. Heresies, Different Opinions, &c.

DESTRUCTIONISTS. A modern Sect,—suppose a total *annihilation* of being, with more or less *torment*, according to *guilt*.

UNIVERSALISTS. Another modern Sect,—maintaining that *all* will be saved, as Christ died for *all*.

HATTEMISTS, (*P. Van Hattem*, 17th century. A Calvinist, maintaining the doctrine of a *fatal* and *uncontroulable necessity*). These denied that Christ satisfied Divine justice by *His suffering* ; and maintained that God does not so properly punish men *for* their sins as *by* them.

GENERAL CONCLUSION.

XLII. “This is the Catholick Faith : which except a
“man believe faithfully, he cannot be saved.”

Hæc est Fides Catholica, quam nisi Quisque fideliter, firmiterque crediderit, salvus esse non poterit.

Though we, or an angel from heaven, preach any OTHER GOSPEL unto you, than that which we have preached unto you, let him BE ACCURSED, Gal. i. 8. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by WORD, or OUR EPISTLE, 2 Thess. ii. 17. Earnestly contend for THE FAITH which was once delivered unto the Saints, Jude 3.

LORD, I BELIEVE, HELP THOU MINE UNBELIEF ! Mark ix. 15.

The Author might have said, "*This is what I conceive to be the Catholic Faith:*" but that is not the manner of *Teachers*. No more however seems meant; and the *Anathema* goes to the want of belief in the *Catholic Faith*, be that *what it may*, and not in the exposition of it, however Scriptural in the detail it may be. In fact, "*the deep things of God,*" we must take only as we find them *revealed* in Holy Scripture. We may contemplate with safety the *Sun of Righteousness* rising with *healing* in its wings; but if we attempt to examine the *meridian Sun* of God's glory—of God, "*all in all,*"—before we are admitted into His presence, to "*know HIM as we are known,*" our sight will be *dazzled*, and we shall be unfitted to perceive the *God with whom we have to do!* In this case our blindness will be inexcusable.

"GLORY be to the FATHER, and to the SON :
"and to the HOLY GHOST ;"

"As it was in the BEGINNING, is NOW, and
"EVER shall BE : world without end. AMEN !"

See *ante*, pages 390—393.

The Church of England—the depository of the faith—is like a fair city on a hill, and *her light* cannot be hid ! It behoves all who wish to preserve the "*peace*" that is yet "*within her walls,*" to watch against *insidious* enemies as well as against the more *openly disaffected*. Against "*the arrow that flieth by day,*" all may be on their guard: but there is a "*pestilence that walketh in darkness,*" more injurious, if possible, than "*the destruction that wasteth at noon day.*"

Let those who make objections to the *Athanasian Creed*, enquire carefully whether most dangerous errors do not *abound*, even at present, which this Profession of Faith is well calculated to oppose. The name of *Arian* is disowned—but it is to be feared the *heresy* still exists. The appellation of *Socinian* is loudly rejected—but under the term, "*Unitarianism,*" doctrines are maintained more repugnant to the faith of the *primitive Church* than *Socinus* himself ever held ! *Sabellianism* is not spoken of, but many well-meaning Christians, ignorant of the forms under which the *ancient heresies* obtruded themselves, have adopted an idea that God, as he appeared under the different Dispensations, communicated Himself to mankind—*sometimes* as the *universal Father*,—*sometimes* as the *Redeemer*,—and at *other times* as the *Sanctifier*, of His people.

Many may, indeed, regret the necessity for such *minute* definitions of

the *terms* of our faith, as is found in this Creed; but will *any* hastily strike a *banner*, round which the faithful members of the Church have so long rallied?

It is said to be *unscriptural*. The Author humbly hopes that a due consideration of the Texts brought together under the several Articles, and supporting each Article respectively, will serve to correct this *erroneous* sentiment. It is said to be *inexpedient*. But let those who agree on the *necessity* of a *public profession* of faith, however desirous they may be not to give *offence* to weak brethren—however anxious to *include* in their communion *all* who profess themselves to be *Christians*—let such be cautious how they admit the plea of *expediency*! There is hardly a *branch* of doctrine held by the Church of England, to which there are not *Opposers*: let, then, her Ministers take care, as they would not make *shipwreck* of their *own faith*, and that of the *many*, while they are endeavouring to “*save some*,” how they give up *one Article*, lest the concession lead them, insensibly, to the abandonment of *all*!

The *foundations* of the Church of England are laid *deep* in the Rock, which is “*Christ* ;” and if the fortress be but zealously defended, it is strong enough to resist all the powers that may be leagued against it: even *the gates of Hell* itself shall not prevail! But let not those who are called to this duty, come with *wavering hearts*, or *unsteady hands*; for when it is requisite to repair the walls of Jerusalem, it may also be necessary that “*the builders every one have his sword girded by his side* ;” as heretofore “*every one with one of his hands wrought in the work, and with the other hand held a weapon*.”

And may THE SACRED THREE—into whose Name all Christians have been baptized—the ONE GOD of our Fathers, give us all spiritual knowledge and grace, that, by the illumination of *the Holy Spirit*, “*we may know Him that is true, and be in Him that is true, even in His Son Jesus Christ—the true God, and eternal life!*”

Almighty and everlasting God, who hast given unto us, thy servants, grace, by the confession of a true faith, to acknowledge the glory of the ETERNAL TRINITY, and in the power of the *Divine Majesty* to worship *the UNITY*; (not *one only* Person, but *three Persons in one Substance*: for that which we believe of the glory of *the Father*, the same we believe of *the Son*, and of *the Holy Ghost*, without any *difference* or *inequality*;) we beseech thee that thou wouldest keep us *steadfast in this faith*; and evermore defend us from all adversities, *who livest and reignest, ONE GOD*, world without end! AMEN.

XLV. *Rubrick before the Litany.*

“ ¶ *Here followeth the LITANY, or General Supplication, (1) to be sung or said (2) after Morning Prayer (3) upon Sundays, Wednesdays, and Fridays, (4) and at other times when it shall be commanded by the Ordinary. (5) ”*

(1) *The Litany, or General Supplication.*] The word *Litany* signifies a *general supplication*, or earnest application to God, made in time of adverse fortune; and in this sense it is used in the Christian Church. Such a Litany was the 51st Psalm, which may be called *David's Litany*. Such was that of God's appointing, in *Joel*, where, in a general assembly, the Priests were to weep *between the Porch and the Altar*, and to say, “*spare thy People, O Lord:*” in allusion to which our Litany, retaining the same words, is enjoined, by the Royal Injunctions, still in force, of *Edward VI.* and of *Queen Elizabeth*, A D. 1559, to be said or sung in *the midst of the Church*, at a low desk, before the Chancel door. Such, too, was that Litany of our Saviour, which he thrice repeated “*with strong crying and tears.*”

As for the Form—short requests by the Priests, to which the People answer—it appears to be very ancient, for *St. Basil* tells us that Litanies were read in the Church of *Neocæsarea*, between *Gregory Thaumaturgus's* time and his own. And *St. Ambrose* has left a form of Litany, which bears his name, agreeing in many things with our's. (*Wheatly.*)

Gregory the Great, gathering together all the *ancient Litanies*, made a new one, by collecting the choicest *supplications* out of each, the Form of which is not much unlike our present Litany. This was called the “*Litania Major,*” and brought into use by him in the time of a great plague; and, with some alterations for the worse, as the Popish superstition increased, continued till the time of *the Reformation*, when it was first amended (the superstitious additions being thrown out) by *Hermannus*, Archbishop of *Colen*; and afterwards *improved* by the Reformers of our Church. (*Nicholls.*)

(2) *To be sung or said.*] See *ante.* page 394-6.

(3) *After Morning Prayer.*] The particular time of the day when it is to be said seems now different from what it was formerly. In the time of *King Edward* and *Queen Elizabeth* it seems to have been used as *preparatory* to the *second Service*; and long after this it was a custom to toll a

bell whilst the Litany was reading (See *ante*, page 53,) to give notice to the people that the communion Service was coming on. Before the last Review the Litany was a *distinct Service*, used some time after Morning Prayer was over, and the custom is still observed in some Cathedrals; though generally it is now made *one office* with the *Morning Prayer*. (*Wheatly*.)

(4) *Upon Sundays, Wednesdays, and Fridays.*] In the first Book of King Edward VI. A. D. 1549, the Litany was placed between the *Communion Office*, and the Office for *Baptism*, with this single title, “*The Litany and Suffrages*,” and without any *Rubrick* either before or after it. But at the end of the Communion Office the first *Rubrick* began thus: “*Upon Wednesdays and Fridays the English Litany shall be said, &c.*” In the Review of the Common-Prayer in 1552, the Litany was placed where it stands at this time, with direction at the beginning that it should be used on “*Sundays, Wednesdays, and Fridays, and at other times, &c.*” as now. (*Wheatly*.)

Wednesdays and *Fridays* were the days kept in the *Greek Church* for more solemn fasts, because the Bridegroom was then taken away; sold by Judas on *Wednesday*, and murdered on *Friday*. The latter day was observed as a *Litany*, or humiliation day, both in the *Greek* and *Latin Churches*; while the *Turks*, in scorn of Christ crucified, feast on that day. Sunday is properly added, as the day when the Congregation is largest.

(5) *And at other times when it shall be commanded by the Ordinary.*] For the title “*Ordinary*,” that is, *the Bishop*, see *ante*, page 5.

The Ordinaries have in some cases a *dispensing* power, in part allowed by the Canons, and in part accruing by a customary prerogative. Special allowance is sometimes necessary, as it is impossible, humanly speaking, to frame laws so completely as to suit all *places*, and *circumstances*. (*Sharp on the Rubrick*.)

About the year 400 Litanies began to be used in *processions*, in the open air; the people walking barefoot, and saying them with great devotion. But the practice having occasioned much scandal, it was decreed “*that the Litanies should for the future be only used within the walls of the Church.*” (*Wheatly*.)

The XVth Canon, speaking of *the Litany*, says “*we wish every householder dwelling within half a mile of the Church, to come or send one at the least of his household fit to join with the Minister in Prayers.*”

No *posture* is prescribed for the Minister during *the Litany*, but as it is now made a part of *the Morning Service*, and introduced while all are *kneeling*, this, independent of its strict propriety, seems to be the proper attitude.

XLVI. The Litany,

Although the Service of our Church consists so much of short forms of Prayers, and ejaculations, from which such benefit is derived to both Minister and People, yet in one part—the Litany—is provided a methodical and most excellent *Summary* of these; containing in concise, but energetic sentences, the very marrow of public devotion.

The *Arrangement* is so conspicuous and beautiful a feature, that the ANALYSIS will, in this instance, be carried on with the subject itself; Here being noticed only, in advance, its *four* grand features, INVOCATIONS, DEPRECATIONS, INTERCESSIONS, and SUPPLICATIONS.

CALL UPON ME IN THE DAY OF TROUBLE; I WILL DELIVER THEE, AND THOU SHALT GLORIFY ME, *Ps.* l. 15. HE SHALL DELIVER THEE IN SIX TROUBLES: YEA, IN SEVEN THERE SHALL NO EVIL TOUCH THEE, *Job* v. 19.

I EXHORT THAT SUPPLICATIONS, PRAYERS, INTERCESSIONS, BE MADE FOR ALL MEN, THAT WE MAY LEAD A QUIET AND PEACEABLE LIFE IN ALL GODLINESS AND HONESTY. FOR THIS IS GOOD AND ACCEPTABLE IN THE SIGHT OF GOD OUR SAVIOUR: WHO WILL HAVE ALL MEN TO BE SAVED, 1 *Tim.* ii. 2, 3, 4.

WE THEREFORE AT ALL TIMES WITHOUT CEASING, BOTH IN OUR FEASTS, AND OTHER CONVENIENT DAYS, DO REMEMBER YOU IN THE SACRIFICES WHICH WE OFFER, AND IN OUR PRAYERS, AS REASON IS, AND AS IT BECOMETH US TO THINK UPON OUR BRETHREN, 1 *Macc.* xii. 11.

I. THE INVOCATIONS.

To each of the SACRED THREE—with a proper *Compel-lation*.

To the Father,

“O God the Father of Heaven,”

To the Son,

“ O God the Son Redeemer of the world.”

To the Holy Ghost,

“ O God the Holy Ghost proceeding from the Father
“ and the Son.”

To the whole together—the *Trinity in Unity*,

“ O holy, blessed, and glorious Trinity, three Persons
“ and one God,”

With a general *petition*, and *confession*,

“ Have mercy upon us, miserable sinners.”

On the propriety of this address to *each* of the *sacred Three*, and to the *Trinity in Unity*, consult the Illustration of the *Lord's Prayer*, and the *Apostles' Creed*; *ante*, pages 364—468, and the *Athanasian Creed* throughout, 565—611.

Although it is but a reasonable Service that we should call upon God at all times, yet is it more especially expedient in the time of *trouble*; and as David sets us example in his most penitential Psalm,—“ *Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions,*—” so do we begin our Litany with an earnest supplication to THE SACRED THREE, the *Father*, *Son*, and *Holy Ghost*, severally, and jointly, to “ *have mercy upon us;*” *wretched*, “ *miserable sinners*” as we are! To the *Father*, as the *author* of every good and perfect gift;—to the *Son*, the *Redeemer* of the world from the effects of *original* and *repeated transgression*;—and to the *Holy Ghost* the *Sanctifier*, through whose saving influence and aid, the Redemption is made efficacious to us.

The way being thus prepared, we proceed to

II. THE DEPRECATIONS.

1. For Forbearance—that correction may be *averted*,

“ Remember not, Lord, our offences, nor the offences
“ of our forefathers; neither take thou vengeance of
“ our sins.”

The evil is denounced, Ex. xx. 5. xxxii. 34. Ez. xviii. 2.

If they shall confess their iniquity, and the iniquity of their fathers, with their trespass, then will I remember my covenant, Lev. xxvi. 40, 42. Remember not against us former iniquities, Ps. lxxix. 8. He will render vengeance to his adversaries, Deut. xxxii. 43. To me belongeth vengeance and recompence, &c. xxxii. 35.

—*Deferred,*

“ Spare us, good Lord, spare thy people whom thou
“ hast redeemed with thy most precious blood,”

Spare thy people, O Lord, Joel ii. 17.

—*or soon removed.*

“ and be not angry with us for ever.”

Be not wroth, very sore, O Lord, neither remember iniquity for ever. Behold we are all thy people, Is. lxiv. 9. Wilt thou be angry for ever? Ps. lxxix. 5.

GENERAL RESPONSE.

“ Spare us, good Lord ! ”

Under the comfortable promise—I will spare them as a man spareth his own Son that serveth him, Mal. iii. 17.

2. For *Deliverance* from Sin in general.

The Acts,

“ From all evil and mischief ; from sin ; ”

Deliver us from evil, Matt. vi. 13. He shall deliver thee from the snare of the fowler, &c. Ps. xci. 3, &c. I withheld thee from sinning against me, Gen. xx. 6.

The Causes,

—“ from the crafts and assaults of the Devil ; ”

The wiles of the Devil, Eph. vi. 11. The depths of Satan, Rev. ii. 24. We are not ignorant of his devices, 2 Cor. ii. 11. The serpent beguiled me, Gen. iii. 13. Satan provoked David to number Israel, 1 Chron. xxi. 1. Jesus was tempted of the Devil, Matt. iv. 1.—Judas, Luke xxii. 3. Jo. xiii. 2, 27.—Simon Peter, xxii. 31.—Ananias, Acts v. 3. And see 1 Cor. vii. 5. 2 Cor. xi. 3. 2 Thess. ii. 9, 12.—Be vigilant, because your adversary the Devil walketh about, seeking whom he may devour, 1 Pet. v. 8. He was a murderer from the beginning, Jo. viii. 44.

The Effects.

—“ from thy wrath, and from everlasting damnation.”

The wrath of God is revealed against all ungodliness, &c. Rom. i. 18. If his wrath be kindled—blessed are they that put their trust in him, Ps. ii. 12. They that know not God, &c. shall be punished with everlasting destruction, 2 Thess. i. 8, 9.—Eternal damnation, Mark iii. 29.

From Sins special—inward—in the heart.

“ From all blindness of heart ; from pride, vain-glory,
“ and hypocrisy ; from envy, hatred, and malice, and
“ all uncharitableness ; ”

Walk not as other Gentiles—alienated from the life of God, because of the blindness of their heart, Eph. iv. 17, 18. Pride goeth before destruction, Prov. xvi. 18. Let us not be desirous of vain-glory, Gal. v. 26. Laying aside all malice, and all guile, and hypocrisies, and evil speaking, and envies, 1 Pet. ii. 1. Let all your things be done with charity, 1 Cor. xvi. 14. The end of the commandment is charity, 1 Tim. i. 5.

outward—in the life.

“ From fornication, and all other deadly sin ; ”

Flee fornication—he that committeth fornication, sinneth against his own body—the body is not for fornication, but for the Lord, 1 Cor. vi. 18, 13. And see Matt. xv. 19. Mark vii. 21. 1 Cor. vi. 9. vii. 2. Gal. v. 19. Eph. v. 3. Col. iii. 5, 6. 1 Thess. iv. 3, 4. Heb. xii. 16. Rev. ii. 21.

And from sinful delusion.

—“ from all the deceits of the world, the flesh, and the
“ devil ; ”

The cares of this world, and the deceitfulness of riches, and the lusts of other things, Mark iv. 19. The lust of the flesh. 1 Jo. ii. 16. Satan shall go out to deceive the nations—the Devil that deceived them, Rev. xx. 7, 10.

From Judgments—

Temporal—immediate—from God.

“ From lightning and tempest ; from plague, pestilence,
“ and famine ; ”

He shot out lightnings and discomfited them, Ps. xviii. 14. Thou shalt be visited with storm and tempest, Is. xxix. 6. When they see the plague of that land—they shall say, Wherefore hath the Lord done thus, Deut. xxix. 22. If there be famine, pestilence, &c. then hear thou in Heaven, whatsoever plague there be, 1 Kings viii. 37-39.

mediate—through man.

“from battle and murder,”

He brake the shield, and the battle, Ps. lxxvi. 3. Full of envy, murder, &c. Rom. i. 29. No murderer hath eternal life, 1 Jo. iii. 15.

or of an uncertain nature.

—“and from sudden death,”

Lord, let me know mine end, and the number of my days : that I may be certified how long I have to live, Ps. xxxix. 5. When they shall say peace, and safety, then sudden destruction cometh upon them, 1 Thess. v. 3.

From the marks of a reprobate mind.

“From all sedition, privy conspiracy, and rebellion ;

“from all false doctrine, heresy and schism ; from

“hardness of heart, and contempt of thy word and

“commandment ;”

The works of the flesh are seditions, heresies, Gal. v. 19, 20. They commune of laying snares privily, Ps. lxiv. 5. Rebellion is as the sin of witchcraft, 1 Sam. xv. 23. In doctrine, shewing uncorruptness, sincerity, &c. Titus ii. 7. That there be no divisions among you, 1 Cor. i. 10. After thy hardness and impenitent heart, Rom. ii. 5. Who hath hardened himself against Him, and prospered ? Job ix. 4. They have cast away the Law—and despised the Word of the Holy One of Israel, Is. v. 24.

GENERAL RESPONSE.

—“*Good Lord, deliver us.*”

When they returned, and cried unto thee, many times didst thou deliver them, according to thy mercies, Neh. ix. 28. I have made, and I will bear ; even I will carry, and will deliver you, Is. xlvi. 4.

The means by which this is effected—through Jesus Christ.

His humiliation and obedience—in birth and life.

“By the mystery of thy holy Incarnation ; by thy holy

“Nativity and Circumcision ; by thy Baptism, Fasting,

“and Temptation,”

Great is the mystery of godliness. God was manifest in the flesh, 1 Tim. iii. 16. Unto you is born this day a Saviour, Luke ii. 11.

in *suffering*, and *death*.

“ By thine Agony and bloody Sweat ; by thy Cross and
“ Passion ; by thy precious Death and Burial ; ”

And being in an agony, He prayed more earnestly : and His Sweat was as it were great drops of blood, Luke xxii. 44. He offered up prayers and supplications, with strong crying and tears, Heb. v. 7. Who was delivered for our offences, and was raised again for our justification, Rom. iv. 25.

and *after death*.

—“ By thy glorious Resurrection and Ascension ; ”

When he ascended up on high, He led captivity captive, and gave gifts unto men, Eph. iv. 9.

And also through the Holy Ghost.

“ and by the coming of the Holy Ghost.”

Hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us, Rom. v. 5.

GENERAL RESPONSE.

“ *Good Lord, deliver us.* ”

The special *times* in which—*during life*,
in *adversity*,

“ in all time of our tribulation ; ”

God himself saved you out of all your adversities and tribulations, 1 Sam. x. 19. In the world ye shall have tribulation ; but be of good cheer, I have overcome the world, Jo. xvi. 33.

in *prosperity*,

“ in all time of our wealth ; ”

Jeshurun waxed fat and kicked—then he forsook God which made him, Deut. xxxii. 15. Give me neither poverty nor riches—lest I be full and deny thee—or lest I be poor and steal, and take the name of my God in vain, Prov. xxx. 8, 9.

at *death*,

“ in the hour of death ; ”

Though I walk through the valley and shadow of death I will fear no evil, for thou art with me, Ps. xxiii. 4. Let me die the death of the righteous, and let my last end be like his, Num. xxiii. 10.

and *after* death.

“ and in the day of judgment,”

Unto Him that is able to present you faultless before the presence of his glory with exceeding joy, be glory, &c. Jude 24, 25. A crown of righteousness—the Lord, the righteous Judge shall give me at that day, 2 Tim. iv. 8.

GENERAL RESPONSE.

“ *Good Lord, deliver us.*”

Thanks be to God which giveth us the victory, through our Lord Jesus Christ, 1 Cor. xv. 57.

In the front of the DEPRECATIONS is the request that God would not visit on us the *offences* of our *forefathers*; as he has given us authority by his Prophet Ezekiel xviii. 2—20—32, for hoping that by repentance and amendment the threat may be averted: and for our *own sins* we plead redemption by His *precious blood*! Then properly do we deprecate the *evils* to which we are liable, seduced both by our own carnal will and frailness, and the devices of *Satan*; and we pray to be delivered from those evil affections which may invite temptation, and from the successful attacks of the *world*, the *flesh*, and the *Devil*—from the destructive visitations of the Almighty *instruments of vengeance*—from the *fury of man*—and from any *sudden, violent, or untimely* end—a judgment denounced against the *wicked*, Job xv. 32, 33. Ps. lv. 23, and feared by the *good*, Ps. xxxix. 5, and Is. xxxviii. 10,—from the disposition to *resist* lawful *governors*—from *divisions* in the *Church*, and, in regard to both of these, a contempt of God’s Word and Commandment.

All this, so necessary to our happiness *here*, and our welfare *hereafter*, we ask in humble reliance on the merits and sacrifice of the Redeemer of lost man! Beseeching Him by his condescending *humiliations* and *sufferings*, by his assumption of *primitive glory*, and by the aid of the promised Comforter! Urging the exemplification of his mercy in all *seasons* of our warfare—in *prosperity*, and *adversity*; in the last scene of conflict—the *hour of death*, and after death, in the *great day* of His *appearance* and *Judgment*.

After these solemn Deprecations of all the *evils and mischiefs* that may befall us *individually*, in this world, and in the world to come, we enlarge our prayers for *all mankind*; and, though still remembering we are sinners, proceed to Intercessions for others.

III. THE INTERCESSIONS

The *parties*—from—and to—

“ We sinners do beseech thee to hear us, O Lord God; ”

Hear thou from Heaven, and forgive the sin of thy servants, 2 Chron. vi. 27.

The application.

“ And that it may please thee ”

For all estates and conditions, general and particular.

General—the whole Catholick Church.

—“ to rule and govern thy holy Church universal, in
“ the right way ; ”

The gates of Hell shall not prevail against it, Matt. xvi. 18. Christ loved the Church, and gave Himself for it, that he might sanctify and cleanse it—that it should be holy and without blemish, Eph. v. 25-27. Quicken thou me in thy way, Ps. cxix. 37. God is not the author of confusion—In all Churches let all things be done decently and in order, 1 Cor. xiv. 33, 40.

GENERAL RESPONSE.

“ *We beseech thee to hear us, good Lord.* ”

Hear me when I call, O God. Have mercy upon me, and hear my Prayer, Ps. iv. 1. Hear, I beseech thee, Job xlii. 4. The good Lord pardon every one, 2 Chron. xxx. 18. Look down from Heaven and behold and visit this Vine, Ps. lxxx. 14.

Particular—for *the King*—in holiness.

—“ to keep and strengthen in the true worshipping of
“ thee, in righteousness and holiness of life, thy Servant
“ *GEORGE*, our most gracious King and Governour ; ”

By me Kings reign, Prov. viii. 15. The Throne is established by righteousness, xvi. 12. Strengthen thou me according to thy word, Ps. cxix. 28. He leadeth me in the paths of righteousness, Ps. xxiii. 3. Give thy righteousness unto the King's Son, lxxii. 1.

in piety,

—“ to rule his heart in thy faith, fear, and love, and

“ that he may evermore have affiance in thee, and ever
 “ seek thy honour and glory ; ”

I had fainted unless I had believed, to see the goodness of the Lord, Ps. xxvii. 13. The King's heart is in the hand of the Lord, as the rivers of water : He turneth it whithersoever He will, Prov. xxi. 1. Whoso putteth his trust in the Lord shall be safe, Prov. xxix. 25. Sing forth the honour of his name, make his praise glorious, Ps. lxvi. 2.

in safety and peace,

—“ to be his defender and keeper, giving him the vic-
 “ tory over all his enemies ; ”

The Lord is thy keeper, Ps. cxxi. 5. I will subdue all thine enemies, 1 Chron. xvii. 10.

The Royal Family—

—“ to bless and preserve all the Royal Family ; ”

That they may pray for the life of the King, and of his Sons, Ezra vi. 10. Bless the house of thy servant, that it may continue for ever, 2 Sam. vii. 29.

The Clergy, for learning and piety.

—“ to illuminate all Bishops, Priests, and Deacons, with
 “ true knowledge and understanding of thy Word ; and
 “ that both by their preaching and living they may set
 “ it forth, and shew it accordingly ; ”

Let thy Thummim and thy Urim be with thy Holy One, Deut. xxxiii. 8. The Lord give thee understanding in all things—study to shew thyself approved unto God—rightly dividing the Word of Truth, 2 Tim. ii. 7. 15. A pattern of good works ; in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, Titus ii. 7, 8.

The Privy Council, and Nobility, with wisdom.

—“ to endue the Lords of the Council, and all the No-
 “ bility, with grace, wisdom, and understanding ; ”

The Magistrates with courage, and fidelity.

—“ to bless and keep the Magistrates, giving them
 “ grace to execute justice, and to maintain truth ; ”

Counsel is mine, and sound wisdom ; I am understanding. By me Princes

decree justice—and Nobles, even all the Judges of the earth, Prov. viii. 14-16. Whosoever will not do the law of thy God, and the law of the King, let judgment be executed speedily upon him ; whether unto death, &c. or to imprisonment, Ezra vii. 26. Meddle not with them that are given to change, Prov. xxiv. 21.

The body of the people.

—“ to bless and keep all thy people ; ”

We are his people, and the sheep of his pasture, Ps. c. 3. The Lord will give strength unto his people, the Lord will bless his people with peace, Ps. xxix. 11. In the multitude of people is the King's honour, Prov. xiv. 28. On this wise ye shall bless the children of Israel—the Lord bless thee and keep thee, &c. Numb. vi. 23, 24.

The world at large—all nations peace.

—“ to give to all nations unity, peace, and concord ; ”

God hath made of one blood, all nations of men, Acts xvii. 26. Nation shall not lift up sword against nation, neither shall they learn war any more, Is. ii. 4. Blessed are the peace-makers, Matt. v. 9. If it be possible, as much as lieth in you, live peaceable with all men, Rom. xii. 18.

Spiritual welfare—piety, and obedience.

—“ to give us an heart to love and dread thee, and diligently to live after thy commandments ; ”

I will put my fear in their hearts that they shall not depart from me, Jer. xxxii. 40. The Lord direct your hearts into the love of God, 2 Thess. iii. 5. A new heart will I give you, and ye shall keep my judgments, and do them, Ez. xxxvi. 26, 27. Keep thy heart with all diligence, for out of it are the issues of life, Prov. iv. 23.

And increase therein.

—“ to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ; ”

God is able to make all grace abound towards you, 2 Cor. ix. 8. Receive with meekness the engrafted word, Jas. i. 21. The fruit of the Spirit is love, joy, peace, long-suffering, &c. in all goodness and righteousness and truth, Gal. v. 22. Eph. v. 9.

Conversion of the erroneous.

—“ to bring into the way of truth all such as have erred, and are deceived ; ”

Ye were as sheep going astray, 1 Pet. ii. 25. God peradventure will give them repentance, to the acknowledgment of the truth, that they may recover themselves out of the snare of the Devil, 1 Tim. ii. 25, 26.

Confirmation of the strong, and aid to the weak.

—“to strengthen such as do stand; and to comfort
“and help the weak-hearted;”

I can do all things through Christ which strengtheneth me, Phil. iv. 13. Let him that thinketh he standeth take heed lest he fall, 1 Cor. x. 12. By sorrow of the heart, the spirit is broken, Prov. xv. 13. A wounded Spirit who can bear! xviii. 14.

Restoration to the fallen, and final victory.

—“and to raise up them that fall; and finally to beat
“down Satan under our feet;

The Lord upholdeth all that fall, and raiseth up all those that be bowed down, Ps. cxlv. 14. The God of Peace shall bruise Satan under your feet, Rom. xvi. 20.

Temporal support—towards

The afflicted in general.

—“to succour, help, and comfort, all that are in dan-
“ger, necessity, and tribulation;”

Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling, Ps. cxvi. 8. See that such as are in need and necessity have right, Ps. lxxxii. 3. He shall deliver the needy when he crieth, lxxii. 12. Blessed be God—who comforteth us in all our tribulation, 2 Cor. i. 4.

**travellers, labouring women, the sick, children, and pri-
soners, the fatherless, widows, &c.**

—“to preserve all that travel by land or by water, all
“women labouring of child, all sick persons, and young
“children; and to shew thy pity upon all prisoners and
“captives;”

The Lord shall preserve thy going out, and thy coming in, Ps. cxxi. 8. She shall be saved in child-bearing, if they continue in faith and charity, 1 Tim. ii. 15. The prayer of faith shall save the sick, Jas. v. 15. I was cast upon thee from the womb, Ps. xxii. 10. Let the sighing of the prisoner come before thee, lxxix. 11. PETER was kept in prison, but prayer was made without ceasing of the Church unto God for him, Acts xii. 5.

—“ to defend, and provide for the fatherless children,
“ and widows, and all that are desolate and oppressed;”

Defend the poor and fatherless, Ps. lxxxii. 3. The Lord relieveth the fatherless and widow, cxlvi. 9. Have mercy upon me, for I am desolate, xxv. 16. The Lord also will be a refuge for the oppressed, ix. 9.

All mankind.

—“ to have mercy upon all men;”

The Lord is loving unto every man, and his mercy is over all his works, Ps. cxlv. 9. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, Jo. iii. 16. That intercessions, &c. be made for all men, for God will have all men to be saved, 1 Tim. ii. 1, 4. Not willing that any should perish, 2 Peter iii. 9.

And for enemies.

—“ to forgive our enemies, persecutors, and slanderers,
“ and to turn their hearts;”

CHRIST said, *Pray for them that despitefully use you, and persecute you, Matt. v. 44, and gave example—Father forgive them, for they know not what they do, Luke xxiii. 34. So also ST. STEPHEN—Lord, lay not this sin to their charge, Acts vii. 60.*

Generally.

For food and sustenance.

—“ to give and preserve to our use the kindly fruits of
“ the earth, so as in due time we may enjoy them;”

He causeth the grass to grow for the cattle, and herb for the service of man, Ps. civ. 14. Thou visitest the earth, and waterest it—thou preparest them corn, when thou hast so provided for it—thou crownest the year with thy goodness, lxy. 9-11. The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing, cxlv. 15, 16.

And to complete all—on our part—repentance.

—“ to give us true repentance;”

God hath also to the Gentiles granted repentance unto life, Acts xi. 18.

And on God's part—forgiveness and effectual Grace.

—“ to forgive us all our sins, negligences, and igno-

“ rances ; and to endue us with the grace of thy Holy
 “ Spirit to amend our lives according to thy holy
 “ Word ;”

If we confess our sins He is faithful and just to forgive us our sins, 1 Jo. i. 9. I said I will take heed to my ways, Ps. xxxix. 1. ST. PAUL obtained mercy because he did it ignorantly, 1 Tim. i. 13. My grace is sufficient for thee, for my strength is made perfect in weakness, 2 Cor. xii. 9. The Holy Scriptures are able to make thee wise unto salvation—All Scripture is given by inspiration, and is profitable for correction, for instruction, in righteousness ; that the man of God may be perfect, 2 Tim. iii. 15-17.

GENERAL RESPONSE.

“ *We beseech thee to hear us, good Lord.*”

PARTICULAR ADDRESS.

“ Son of God : we beseech thee to hear us.”

We have a great High Priest that is passed into the Heavens—Jesus the Son of God—not an High Priest which cannot be touched with a feeling of our infirmities. Let us come, therefore, boldly unto the throne of grace, Heb. iv. 14-16.

“ O Lamb of God : that takest away the sins of the
 “ world,”

Behold the Lamb of God which taketh away the sin of the world ! Jo. i. 29, 36. The Lamb of God, that was slain from the foundation of the world, Rev. xiii. 8.

“ *Grant us thy peace.*”—“ *Have mercy upon us !*”

Peace I leave with you, my peace I give unto you, Jo. xiv. 27. He is our peace, who hath made both one, Eph. ii. 14. Jesus, Master, have mercy on us, Luke xvii. 13.

“ O Christ, hear us.”

This is the confidence that we have in Him, that if we ask any thing according to His will He heareth us : and whatsoever we ask we know that we have the petitions that we desired of Him, 1 Jo. v. 14, 15.

“ Lord, have mercy upon us.”

“ *Christ, have mercy upon us.*”

“ Lord, have mercy upon us.”

See *ante*, pages 495-6.

While interceding for *others*—for all *estates* and *conditions* of *men*, the Prayer for the *Holy Catholic Church* is naturally the first we offer; and that He, the *head of the Church*, would direct, and protect it in the *right way*, so that He may “*present it to Himself a glorious Church, not having spot or wrinkle,*” but “*holy, and without blemish.*”

Of all individuals, we begin, as directed by St. Paul—to make “*intercessions*” for “*Kings; and for all that are in authority;*” since on *them* so much depends that the people “*lead a quiet and peaceable life, in all godliness and honesty.*” Herein particularly for our own *King and Governor*, for his happiness and welfare, both *spiritual* and *temporal*; and for the *Royal Household*. Next—for the *Clergy*; that by a *divine illumination*, and *knowledge* of the *Scriptures*, they may become as *shining lights in the world*. Then for those holding *Civil authority*, that they who possess the *greater power* may have *wisdom*, and the *lesser*—*courage* and *fidelity*. That both by these, and all other means, He would *bless and keep the people*; and that, as well in order to *their* happiness, as that of *others*, He would give *universal peace upon earth*.

Still, as men, like the great pattern afforded them, look to the *reward* and *joy* set before them, we naturally return to *ourselves*; and as we at first prayed against *all blindness of heart*, and the *vices* engendered therein, so now we pray that such a *heart of stone* may be converted into *flesh*, and that *He will give us a heart both to love and fear Him*, and *diligently* to obey His will. And that to all—thus to be considered as *His people*—He would give an *increase of grace*, so that they may not only *hear the Word of God* and *keep it*, but “*bring forth spiritual fruit with patience.*”

That He would not cast off *His people*, but that He would bring again into the *right way* all that have *erred* therefrom, and been *deceived*. That He would continue to support such as *stand* upright, to help the *weak*, to raise the *fallen*, and at length, as promised, to *bruise Satan under our feet*.

That He would please to give *succour, help*, and *comfort* to all that are in want of it; particularly to those subject to *perils of waters*, to *perils of robbers*, and in the *wilderness*; to women in child-bearing, suffering the common lot of original transgression: to the *sick* in their distress, to *young children* in their incapacity, and to all who are in *captivity*, and *bondage*—to the *widows*, and *orphans*, as their *Father*, and natural protector, and to the *destitute* and *oppressed*. And finally, and generally, and, lest any should be forgotten, that He—the *Father* of all, who desires not the *death of a sinner*, but would “*have all men to be saved, and to come unto the knowledge of the truth,*” not excluding any by *secret* or *arbitrary* and

irrespective decrees—that He—would be pleased to *have mercy upon all men.*

Concluding all our *Intercessions* with a view to the divine *condition* of pardon; and as the best proof of our desire to perform it,—that He would *forgive our enemies*, and change the thoughts of their hearts.

Thus far for the interests of both soul and body conjointly; but as our *heavenly Father* knows that we have need of other things, we pray in another form, that He will give us *our daily bread*—our necessary sustenance—the *kindly fruits of the earth.* And, as in the most *authentic form* of Prayer we follow up this petition by supplication for *forgiveness*—for preservation from *evil*, with an acknowledgment of the *kingdom and glory of God*, so here, in like manner, we conclude, that He would give us *true repentance*, and forgive us not only our *sins*, but our sinful *negligences*, and even our *ignorance.* Enduing us with the *grace of His Holy Spirit*, that we may set forth His praise, not only with our *lips*, but by *amending our lives.*

When thus moved by our *varied and multiplied necessities*, we have uttered this *body of Prayer*, now alarmed by our *unworthiness*, we reiterate in fervent *ejaculations* our supplications for *pardon of our sins*, and *compassion on our infirmities.*

IV. THE SUPPLICATIONS.

What follows under this title seems to have been added when the LITANY became a *distinct Office*; probably in the time of *St. Gregory the Great*, about the year of Christ, 600.

“¶ *Then shall the Priest, and the People with him,*
“*say The Lord's Prayer.*”

See Rubrick hereon *ante*, pages 353—62, and 492 and 496

The Lord's Prayer.

For the *Lord's Prayer* in general, see 363—83; and as to the frequent *repetition* of it, 497.

Priest. “O Lord, deal not with us after our sins.”

Answer. “Neither reward us after our iniquities.”

He hath not dealt with us after our sins : nor rewarded us according to our iniquities, Ps. ciii. 10. God exacteth of thee less than thine iniquity deserveth, Job xi. 6.

The word "*after*," here signifies "*according to*," as it is in the Psalm quoted, being an old English phrase.

"Let us pray."

See *ante*, page 494.

XLVII. "O God, merciful Father, that despisest
"not the sighing of a contrite heart, nor the desire of
"such as be sorrowful ;"

The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise, Ps. li. 17.

"Mercifully assist our prayers that we make before
"thee in all our troubles and adversities, whensoever
"they oppress us ;"

Call upon me in the day of trouble ; I will deliver thee, Ps. l. 15. Be thou my strong hold, whereunto I may alway resort, lxxi. 2. The Spirit also helpeth our infirmities : for we know not what we should pray for as we ought : but the Spirit itself maketh intercession for us with groanings which cannot be uttered, Rom. viii. 26.

"and graciously hear us, that those evils, which the
"craft and subtilty of the devil or man worketh against
"us, be brought to nought ; and by the providence of
"thy goodness they may be dispersed ;"

Satan hath desired to have you that he may sift you as wheat, Luke xxii. 31. I fear lest by any means as the Serpent beguiled Eve through his subtilty, so your minds should be corrupted, 2 Cor. xi. 3. He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise, Job v. 12. If God be for us who can be against us, Rom. viii. 31.

"that we thy servants, being hurt by no persecu-
"tions, may evermore give thanks unto thee, in thy
"holy Church ;"

Deliver me from my persecutors, for they are stronger than I, Ps. cxlii. 6. Now unto Him that is able to do exceeding abundantly above all that we ask or think, be glory in the Church by Christ Jesus, Eph. iii. 20, 21.

“through Jesus Christ our Lord.”

See *ante* pages 319—26.

“O Lord, arise, help us, and deliver us, for thy Name’s sake.”

For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety, Ps. xii. 5. Help us, O God, for the glory of thy Name, and deliver us for thy Name’s sake, lxxix. 9.

XLVIII. “O God, we have heard with our ears,
“and our fathers have declared unto us, the noble
“works that thou didst in their days, and in the old
“time before them.”

Ps. xliv. 1, almost *literally*.

“O Lord, arise, help us, and deliver us for thine
“honour.”

Sing forth the honour of His name; say unto God, how terrible art thou in thy works: through the greatness of thy power shall thy enemies submit themselves unto thee, Ps. lxvi. 2, 3. Wherefore do the Heathen say: Where is now their God? lxxix. 10.

“Glory be to the Father,” &c.

See *ante*, pages 390—93.

“From our enemies defend us, O Christ.”

He hath raised up an horn of salvation for us, in the house of his servant David, —that we should be saved from our enemies, Luke i. 69, 71.

“Graciously look upon our afflictions.”

Look down from thy holy habitation, and bless thy people, Deut. xxvi. 15. In all their affliction he was afflicted, Is. lxiii. 9.

“Pitifully behold the sorrows of our hearts.”

By sorrow of the heart the spirit is broken, Prov. xv. 13. A bruised reed shall he not break, and smoking flax shall he not quench, Matt. xii. 20.

“Mercifully forgive the sins of thy people.”

Forgive thy people that have sinned against thee, and all their transgressions: for they be thy people, and thine inheritance, 1 Kings viii. 50, 51.

“Favourably with mercy hear our prayers.”

*He shall pray unto God and He will be favourable unto him, Job xxxiii. 26.
His ears are open unto their Prayers, 1 Peter iii. 12.*

“ O Son of David, have mercy upon us.”

Thou Son of David have mercy on us, Matt. ix. 27, and xx. 30.

“ Both now and ever vouchsafe to hear us, O Christ.”

**“ Graciously hear us, O Christ, graciously hear us,
“ O Lord Christ.”**

*This is the confidence that we have in him, that if we ask any thing according
to his will, He heareth us, 1 Jo. v. 14.*

Priest. “ O Lord, let thy mercy be shewed upon us,”

Answer. “ As we do put our trust in thee.”

Let thy mercy, O Lord, be upon us, according as we hope in thee, Ps. xxxiii. 22.

“ Let us pray.”

See ante, page 494.

**XLIX. “ WE humbly beseech thee, O Father, mer-
“ cifully to look upon our infirmities ;”**

*Look down from Heaven, and behold—Where is thy zeal and thy strength, the
sounding of thy bowels, and of thy mercies—Doubtless thou art our Father,
though Abraham be ignorant of us—thou, O Lord, art our Father, our Redeemer;
thy Name is from everlasting, Is. lxiii. 15, 16. Christ, an High Priest, touched
with a feeling of our infirmities, Heb. iv. 15. The Spirit also helpeth our infir-
mities, Rom. viii. 26.*

**“ and for the glory of thy Name turn from us all
“ those evils that we most righteously have deserved ;”**

*He regarded their affliction when He heard their cry, and He remembered for
them His covenant. He saved them for His Name's sake, that He might make
His mighty power to be known, Ps. cvi. 44, 45. 8.*

**“ and grant, that in all our troubles we may put our
“ whole trust and confidence in thy mercy,”**

*Thou which hast shewed me great and sore troubles, shalt quicken me again,
and shalt bring me up again from the depths of the earth, Ps. lxxi. 20. Many
sorrows shall be to the wicked; but he that trusteth in the Lord, mercy shall com-
pass him about, xxxii. 10.*

“ and evermore serve thee in holiness and pureness
 “ of living, to thy honour and glory;”

That we might serve Him in holiness and righteousness before Him, all the days of our life, Luke i. 74, 75. Approving ourselves—by pureness, &c. 2 Cor. vi. 6.

“ through our only Mediator and Advocate, Jesus
 “ Christ our Lord. Amen.”

See *ante*, pages 319—21—26.

The Litany concludes with this more *continued form* of address, composed before the times of *Popery*, and then *corrupted* by the grant of mercy being made to depend on the *intercession of Saints*. An improper addition, struck out in our Liturgy, and supplied by the clause, then new, “ *grant that in all our troubles we may put our whole trust and confidence in thy mercy!* ”

Thus, and in this manner only, is it we borrow from the Church of Rome.

A Prayer of St. Chrysostom.

See *ante*, pages 527—30.

The Apostolic Benediction.

See *ante*, pages 531—33.

“ *Here endeth the Litany.* ”

If throughout the course of our Service in *general*, we may be said to “ *worship the Lord in the beauty of holiness,* ” it may not, perhaps, be too much to say, that in the admirable composition of *the Litany*, we worship in the *perfection of beauty!*

L. "PRAYERS AND THANKSGIVINGS,"

"UPON SEVERAL OCCASIONS,"

"¶ To be used before the two final Prayers of the
" *Litany, or of Morning and Evening Prayer.*"

PRAYERS.

These include, in a more extended form, some of the *deprecations* contained in the Litany; as 1. In time of drought, a Prayer "*for Rain.*" 2. In time of excessive Rain, a Prayer "*for Fair Weather.*" 3. "*In the time of dearth and famine,*" two Prayers for cheapness and plenty. 4. "*In the time of War and Tumults,*" a Prayer against all dangers. 5. "*In the time of any common Plague or Sickness,*" a Prayer for relief.

And also, *Intercessions*—1. For the Clergy, "*In the Ember Weeks, to be said every day, for those that are to be admitted into Holy Orders.*"—Two Forms of these. 2. "*A Prayer for the High Court of Parliament, to be read during their Session.*" 3. "*The Prayer for all Conditions of Men.*" And, 4. The general "*Prayer that may be said after any of the former.*"

The overpast limits of the present Work will only permit a *Scriptural Illustration* of those most commonly used in the *Daily Service*.

LI. A Collect or Prayer

"*For all conditions of men, to be used at such times*
"*when the Litany is not appointed to be said.*"

"O God, the Creator and Preserver of all mankind,
"we humbly beseech thee for all sorts and conditions
"of men;"

God hath made of one blood, all nations of men, for to dwell on all the face of the earth—For we are also his offspring, Acts xvii. 26, 28. O Lord, thou preservest man and beast, Ps. xxxvi. 6.

“that thou wouldest be pleased to make thy ways
“known unto them, thy saving health unto all nations.”

That thy way may be known upon earth, thy saving health among all nations, Ps. lxxvii. 2.

“More especially we pray for the good estate of the
“Catholick Church;”

Pray for the peace of Jerusalem : for my brethren, and companions' sakes I will wish thee prosperity, Ps. cxxii. 6, 8. Let us do good unto all men, especially to them who are of the household of faith, Gal. vi. 10.

“that it may be so guided and governed by thy good
“Spirit, that all who profess and call themselves Chris-
“tians may be led into the way of truth, and hold the
“faith in unity of spirit, in the bond of peace, and in
“righteousness of life.”

When He, the Spirit of truth, is come, He will guide you into all truth, Jo. xvi. 13. Let every one that nameth the name of Christ, depart from iniquity, 2 Tim. ii. 19. Endeavouring to keep the Unity of the Spirit in the bond of peace, Eph. iv. 3. Some professing—have erred concerning the faith, 1 Tim. vi. 21. They profess that they know God, but in works they deny him, Titus i. 16.

“Finally, we commend to thy fatherly goodness all
“those, who are any ways afflicted, or distressed, in
“mind, body, or estate; [** especially*
“*those for whom our Prayers are*
“*desired*] that it may please thee to
“comfort and relieve them, according to their several
“necessities, giving them patience under their sufferings,
“and a happy issue out of all their afflictions.”

Remember them that are in bonds, as bound with them; and them which suffer in adversity, as being yourselves also in the body, Heb. xiii. 3. Rest in the Lord, and wait patiently for him, Ps. xxxvii. 7. Despise not thou the chastening of the Lord—for, whom the Lord loveth He chasteneth, Heb. xii. 5. Many are the

afflictions of the righteous, but the Lord delivereth him out of them all, Ps. xxxiv. 19.

“And this we beg for Jesus Christ his sake. Amen.”

See *ante*, pages 319—324.

This Collect was introduced at the last Review to supply the want of a *general Intercession*, at the times when the *Litany* is not read. And it is now also used universally in the *Evening Service*.

LII. “A Prayer,”

“That may be said after any of the former.”

“O God, whose nature and property is ever to have
“mercy and to forgive,”

The Lord God, merciful and gracious,—keeping mercy for thousands, forgiving iniquity, and transgression, and sin, Ex. xxxiv. 6, 7. To the Lord our God belong mercies and forgivenesses, Dan. ix. 9. His mercy is everlasting, Ps. c. 5.

“receive our humble petitions :”

Thou hast heard the desire of the humble, Ps. x. 17. Walk humbly with thy God, Micah vi. 8. Because thou didst humble thyself before God, I have heard thee, saith the Lord, 2 Chron. xxxiv. 27.

“and although we be tied and bound with the chain
“of our sins, yet let the pitifulness of thy great mercy
“loose us ;”

They sold themselves to do evil in the sight of the Lord, 2 Kings xvii. 17. Whosoever committeth sin is the servant of sin, Jo. viii. 34.—for of whom a man is overcome, of the same is he brought in bondage, 2 Peter ii. 19. I see another law bringing me into captivity to the law of sin, Rom. vii. 23. The Lord is very pitiful, and of tender mercy, James v. 11.

“for the honour of Jesus Christ, our Mediator and
“Advocate. Amen.”

Who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord! Rom. vii. 24, 25. Whatsoever ye shall ask the Father in my Name, He will give it you, Jo. xvi. 23. He that receiveth me receiveth him that sent me, Jo. xiii. 20. There is one Mediator between God and man, 1 Tim. ii. 5. If any man sin, we have an Advocate with the Father—Jesus Christ the righteous, 1 Jo. ii. 1.

It is not certain when this Prayer was introduced; and its *place* in the Liturgy has not always been the same. From its construction it seems a most proper *concluding* Prayer; it has been so used in the Churches of the *West*, and in the old Offices runs thus:—

Deus, cui proprium est misereri semper, & parcere; suscipe deprecationem nostram: ut nos et omnes famulos tuos, quos delictorum catena constringit, miseratio tue pietatis clementer absolvat.

THANKSGIVINGS.

These are in general suited to the *previous* occasional Prayers; being, 1. “*For Rain.*” 2. “*Fair Weather.*” 3. “*For Plenty.*” 4. “*For Peace and Deliverance from our Enemies.*” 5. “*For restoring Publick Peace at Home.*” And, 6. *For Deliverance from the Plague, or “other common Sickness.”*—Two forms. The whole beginning with the following General Thanksgiving.

LIII. A General Thanksgiving.

“Almighty God, Father of all mercies,”

The Father of mercies, and the God of all comfort, 2 Cor. i. 3. The greatness of thy mercy reacheth unto the Heavens, Ps. lvii. 10.

“we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-

“kindness to us, and to all men; [** particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*]

I am not worthy of the least of all the mercies which thou hast shewed unto thy servant, Gen. xxxii. 10. O that men would praise the Lord for his goodness, Ps. cvii. 8. I will worship towards thy holy temple, and praise thy name for thy loving-kindness, cxxxviii. 2.

“We bless thee for our creation, preservation, and
“all the blessings of this life; but above all, for

“thine inestimable love in the redemption of the world
 “by our Lord Jesus Christ; for the means of grace,
 “and for the hope of glory.”

I will praise thee, for I am fearfully and wonderfully made, Ps. cxxxix. 14. Bless the Lord, O my soul, and forget not all his benefits—who redeemeth thy life from destruction, who crowneth thee with loving-kindness, and tender mercies, ciii. 2, 4. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints, and hath translated us into the kingdom of his dear Son—in whom we have redemption through his blood, Col. i. 12-14. God sent his Son into the world, that the world through him might be saved, Jo. iii. 17. Grace and truth came by Jesus Christ, Jo. i. 17. The mystery hid from ages—Christ in you the hope of glory, Col. i. 26, 27.

“And, we beseech thee, give us that due sense of
 “all thy mercies, that our hearts may be unfeignedly
 “thankful,”

Fear the Lord and serve him in truth with all your heart, 1 Sam. xii. 24. I will praise thee, O Lord, with my whole heart, I will shew forth all thy marvellous works! Ps. ix. 1.

“and that we may shew forth thy praise, not only
 “with our lips, but in our lives; by giving up ourselves
 “to thy service, and by walking before thee in holiness
 “and righteousness all our days;”

Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, Rom. xii. 1. This people do honour me with their lips, but have removed their heart far from me, Is. xxix. 13. That we might serve him in holiness and righteousness all the days of our life, Luke i. 74, 75.

“through Jesus Christ our Lord, to whom with thee
 “and the Holy Ghost be all honour and glory, world
 “without end. Amen.”

On the honour and glory due to the *Holy Trinity*, see *ante*, the ATHANASIAN CREED.

I am not worthy of the least of all the mercies which thou hast shewed unto thy servant, Gen. xxiii. 10. O that men would praise the Lord for his goodness, Ps. cxviii. 8. I will worship towards thy holy temple, and praise thy name for thy loving-kindness, cxviii. 2.

“We bless thee for our creation, preservation, and
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The Author notices in his Preface various "*Commentaries*" on the Liturgy ; it may not be unacceptable to the Reader to see a List of these, as collected and possessed by him.

Sparrow's "*Rationale, or Practical Exposition of the Book of Common Prayer,*" 1st Edition, 12mo. 1657 ; And with Downes's *Lives of the Compilers of the Liturgy*, and account of its several Reviews, 8vo. 1722.

L'Estrange on "*The Alliance of Divine Offices, exhibiting all the Liturgies of the Church of England since the Reformation,*" fol. 1st Edition, 1659. 2nd Edition, 1690.

Comber's "*Companion to the Temple,*" and "*to the Altar,*" 4 vols. 8vo. 2nd and 3rd Editions, 1679 and 1681. Fol. 1684, Ditto, 2 vols. 1701-2.

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———— History of Liturgies, (also in the fol.) 8vo. 1690.

———— "*Short Discourses upon the whole Common Prayer.*" 8vo. 3rd Edition, 1702. 4th Edition, 1712.

Nicholls's "*Commentary on the Book of Common Prayer,*" &c. 1st Edition, 8vo. 1707. 2nd Edition, 1709. 3rd Edition, 1716. Ditto fol. 1st Edition, 1710 ; with Supplement, 1711 ; with Ditto and Commentary on 16 Articles, 1712. (Some of these on large Paper.) Ditto, 8vo. by Oldisworth, Swansea, 1808.

Seymour's "*Advice to the Readers of the Common Prayer,*" 12mo. 1707.

Beveridge's Sermon "*On the Excellency of the Common Prayer,*" 12mo. 1707.

Bennet's "*Paraphrase with Annotations upon the Book of Common Prayer,*" &c. 8vo. 1709.

Wheatley's *Church of England Man's Companion, or a Rational Illustration,* &c. 8vo. 1st Edition, 1710. 2nd Edition, with large additions, 1714.

———— "*Rational Illustration of the Book of Common Prayer,*" &c. 3rd Edition, folio, 1720. 4th Edition, 8vo. from the folio, 1722 ; reprinted at Oxford.

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Best's "*Essay on the Daily Service,*" 12mo. 1746.

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Warner's (Ferdinando) "*Illustration of the Book of Common Prayer,*" fol. 1754.

Trusler's "*Abstract of the Common Prayer Book,*" with emphatic words, 12mo. 1785.

- Shepherd's "*Critical and Practical Elucidation of Morning and Evening Prayer of the Ch. of England,*" &c. 8vo. 1st. Ed. 1796 and 1801. 2nd Ed. 8vo. 1798.
- Reeves' Common Prayer Book, "*Introduction,*" 1801.
- Clarke's (John) "*Brief Illustration of the Morning Service of the United Church of England and Ireland,*" &c. 12mo. 1804. 2nd Ed.
- Warner's (Richard) "*Book of Common Prayer, and Administration of the Sacraments,*" &c. 8vo. 1806.
- Booker's "*Illustration of the Litany,*" 8vo. 1807.
- Grant's "*Sacred Hours,*" 12mo. 1809.
- Biddulph's "*Practical Essays on the Morning and Evening Service of the Church of England,*" 8vo. 3 vols. 2nd Ed. &c. 1810.
- Daubeny's "*Plain Thoughts on the Liturgy,*" 12mo. 1810 and 1814.
- Mrs. Trimmer's "*Companion to the Common Prayer Book of the Church of England,*" &c. 12mo. 1812.
- Waldo's "*Commentary, Practical and Explanatory, of the Liturgy of the Church of England,*" &c. 8vo. 1813.
- Judge Bailey's Common Prayer Book, with *Notes*, Royal 8vo. 1813.
- Bp. Pearson's "*Exposition of the Creed,*" fol. 9th Ed. 1710. 10th Ed. with Index, 1715.
- abridged by Lambe, 8vo. 1713.
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- by Burney, 12mo. 1810.
- Perkins's "*Exposition of the Creed,*" 4to. 1616.
- Gill's "*Sacred Philosophy,*" (Apostles' Creed) fol. 1635.
- Heylin's "*Sum of Christian Theology,*" (Apostles' Creed) fol. 1654.
- King's (Lord Chancellor) "*History of the Apostles' Creed,*" 8vo. 5th Ed. 1738.
- Kettlewell's "*Practical Believer,*" (Apostles' Creed) 8vo. 3rd Ed. 1713.
- Nicholson's "*Exposition of the Apostles' Creed,*" (Sermons) fol. 1661.
- Erasmus on the *Creed and Commandments*, 8vo.
- Exposition of the Creed, Commandments, and Lord's Prayer*, 12mo. 1753.
- Christian Institutes. *Illustration of the Creed, Commandments and Sacraments*, (12mo. 1799.)
- Waterland's "*Critical History of the Athanasian Creed,*" 4to. 1724.
- Wheatley's Lady Moyer's Sermons "*on the Nicene and Athanasian Creeds,*" 8vo. 1738.
- Nares's "*Discourses on the Three Creeds,*" and Appendices, 8vo. 1819.
- Dodwell's Three Charges—"the *Athanasian Creed vindicated,*" 12mo. 1802.
- Mangey's "*Practical Discourses on the Lord's Prayer,*" 8vo. 1721.
- Bisse's "*Course of Sermons,*" on ditto, at the Rolls. 1740.
- Churchill's Sermons on ditto. 12mo. 6 Ed. 1774.
- Brockwell's "*Practical Exposition*" of ditto.

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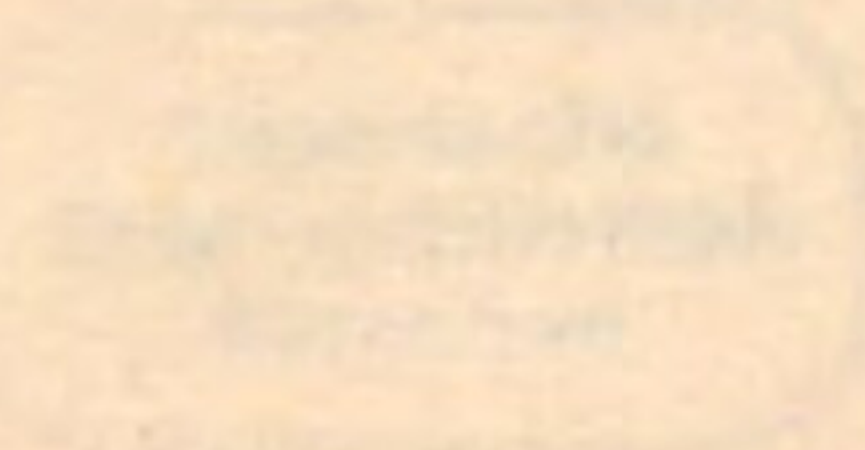
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